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THE EDUCATIONAL FORUM

VOLUME XV

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THE EDUCATIONAL FORUM



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Behind the By-Lines

Reminiscent of James Russell Lowell's "On a Certain Condescension in Foreigners" is the article by I. L. Kandel on *The Re-Discovery of America* which was delivered as the annual Percival Lecture under the auspices of the Manchester Literary and Philosophical Society at the University of Manchester, England. Dr. Kandel, Professor Emeritus of Education at Teachers College, Columbia University has for the last three years, been giving a course on American culture and thought at Manchester. His plea is for a better understanding of American life by Europeans and appreciation of the contributions of the United States in creating a distinct culture of its own.

Dare We Educate for Democracy? queries A. I. Oliver, Assistant Professor of Education of the University of Pennsylvania. Prior to his entrance into college teaching the author spent thirteen years as a teacher and administrator in secondary schools. He has been a contributor to several educational journals. At present he is state chairman for curriculum revision in mathematics in Pennsylvania. He is a member of Beta Beta chapter of Kappa Delta Pi and a member of Phi Beta Kappa.

Education: Personal and Social is a challenging article written by S. H. Wood, C.B., and M.C. of London, England. Mr. Wood was for a time Warden of University College Hall, Ealing, a suburb. In 1910 he entered the service of the Board of Education of England, later the National Ministry of Education. He became Principal Assistant Secretary in 1939, retaining the post until his retirement in 1945, after forty years of service in the Ministry. He was Secretary of the committee which wrote the famed *McNairy Report*. His primary interest has been in teacher education.

Jesse B. Sears is the author of *Ethics in School Administration*, a most timely subject. Dr. Sears is Professor Emeritus of Education at Stanford University. He is widely known for his volumes, "Classroom Organization and Control," "The School Survey," and "City School Administration," in addition to numerous articles in educational periodicals. A new volume of his, "The Nature of the Administrative Process," has just gone to press.

For several years Gilbert Byron of Old House Cove, Saint Michaels, Maryland, has entertained and enlightened our readers with his poems and short stories. In this issue another of his Wilbur Blodgett stories, *Priscilla Was Shy* will be found. He has contributed to the *Saturday Evening Post*, *Saturday Review of Literature*, and *Collier's Magazine*. Two complete volumes of his poetry are "Three Chesapeake Men," and "Delaware Poems."

An article on the work and life of Dorothy Canfield Fisher, member of the Laureate Chapter of Kappa Delta Pi and for many years a valuable and valued member of the Editorial Board of THE EDUCATIONAL FORUM, is contributed by David Baumgardt under the title *Dorothy Canfield Fisher on Her Seventieth Birthday*. Dr. Baumgardt is a consultant in philosophy of the Library of Congress in Washington. Formerly he was Professor of Philosophy at the University of Berlin, Germany. He is also an honorary research fellow in the University of Manchester, England. In addition to several books in the field of philosophy he has written numerous articles for publications in American, English, French, German and Spanish scholarly publications. Early this year he was a member of the American delegation to the Interna-

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THE EDUCATIONAL FORUM

VOLUME XV

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1950

The Re-Discovery of America*

I. L. KANDEL

I

IN 1820 Sydney Smith wrote of the Americans: "During the thirty or forty years of their independence they have done absolutely nothing for the sciences, for the arts, for literature. . . . In the four quarters of the globe, who reads an American book? or goes to an American play? or looks at an American picture or statue?"

Almost a century later an Oxford tutor is reported to have asked "Is there any American history?" when one of the first Rhodes scholars from the United States said that he planned to read American history.

At the time when Sydney Smith made his caustic statement there may have been some justification for his questions, although contributions had already begun to be made to the sciences and the American Philosophical Society had

been in existence for nearly eighty years. Within a few years the works of Washington Irving, James Fenimore Cooper, and William Cullen Bryant were being sold and read in England, and Sir Walter Scott was able to report that at a party in Paris he and Cooper, "the Scotch and the American lions took the field together." A hundred years later, however, there was no justification for the question whether there was any American history. Both remarks illustrate the traditional approach to things American—an approach which has not only not been informed; it has not even been free of the notion that the information would in any case not have any value or be of any importance.

The fact is that instead of putting forth an effort to acquire accurate knowledge on the basis of which respect could be built, there is unquestioned acceptance of superficial impressions. No attempt is made to secure genuine understanding, but prejudices and ancient grievances are allowed to take its place. The difference

* EDITOR'S NOTE: The Percival Lecture delivered on March 20 under the auspices of the Manchester Literary & Philosophical Society and the University of Manchester.

between the two countries may be illustrated by the difference in the attitude to that event which led to their separation. In the British books it is referred to as "The American Revolution," but in American books as "The War of Independence." While the British schools and universities pay little or no attention to American history, the shadow of "the brute beast King George III" and of his redcoats still hovers over the American classrooms.

At about the time of the War of Independence Samuel Johnson remarked that the rebellious Americans were born to be feeble replicas of the Europeans they had left behind. The enormity of the American crime in the eyes of the Europeans has continued to be the failure of the Americans to be replicas. Logically this should have resulted in efforts to study Americans and their civilization and culture as something different, as those of a new species as well as members of a new state. For the citizens of the young Republic looked upon themselves as pioneers not only in developing a new country, but also in setting an example to the rest of the world of a new ideal of government and of society. As early as 1782 Hector St. Jean Crèvecoeur undertook to answer the question that was probably being asked already, "What then is this American, this new man?" And in 1789 Noah Webster sought to arouse a consciousness of difference by proposing a reform of the language as a sign of national self-respect. This idea was supported in 1813 by Thomas Jefferson who wrote, "The new circumstances under which we are placed call for new words, new phrases,

and for the transfer of old words to new objects. An American dialect will therefore be formed."

Not only did the American wish to consider himself different from the Europeans, but the differences were intensified as he began to conquer the unexplored frontier and as, in adjusting the environment to his needs, he was in turn affected by the environment. The tendency to look upon Americans as replicas of the British or the Europeans resulted in a tendency to overlook or ignore the more subtle differences and their causes, and to be impressed more by what seemed to be odd, amusing, or sensationally different. This feature Edmund Burke had already noted when he wrote: "There is America, which at this day serves for little more than to amuse you with stories of savage men and uncouth manners, yet shall, before you taste of death, show itself equal to the whole of the commerce which now attracts the envy of the world . . . I do not know the method of drawing up an indictment against a whole nation."

Burke may not have known the method, but others with few exceptions have done little more than indict a whole nation on brief and superficial observation. Mainly they have devoted themselves to publishing accounts of the unusual, the bizarre, the uncouth mannerisms and behaviour, if not of savage men, at any rate of uncultivated people not in order to enlighten or inform but to amuse their readers. Constant repetition of the method has cultivated certain stereotypes that are always looked for. In any case the American is not taken seriously. The British visitor or observer, whose ear

should be accustomed to differences of English speech at home, "feels himself defrauded," as James Russell Lowell wrote in 1868, "nay even outraged when he comes over here and finds a people speaking what he admits to be something like English, and yet so different from or, as he would say, to those he left at home." Nor is he helped by the students of linguistics whose area of study has rarely included American English. Hence there is some truth in Bernard Shaw's remark that Britain and the United States are two countries divided by a common language.

The heart of the problem was recognised by James Russell Lowell in the essay already quoted, "On a Certain Condescension in Foreigners," as long ago as 1868. Addressing the foreign observers Lowell wrote: "Let them learn to treat us naturally on our merits as human beings, as they would a German or a Frenchman, and not as if we were a kind of counterfeit Briton whose crime appeared in every shade of difference, and before long there would come that right feeling which we naturally call a good understanding."

More recently Professor Brogan in advocating the study of American history urged that "it should be studied for itself and not be taught as a part of English history, that the United States should not be thought of as a lost dominion or as a laggard ally." And in another passage of the same essay he writes: "There should be no minimizing of the common legal, cultural, religious links, but a great part of American history can only be understood in American terms and it must be studied with the

same readiness to make the necessary effort as is expected of the students of any other country."

There has, in fact, always existed a great deal of curiosity about rather than genuine interest in the United States. Curiosity can easily be satisfied by information that is superficial, unusual, and sensational. Interest, however, would stimulate that effort of study on which Brogan insists. Curiosity can be satisfied by presenting the American in caricature because that is what is expected traditionally and satisfies a certain feeling of national superiority. That tradition of expecting something amusing, uncouth, or unusual had already been started when Burke wrote and was well established half a century later when Tocqueville could still write that "One cannot imagine any hatred more venomous than that between the Americans and the English."

There were, of course, some writers on the American scene who were friendly and unprejudiced. But the impressions left by the diatribes against the country and its people, still in the process of settlement, were stronger, and the accounts of Mrs. Trollope and Dickens, for example, continued to be accepted as accurate descriptions of a country which has accomplished so much in so short a time. In "America and Cosmic Man," which appeared last year, Wyndham Lewis correctly points out that "Most Englishmen are at least sixty years out of date in their idea of the typical American. The American they see in their mind's eye died sixty years or more ago. Certainly there is enough exuberance left in a small number of Americans to sus-

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tain the illusion. Of course, too, much brashness and noise accompany all the activities of the publicist and publicity rackets; that is misleading. But the general run of people in the States are quite unassuming, and quite modest in their destiny, as they are anywhere else."

Not only does the tradition of caricature still survive to distort the picture and to prevent the American and his country from being taken seriously, but the current sources of information are too often taken at their face value. The newspapers publish the kind of information that is palatable to minds already conditioned to expect the unusual, uncouth, and sensational. And even some of the outstanding journalists and historians seem to be unable to refrain from injecting a little flippancy into their writings and reports about things American. As for the other source, Hollywood, the crudest films are accepted as though they present documentary evidence of the way in which the ordinary American lives and behaves. It is forgotten that the moving picture industry is a business enterprise and not an historical or social research organisation. It could not attract the American public to its productions by portraying them as they really are. Most Americans who go to the cinema, like picture fans everywhere, do so for entertainment or as an escape and they prefer to see what might be rather than what is. But the foreigner viewing an American film seems to consider it to be an accurate presentation of life as it is lived normally in the United States, largely because that is the kind of thing that tradition has led him to expect.

II

It is obvious that the situation described so far cannot be corrected until centres for the study of American civilisation and culture have been established. Such centres are, of course, likely to be most influential if they become integral members of universities and if the studies are recognised as proper fields for academic specialisation. For a very short time it looked as though American history would be widely taught in the secondary schools of the country. That expectation does not seem to have been fulfilled. Nor have American studies yet found a place in the British Universities; until the creation of a department of American Studies in this University there were only three chairs in American history in the country, and two of these at the Universities of Oxford and Cambridge are filled by Americans appointed for one year terms. Colonial American history probably finds a place in the history courses of most universities, but the students may perhaps be left wondering how the story so begun unfolded later.

If I may use a distinction made by Jacques Maritain, there may be many in this country who have a knowledge *about* but very few who have a knowledge *into* American culture and civilisation. One function and a recognised function of a university is to impart to students a knowledge *into* the area of their special interest. The re-discovery of America can be promoted by providing opportunities in the universities for acquiring the much needed knowledge *into* American life and institutions. At a time when co-operation between Britain and the

United States, based on real understanding, is so essential a University can make an important contribution by educating a number of students in a field that has been so gravely neglected. Such scholars would help to dissipate the distortions of the truth and to dispel the catchphrases that have become so embedded in the popular mind and are not always avoided even by writers of serious publications. Perhaps there is after all some virtue in iron curtains for they appear to arouse a desire to learn and discover what goes on behind them more successfully than where they do not exist; *omne ignotum pro magifico*.

What makes a subject worthy to be included among the studies of a University? This question cannot be evaded, for the tradition of University education has always called for some justification when the addition of new or modern subjects is proposed. The answer to the question is, I believe, becoming clearer than it was several decades ago. There must, in the first place, be an area of factual knowledge either given or to be discovered by methods appropriate to University study. In other words there should, in the first place, exist an area in which further research and investigation are possible after a student has acquired a certain mastery of the scholarship of a subject. In the second place, the accumulation of knowledge in a particular field is not an adequate justification for the inclusion of a new subject in the University curriculum; inclusion becomes justifiable if such knowledge will stimulate an appreciation of ideas, ideals, and principles which contribute to a better under-

standing of some aspects of life. A third criterion is that the proposed subject can be taught in a liberal spirit in the sense that it can contribute to the intellectual and cultural development of the student. To put it more generally, the subject must have educational and cultural value. And, finally, the subject should be of some practical use, not in a vocational sense—although that need not be ruled out—but in the sense employed by Cardinal Newman as “not useful in any low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or power, or a treasure, first to the owner, then through him to the world.” There must be, as Professor Samuel Alexander wrote in his discussion of “The Purpose of a University,” a stimulus to inquiry “opening the mind to insight into human affairs and things.” The same idea is implicit in Professor A. N. Whitehead’s remark that a university education should have meaning for life and relevance to present needs.

It would not be difficult to present arguments to prove the importance of promoting understanding between Great Britain and the United States as one of the urgent needs of the day. For the inclusion of American Studies in a University, however, a stronger and more universal plea is needed than the immediate political necessities of the times. A subject to be worthy of study in a university in the sense defined by Newman, Alexander, and Whitehead must be justified on more solid arguments than the pressure of current affairs.

In planning a course for the rediscovery of America one difficulty para-

doxically arises from the fact that until very recently little guidance could be found in American institutions of education for the study of American culture and civilisation. While the history of the United States was generally studied, little attention was given to American literature as such or to any other aspects of American life. In this the universities and colleges of the United States were not unlike the universities of Great Britain in adhering rigorously to the traditional curriculum and in opposing the introduction of modern or newer subjects of study. A change is gradually taking place and courses are being developed in American Studies which present a survey of the various aspects of American culture and civilisation as a part of general education and which also encourage research in this field.

If American scholars have found it necessary to study the history, literature, political theory, geography, economics, and sociology of their own country in order to discover the background necessary for understanding, how much the more desirable is it for the students and scholars in other countries to follow this lead. Only in this way can the world discover one side of American life which is too often obscured by the impressions made on the foreigner by the more obvious and sometimes striking aspects, so easily described as evidences of "a bathroom civilisation." To discover that other side, the side which gives meaning to American life and to the place of the United States in the world, demands an effort of study that is not always put forth. So far as the English-speaking nations are concerned that effort is not put

forth because of the too facile assumption that similarity of language means similarity of culture.

It was with this source of confusion that John Buchan dealt most pertinently in an essay, "My America" (in *Pilgrim's Way*, Boston, 1940): "Half the misunderstandings between Britain and America," he wrote, "are due to the fact that neither will regard the other as what it is—in an important sense of the word—a foreign country. Each thinks of the other as part of itself which has somehow gone off the lines. An Englishman is always inclined to resent the unfamiliar when it is found under conditions for which he thinks he has some responsibility. He can appreciate complete and utter strangeness, and indeed shows himself highly sympathetic towards it, but for variations upon his own ways—divergencies in speech, food, clothes, social habits—he has little tolerance. He is not very happy in his own colonies and dominions, and in America he can be uncommonly ill at ease.

"On a higher level, when it comes to assessing spiritual values, he often shows the same mixture of surprise and disappointment. America has lapsed from the family tradition; what would have been pardonable and even commendable in a foreigner is blame-worthy in a cousin."

But the challenge in this statement as in Brogan's statement earlier that "American history can only be understood in American terms and it must be studied with the same readiness to make the necessary effort as is expected of the students of any other country" was already sounded in 1868 by James Russell

Lowell when he urged the condescending foreigner "to learn to look at us as we are and not as they supposed us to be."

III

The student who approaches the study of American culture and civilisation with that objectivity that should be the mark of disinterested study or of the liberal spirit in education would do well to take for his guidance the statement of an American historian (T. J. Wertenbaker, *The First Americans, 1607-1690*): "While the white settlers were transforming America, America was transforming the settlers. It found them Englishmen and by its irresistible alchemy it made them Americans. . . . Men like plants, cannot be uprooted from their native soil and set again in some distant land without undergoing profound changes. . . . In like manner the institutions, morals, religious beliefs, and thoughts of the European settlers underwent a change in the soil of America." This principle was defined more succinctly by Robert Bridges when he wrote in "The Testament of Beauty" (Book IV, 922 ff.).

Since each group as it rose was determined apart by conditions of life which none other could share, by climate, language, and historic tradition estranging evermore.

The kind of approach that should be made to the rediscovery of America—to the study of American civilisation and culture—is suggested in the ideas implicit in these two quotations. But something more must be added to the fact that the new environment created a new man or, to put it in other words, that

those who live differently think differently and behave differently. Not only were the English and other settlers and later immigrants remade into Americans by the environment, but it is equally true, as Bertrand Russell pointed out recently, that they also remade the environment.

The bearing of this dual relationship of the American and his environment is that the re-discovery of America demands as a necessary basis for understanding a study of the geography—physical and economic—of the country. This is all the more necessary if the slow conquest of the frontier and the meaning of the unlimited potentialities and resources that constantly beckoned the American westward and the immigrants from across the Atlantic are to be understood. The result of these migrations was that the small stock of British origin was gradually diluted and the story of these migrations to and within the American colonies and the United States has become another essential area of study and another important factor that made it impossible for the Americans to remain mere feeble replicas of the Europeans that they had left behind.

The theme that emerges from this approach is how a population made up of peoples of different races, nations and languages was gradually welded into a nation. The study of the process of nation-building through co-operation in the common task of civilising both the physical and human frontier in itself constitutes an important contribution to understanding America. So important has this process been considered by American historians that for nearly half

a century the strong influence exercised by the task of conquering the frontier on making both America and the Americans was regarded as the dominant force in American history. It is only recently that Turner's theory of the significance of the frontier has been challenged by another theory that the explanation of later American history is to be found in the rise of cities or the urbanisation of the American population. No one theory, however, can be invoked to explain the course of history. The new theory of the rise of cities as a moulding force supplements rather than supplants the theory of the frontier. The modern American is the product of conflict and later co-operation between the agricultural and industrial economies.

The physical environment has exercised still another influence on American history; the varieties of terrain and climate, the lines of communication, the accessibility of natural resources all contributed to the emergence of different economic interests and so to the rise of sectionalism which determined the alignment of parties and the course of politics.

These divisions of sectional interests and the further division of the country into forty-eight states are likely to be overlooked by the foreigner who seeks to understand America. Both the sectional interests and the jealously guarded states' rights must be considered carefully in any effort to understand the course of national politics and policy, including the tradition of isolationism and its gradual decline.

It is this many-sided background that lends interest to the study of American

history in its colonial period and since the establishment of the Republic. American history is not only the history of an experiment and of a dream which has always been in the forefront of the American mind, but it also presents a significant example of the close interplay between and of the integration of all the forces that make the story of a nation. Both phases offer a field for research which has only just begun to be probed even in the United States.

The history of the United States cannot be studied satisfactorily like the history of some nations as military history, nor can its political history be separated from the social and economic forces that have profoundly affected it in the past and still continue to affect it. One advantage that the study of American history holds is that, although the country had its roots in the tradition of western culture, a knowledge of which is essential to the student, its fuller development covers a relatively brief period of a little over three centuries.

It is more difficult, furthermore, to separate the different aspects of American culture, and it is perhaps another advantage that it is not easy to know where to draw a line of demarcation between what goes to make up history and what constitutes the literature of America. Much of American literature is actually source material for the historian, since it reveals the various trends and forces in the development of the American mind. The literature of a nation may be studied from the purely literary point of view or as the expression of the life of its people. No doubt the canons of the first point of view may be applied to

the study of American literature, but more will be contributed to a proper understanding and appreciation of it if it is investigated from the second point of view. And even the much derided and ridiculed American English, which whether in print or in speech causes the British reader and listener to shudder, will be found not to be a deterioration or degradation of English English. American English as distinct from English English began to be deliberately cultivated when the Americans acquired a certain national self-consciousness. Beyond that, however, the language offers a rich field of investigation for the student of linguistics, which has hardly been touched outside the United States.

IV

From the time when the Americans began to feel nationally self-conscious they have always had before them a vision of things to be hoped for through the political experiment on which they embarked. No foreigner ever had as clear an understanding of the great potentialities of the young republic as did Goethe when he wrote his poem "Amerika, du hast es besser, etc." The workers of Manchester who met in the Free Trade Hall and sent their letter of support to Lincoln caught the meaning of that vision. In the same year, in 1863,

Disraeli said in the House of Commons: "There is a grave misapprehension, both in the ranks of His Majesty's Government and of His Majesty's Opposition as to what constitutes the true meaning of American democracy. The American democracy is not made up of the scum of the great industrial cities of the United States, nor of an exhausted middle class that speculates in stocks and calls that progress. The American democracy is made up of something far more stable, that may ultimately decide the fate of the two Americas and of Europe."

That prophecy, like the prophecy of Edmund Burke, seems to have been fulfilled. The United States began to take her place as a world power at the beginning of the present century; she has advanced to the position anticipated by Disraeli more rapidly than could have been thought possible. But power alone does not justify the study of a nation; how that nation has attained to a position of leadership, and the meaning of its culture and civilisation for the world are subjects that are worthy of University study. It is in the tradition of this University that it should have been the first to recognise the importance and value of devoting one of its departments to the re-discovery of America as a worthy pursuit for students and scholars.

It may well be that the most authentic citizens of the world will not be rootless cosmopolites but active citizens of those nations which have sought to liberate their people not from but through a knowledge of their own history. He who would move the world must first be given a place to stand.—F. CHAMPION WARD, in "The People Shall Judge."

The Road

DOROTHY LEE RICHARDSON

The ribbon of road at my back begins to unwind
Farther than the ribbon of road ahead;
The roses that border the banks of the road behind
Begin to seem to glow a brighter red,

Though not more sweet, than those beside the road
My slowing feet can still look forward to,
Which open wide their fragrance's abode
Under the influence of the evening dew.

The road behind me stretches back so far
That its beginnings merge into the mist,
Its hills grow level,—even that sharp scar
On which I stood in morning light and kissed

A comrade of the way and drew in breath
With which to tackle the steepest rise of all,
Flattens with distance and the increasing pall
Of clouds which gather for the sun's bright death.

And oftener now I pause and, pausing, think
With comfort of the once-dread day when I,
Seeing even the near landscape blur, shall sink
Onto soft earth beneath benignant sky,

And hear my children pushing past me there,
Seeking the farther heights I'd hoped to find;
And watch new worlds shine forth in darkening air,
And know that all the road is the road behind.

Dare We Educate for Democracy?

A. I. OLIVER

I. THE PROBLEMS

IN A WORLD of different backgrounds and differences of opinions, there is constant conflict between isms and ideologies. As has been our recent experience, these differences sometimes crystallize to the extent of armed conflict. Then people are called upon to die so that others may live in a democratic rather than a totalitarian state. How many people understand what they are fighting for? It is the tendency to give lip-service to one's heritage and to make hasty generalizations concerning its true meaning and real worth. To know what we defend, to know why we defend it, and to be able to plan for a better attainment of the ideals for which democracy stands, it is essential that we give time and thought to a searching analysis and appraisal of the foundations underlying the concept of democracy.

The decision to make an appraisal does not solve the problem, for those who have already given considerable thought to the matter do not agree as to what those basic elements are, or at least as to which should be singled out as most important. Although some will try to define democracy in terms of three or four qualities, it took a Teachers College faculty committee sixty items to formulate its creed.

One of the first moves in the study of any topic of this nature is to turn to the dictionary; for unless we define terms carefully, we may not be talking

about the same thing. However, in the case of such an evolving concept as democracy, a brief definition is only a clue. The passage of time and the interplay of many forces and many ideas will often so affect the meaning that the current interpretation has little resemblance to the original usage. However, a glance at the root will at least give clues as to the intent and perhaps suggest a line of subsequent derivation.

It is no accident that the ideology under discussion comes from two Greek words meaning "the rule of the people." One thing is apparent. The concept as to who the "people" are has gone through several stages, and today a struggle is going on to enter races other than the white in this favored category. Webster's *New International Dictionary* gives as one of the definitions of democracy "the principle or system of government by the people," and then goes on to illustrate it by Wilson's famous plea that, "The world must be made safe for democracy." One further clue is given in another definition of democracy as "belief in or practice of social equality."

It has been the conceit of Americans that theirs is THE democracy—all this in spite of the fact that the British and French systems of prime minister (and premier) are more responsive to the expressed (It may not be the true one.) will of the people, that many of the practices of the countries "down under"

actually show more concern for the people than do many of our institutionalisms. Since a study of the historical trends would reveal that the substance of democracy has changed with time and place, it would be well now to examine the major aspects essential to the democratic idea and to see whether or not the countries called democratic are giving lip-service to an idea imperfectly conceived or whether or not they will be content to settle for half an idea. Have we the courage to move from the preaching to the practicing stage?

II. THE BASIC INGREDIENTS

One consistent thread has been the concern for others. If these "others" are members of one's own special group, it can be democratic at that particular level, but social democracy seeks to remove all stratification and to say that the concern should be for all human beings regardless of the fortunes of race, creed, sex, age, inheritance, and well-being. In this respect it is interesting to note that some of democracy's gains have come from other than humanitarian motives. For example, Bismarck's program of social legislation was motivated by his highly undemocratic desire to crush the Social Democrats, to insure the devotion of the people to an autocratic German state out of gratitude for the paternalistic concessions found in the legislation.

Selfhood. A genuine concern for others sometimes goes under the name of selfhood or respect for personality. In some ways selfhood might seem to exist in an oligarchy, but "exist" is about all that it does. A person under such a scheme of existence would be aware of

himself as an individual, but that awareness would not count for much. Selfhood is of a dual nature such that Kilpatrick labels it a self-other process. The non-democratic society tends to emphasize the self part, and, wherever there is attention to the others, it limits that recognition to a selected, privileged section of the society. It is taken for granted that the masses are not capable of or worthy of self-realization. This attitude relegates them to the level of the beasts. As Nicholas Murray Butler observed, "It is thinking which is the really distinctive human attribute, and not to be able to think is to abdicate one's humanity and to live the more or less mechanical existence of a mere animal." Unless you happened to be a member of the favored group, you did lead a mechanical existence—serve and obey.

Selfhood in a democracy extends to all human beings and does not resort to the convenient device of labeling some people as beasts and hence worthy of only inhuman treatment. It is recognized that all individuals are not alike in their inheritance nor in the molding forces around them, but it does seek to provide opportunity for the full development of one's personality. Extremists tend to stop here and place emphasis on "rugged individualism," but a realization that personality is created and functions only in community shows the need to add sociality to individuality.

All of the key words of democracy—such as selfhood, participation, progress, reason, leadership, liberty—in the abstract would be meaningless. We hardly realize what our principles are until we are called to fight for them. In other

words, it is easier to fight for democracy than to live it. These attributes may exist to some degree in other forms of society, but what makes them different in the democratic society is that they take a certain direction, that they are concerned with the value process.

The Value Process. Democracy is a recognition of the individual conscience—that the moral development of each person is of concern to society. This is not so that a ruling class may maintain itself by having the people humbly following “divine rights” but so that the self-realization of proper conduct will be progressively developed for the betterment of society as a whole. Since the moral quality of all actions, even those based on “pure” knowledge, is important to the social process, let us examine the extension of the idea of conscience and see how it exemplifies the self-other process.

In considering the problem of value, one soon comes to grips with the problem of right and wrong. Personalities, the product of an infinite variety and combination of factors, are constantly being faced with decisions to make—to decide whether to do this or to do that. Since personalities are different, the outlooks are different. Can there be any “right”? What is right for the headhunter may appear to be wrong to the Manhattan headwaiter. Are we just to strike an average of expressed rights (or in a democracy, a majority vote) and establish that as the guide for mankind? Or is there beneath the surface differences a universality which will, through evolution, eventually emerge to set a standard of well-understood value?

To many the mainspring of decision in this right-wrong controversy seems to be a conscience. Breasted believes that conscience is relatively new as a force in the realm of human experience. If this is true, it is easy to see why democracy is also relatively new since it hinges on a valuing concern for all people. In *The Dawn of Conscience* Breasted finds that the people of Egypt were the first to become conscious of conscience less than 5,000 years ago. It may be charged that Breasted, famed as an Egyptologist, is prejudiced in behalf of his favored people, but he is eminent as a historian of the facts. Furthermore, his observations on this problem reveal most of the significant aspects of conscience.

Early man was greatly impressed by nature, but he did not conceive of its forces, however mysterious they may have been, as having ideas of right or wrong. Only as man was recognized to have any share in his fate did it matter. The earliest known discussion of such a problem appears in a Memphite drama of the Fourth Millennium B.C. Thus, earliest discernment came from the aristocrats and the temple priests.

Two factors soon emerged as determinants of good. For those who stress the empirical aspects of conscience, a third party is significant in presenting the “good” idea. He must be endowed with authority. He must be considered with respect. Thus it is not strange to find the concept of a gracious and paternal Egyptian ruler as the “bringer” of good-in-life. The democratic ideal wants the same result but it believes that it comes as a natural right of all mankind and not through the benevolence of some

kindly-disposed ruler who has an exclusive "pipeline" to right and wrong.

One approach, which has an implication for education, comes through the study of the child. This research is doubtless made on the assumption, tinged with Wordsworth's intimations, that the child comes "trailing clouds of glory." If man has natural rights, it is alleged that in a child, relatively unsullied by external forces, can be found a better picture of the true origin of human traits.

At first the child follows his impulses without knowing a difference in value. However, the results of those impulses affect the people about him. These actions bring pleasure or displeasure to the child; so he modifies his actions accordingly. The self-other process has begun. Will the particular "ism" under which he lives allow it to develop unhampered, will it foster its development but guide it carefully, or will it deny its existence?

It is in the formative days before the child is capable of self-control that adults subordinate his actions and wishes to controls. Everything conspires to give a notion of regularity, especially in physical events. Gradually he emerges from his self-centered world to see that he is obeying laws beyond the immediate adult. This greater picture shows that the well-being of society is for and by the well-being of the individual.

The guide of conduct does not seem to be an innate rule of life, but rather it comes from the facts transmitted by society. In ordinary life it is impossible to avoid giving commands, and many of these cannot at once be comprehensible to the child. He does not have the ex-

perience to see the "why." The process of imparting the "law" is often done poorly from a psychological standpoint. If a democracy is interested in the individual conscience, its educative agencies must face this challenge squarely. For the present the child sees pleasure as the authority, and since conformity is more likely to be pleasure-producing, he accepts that as his guide. Now his guide assumes an internal complexion.

This points to the duality of human nature. On the one hand we have man's desires—the tendencies which make him competitive, aggressive, covetous, envious, self-seeking. On the other side is the force of altruistic motives—the power to love one's fellow men, to sympathize with those in sorrow, and to labor (without thought of compensation) for a new generation. This latter predisposition to subjugate the personal desires to the social welfare is the function of conscience and is the point of emphasis in a democracy.

True conscience may have a sense of obligation, but its value depends upon the source of that obligation. To the person viewing conscience as a product of custom, this obligation is that of adjusting to patterns which are socially approved. Others say, "To thine own self be true," and then they have their words seized upon to mean an obligation to the form assumed by the dominant desire. It must be cautioned here to note that "I want" is not the same as "I ought." Normal men and women need to realize that they possess trustworthy consciences. When they, and hence their consciences, are well-adjusted, their gaze will be lifted above petty conflicts and

will seek enduring values toward which even the most primitive conscience points. Whether one recognizes a god or calls it the force of science, there exists an ordering of the universe which must be purposive. A democracy would strive to see that all men may share in that purpose.

Living-in-Community. Since selfhood concerns the living of men in community, it is a logical step to examine this relationship and see how participation is another basic ingredient. Briefly this means that opportunity, yes the necessity, of all sharing the benefits, the responsibilities, and the planning of their daily living. It is the experience in groups that molds a man's character. The face-to-face contacts make their direct contribution, but there are many agencies such as the press, the radio, advertising, which exert an influence not directly personal. Of more intangible nature is the climate of the opinion of the whole community. When men insist only on their rights, the community will not long function democratically; but to the degree that they seek the fulfillment of their responsibilities, then their rights will find greater expression.

When men sit back to let "George do it" and hope to reap the benefits of George's labors, they are short-circuiting the values derived from participation. A gradual enlargement of the field of social consciousness and rational co-operation will serve to bring men into closer harmony. Living can be a lonely process; so men constantly seek to establish working relationships with others. Group processes help to maintain security without which no form of society can long

survive. Participation in joint enterprises that challenge the efforts of the individual is an excellent means of reducing the feeling that one is working alone against overwhelming odds in a confused world. The fact of associated living is already here; it is the making of the spirit of living in a shared community as the highest common factor that sets a goal for democratic living to shoot at.

Nearly everyone agrees that participation is desirable to any society; the problem comes in deciding how we participate and with whom. It needs to range through the whole culture pattern and should not be limited to the arrangements of affairs, especially governmental. The trouble is that most can see participating in the small circle of which they are a close part, but it is difficult to get the same degree of participation and concern for the larger society. Criminals band together for aid in their own "society," but they thus do not participate properly in the community as a whole.

Informed Opinion. One of the structures of democracy is the assumption that the wisest decisions concerning broad social policies result from the pooling of opinions from the wisdom of all who are concerned. However, that assumption will stand the test of reality only as long as the opinions are informed ones, only to the extent that each individual makes it his business to be concerned, and only so far as there is a shared respect for the genuine differences of opinion that are bound to arise through this desired interplay of many minds. An approach to this ideal can be made by making personality itself, and

not social status, the object of ethical concern. There are no class dimensions in democratic participation. Complete unanimity of opinion is not likely; the effectiveness of the rule comes through moral unity.

Progress. The thinkers and the planners in any culture soon face the question of whether or not they are going anywhere. It is "whither mankind?" Do we want to go anywhere or would we be better off to hold fast to what we have? Perhaps man should not concern himself with such a problem on the thesis that history repeats itself and that we are living in but one phase of an inevitable cycle of events.

A democratic society has faith in the future and is not resigned to fate. The aristocrat fears change lest it topple him from his position of privilege. The democrat seeks constantly to better the standards of society in the realization that the absence of such a concern brings a static society which will soon become a deteriorating one. Furthermore, as each one improves his own lot, then so will the standards of others be raised.

Change is inevitable; the mere fact of change, however, does not mean progress. That will depend upon the direction and purpose for which the change occurs. Again the value process is of significance; for each change has its costs, its compensations. Democracy is an ideal and to the extent that changes point in the direction of that ideal the lot of the people will be bettered and progress will be taking place.

Those who oppose change have their standards, too. The difference is that theirs is either a selfish one desperately

striving to shut out the chances of unfavorable developments, or else they have no faith in the improvability of mankind. He who lacks such a faith does not comprehend democracy. Man will be better if he is given a chance and especially if he is given encouragement by someone's faith in his ability to make progress. Some will transcend the apparent limitations of time and custom; where they go, others may follow.

The Freedoms. In addition to the attention given to devices whereby the people may share in government, probably the feature receiving the greatest publicity for democracy is the element of freedom or liberty. Here there are two chief divisions—freedom *from* (which is essentially negative) and freedom *for* or *to* (which is positive). The fact that the first aspect is negative is no reason to disparage it. There are certain things which we must be free from in order that we may be able to "accentuate the positive." For example, unless there is freedom from oppression, one will not have the opportunities which allow his positive expression. Freedom from want is necessary to free men's minds from the struggle for mere existence. A man with an empty stomach is not primarily concerned with the hope of the future happiness of the democratic vista. The establishing of a minimum level of standards for all people will help to meet this problem. Some other economies also would lay down a "floor" for society. Their shortcoming is that they also insist upon a "ceiling" that is so close to the floor that the individual does not have chance to move around.

The positive view recognizes the phys-

ical and mental inequalities of men, but it would not stratify them on that account. It realizes that whatever the ideal, men will be exploited unless all share the same value of living and of human life. While working for that goal, opportunities for various equalities must be provided. The moral unity mentioned before comes through this feeling of being treated as an equal because of the potentiality rather than because of the circumstances of the actual status.

Equalities and liberties come in different categories—social, economic, and political. Civil liberties receive the attention of most people since they are really more interested in freedom to secure their rights than in freedom to exercise their responsibilities. In a civilization of materialism, it is difficult to show many people that human rights are more important than property rights.

The idea of equality is contrary to experience. Long have people seen tyranny over worship, speech, livelihood, and even life. The despotic government runs on the wheels of favoritism. When privilege is abolished, democracy begins; when the dream of equality becomes a fact, democracy has arrived.

Reason. High among the list of the basic ingredients of democracy is the principle of reason. Already a number of references have been made to the necessity of handling the other principles with informed intelligence. Would a democracy fail if it had no recourse to reason? How is reason peculiar to democracy in that an autocracy shuns the spread of the search for truth?

Actually there is a marked interplay of all the basic elements, and the enthu-

siast-of-the-intellect should be cautioned to avoid a one-sided emphasis. Reason has no unqualified primacy, but that does not give cause to the objection against the use of "cold facts." A society operating on the principles of brotherhood must have mercy tempering justice, must have reliable information and good sense as adjuncts to sound moral judgment. A person seeing another badly injured could view the situation dispassionately and give no succor, but in so doing he would be denying the principle of selfhood. Emotion gives color and warmth to reason; it is the role of reason to see that it, and not unbridled passion, is the governor of actions.

As individuals mingle more and more together, the necessity for sharing becomes all the more important. There are more diverse ideas, more jockeying for advantages and for position. Greater is the need for people to develop and use methods of discrimination. With the rapid changes of many phases of society, it is not always possible to appeal to past experiences for the answer to what is right and what is wrong. Here, then, comes the appeal to reason—to find a guide to the proper appraisal of basic issues of thought and conduct.

Leadership. In any type of society there will be leaders. The question is how these leaders in a democracy will differ from the leaders under other ideologies. The answer gives a further argument for the incorporating of the reign of reason into the democratic society. If those in authority are to be truly subject to the will of the people and responsive to the call of the people, both sides must know and make use of the facts. For ex-

ample, one of the devices to foster the expression of the people is the referendum. If the people know only half-truths or no truths, then their will, though expressed by the ballot, will not be a true will. They will have been hoodwinked and the leaders who set up the referendum behind a veil of ignorance will not be their true representatives. As Arthur Murphy sees it in his book, *The Uses of Reason*, "Reason, in its appropriate social use, is the spokesman for those wider sources of humanly sharable experience and the means of access to them." He goes on further to note Laski's observation that liberalism is "the attitude which tests the validity of behavior and of institutions in terms of the rational consent of men."

III. THE CHALLENGE TO EDUCATION

No matter how glowing it looks on paper, democracy does not come naturally. One has to learn it, to live it, to struggle for it. This calls for a process of education. Are the values of democracy those that education ought to have? Are these values basic enough so that education may devote its attention to them without being accused of devoting too much time to frills and fads?

No one would argue that our system of formal education—singling the school out from other educative forces—cannot be improved in many ways. No one will deny that the democracy which we are experiencing is far from the ideal. A union of the fundamentals of democracy and the objectives of education would provide the sense of direction lacking in most of the educative patterns of today. Would not "well-educated" be a fitting

description for the man who had been trained in the integrating ideals of democracy? He will be forward-looking with faith in the improvability of himself and his fellowmen. He will be trained in the arts of co-operation and will have respect for and yet critical appraisal of the opinions of others. He will be conscious of the true meanings of the liberties which open the avenues of opportunity to him and his associates, but he will not overlook the concomitant obligations which blend individuality with sociality into a moral unity of the greatest good. Above all he will attempt to use the scientific method to find rational answers to the problems he encounters.

The necessity for the people to comprehend and to believe in the principles of democracy was challengingly stated by Woodrow Wilson. He asserted, "No more vital truth was ever uttered than that freedom and free institutions cannot long be maintained by any people who do not understand the nature of their own government."

In the present threatening conflict between ideologies it is natural to rally the people to the cause under which they otherwise live rather passively. Thus it is not surprising that the U. S. Office of Education published a special issue of *School Life*, entitled "Zeal for American Democracy." (Volume 30, No. 5, February 1948.) Included among the bibliography annotations for a reading list on democracy and education is an item which shows educational objectives surprisingly similar to the principles of democracy which this discussion has held of highest worth. Some of these are: objectives of self-realization; objectives

of civic responsibility; objectives of economic efficiency; objectives of human relationships; evaluations.

In short, the goal of the school in a democracy is to provide training in functional citizenship. With the knowledge imparted there must be understandings, not the mere memorization of facts in isolation. The fundamental skills need to go beyond sheer ability to attain a level of appreciation of the good and the beautiful, to foster the habit of reading, listening, and seeing with discrimination. Unshared ideas wither on the vine of isolation; so the arts of effective communication need to be known and practiced. Activity calls for situations in which the democratic way of life can actually be practiced so that each person will learn first hand the problems and the values of participation in the making of decisions, in the planning for the security of a common humanity.

The techniques of administration, content-selection, and method will vary in accordance with individual differences of those being educated and as the democratic principle of seeking newer and better ways is developed. However, all

will be directed toward making freedom more understandable. They will foster a moral quality to toughen the fiber of social intelligence so that men will use their capacity for reason constructively instead of for prejudice, disloyalty, and selfishness. It will not be an education of books except for sources of information and ideas; it will be an education of and for people where the problems are centered in the social media and not in dusty volumes.

The opportunity for education lies in so developing the qualities of democracy that the present limitations experienced by individuals in their own development and in their relationships with others will become less and less as time goes on. That will be the education worth while.

Dare we educate for democracy? If we are to give it more than lip-service; if we are to practice democracy as a way of life; if we are to believe in the inherent worth of each learner—many school systems and school masters must topple from their thrones. Yet this must come to pass if the education of free men in a free nation is to be attained. We dare not do otherwise.

Religion is either a supremely important faith, or it is nothing. If the students of the University do not find religion playing an important role in formal courses or in the studies which the faculty pursues, no amount of formal allegiance to religion will convince them that it is important for the educated man.—PRESIDENT ERNEST CADMAN COLWELL, *University of Chicago*



Mandate

DOROTHY COWLES PINKNEY

I am God's least idea, I know that well.
He scarcely marks me flitting through his head,
Sampling his scope like scattered crumbs of bread.
With naught behind me, little to foretell,
A bright small bird of freedom, bird of joy,
Soaring from scratch, I'm singing as I climb,
Create, create . . . A piece cut loose from Time,
The height of all Imagining my employ,
I have no anchors anywhere in fact;
My orders come from nowhere I can spy;
What magnet draws, what further fields attract,
Nobody knows . . . except, I shall not die
If I keep going . . . *act, act, act,*
Create, create . . . Climb higher, O, climb high!

Education: Personal and Social

S. H. WOOD

[This is, and is intended to be, a provocative contribution to thought about education. It is provoked by recent articles which have appeared in *THE EDUCATIONAL FORUM*.]

EDUCATION is primarily concerned with growth; and so far as I am aware no responsible person has ever suggested that the processes of human growth, physical, intellectual and spiritual, have changed within recorded time. There are, therefore, some basic principles of education. If, from time to time, we discard what we believed were sound principles and substitute others it is not because the nature of growth has changed, but because we have discovered more about its processes. I will not attempt to define or describe the basic educational principles which are, at this period of time, generally held to be acceptable. It is sufficient to say that they involve such conceptions as nourishment, freedom and discipline; encouragement, confidence and love. But there is more to education than principles; there are content and method. What material in the form of knowledge, skills and experience should be offered to growing children; and how best can we present the knowledge, encourage the skills and promote the experiences?

Children do not, at birth, inherit either knowledge or social awareness. A child born in a technological society in 1950 does not, thereby, differ, at birth, from a child born in a sparsely populated rural community in 1650. Is it not

a fact that a thousand years of science have not altered the age at which a child is susceptible to the knowledge that water consists of two volumes of hydrogen and one of oxygen? Sound educational principles are not affected by time, race or place: though content and method may be. One of the best nursery schools I have seen was in India—in Benares to be precise—and the principles on which it was conducted differed in no essential from those upon which a good nursery school is conducted in England, with the result that there was nothing to choose between the two communities in regard to the joy, and sometimes the gravity, with which the children responded to the play, the music, the dance, the creative fun, the food and the sleep which were offered to them.

There is a universality about childhood. Children are not alike except in one respect: they are all growing. By comparison their parents and their teachers belong to a pattern: they are "grown-ups." Rousseau said some foolish things about education. He said one very wise thing: let childhood ripen in children. Some educators seem to think that because the structure of society is changing so rapidly educational processes should be hurried up. It is a dangerous fallacy. Rousseau also said that teachers should resist the passion to gain time: they should rather sometimes be willing to lose time. Children need time to grow into their ideals—if so danger-

ous a word as ideals be permitted.

The moment a child is born his social—one might say his sociological—education begins. It begins inevitably in the family; and the education of the home is, do what we will, more significant and more permanent than any education we can offer in the school. In a sense it is the duty of the school to extricate children from the sometimes too sociological education provided by their homes, and to establish the universality of childhood.

It is not rare to hear people say that man is the sum of his social relationships—the implication being that he is that and nothing more. This is, I believe, a travesty of both mathematics and sociology. There is a complementary view expressed by Berdyaev: by nature man is an individual; by spirit he is person; and each one of us, as person, is an unrepeatable experiment of God. It is the synthesis of the personal and the social that must be sought in education; and the contribution of the school should, on balance, be personal. Man is prior to society. Man is not only a social being, he is also, and in a prior sense, an alone person. One of the tasks of the school is so to nurture each child that as he grows to maturity he learns how to sustain being alone without being lonely. A desire in an adult for company at all costs, though often disguised and accorded merit as a sense of hospitality, may be in fact, a sign of a defective education.

Too great a concern for the social view of education sometimes leads to sociology as a subject for study pushing its way down into the schools until it meets

minds far too immature to understand its implications. There is a tendency to believe that a child's social experiences should necessarily be explained to him. This is fanciful and foolish. It is no more sensible to attempt to explain to a young adolescent the implications of his social experiences, than it is to attempt to explain to a child of two the value of the vitamins in his orange juice. It may be bold to attempt to distinguish between intellect and intelligence, but I believe that, on the whole, schools fail to stretch the intellect while overtaxing the intelligence of pupils. Many gifted boys and girls are denied the opportunity of exploring the delights of mathematics, the classics, literature, poetry and art which are within their intellectual powers, even though it may mean stretching them, and are fobbed off with sociology and economics which are alien to their immaturity. It is possible for the young to acquire knowledge, or at any rate information, which is beyond their understanding: this may well lead unconsciously to a lack of intellectual integrity and to a blurring of conceptions of truth.

The sociologist is often, and rightly, looking to the future: he thinks very often in terms of planning: the present is a jumping off ground to be discarded as soon as possible. But this is a dangerous basis for education: it may lead to de-valuing the present. Professor Whitehead truly said: "No more deadly harm can be done to young minds than by depreciation of the present. The present contains all that there is. It is holy ground; for it is the past, and it is the future," and again "the foundation of reverence is this perception, that the

present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time which is eternity." This is of vital importance to educators. This moment, here and now, is the eternal moment to be lived richly and redeemed. The most troublesome bee that any teacher can harbour in her bonnet is that school is a preparation for life: it must be life here and now within the capacity and enjoyment of the young. It so happens—it is a dispensation of providence—that a well spent to-day is the best preparation for to-morrow, but that is not why to-day should be well spent. We shall never get our perspective right until we realize that children are an end in themselves, that they are as permanent and as important a part of society as are adults. Consciously to prepare children for adulthood is to clip the wings of childhood: to miss life at any stage may be to miss it altogether. The schools have indeed a purpose in relation to the future: it is to encourage the young to live richly in the present, not by fitting them into current structure as a glove fits the hand but by releasing them in the full flood of life to adorn society and, it may be, ultimately to redeem it. A well known educator in England, Dr. Stead, now dead, said that teachers should bear in mind two sayings of a great teacher, "I am come that they might have life and that they might have it more abundantly" and "It is expedient for you that I go away." The first might well be taken to heart by every teacher of younger children; and the second by teachers of older children. As they grow up young people must be encouraged to stand on

their own feet: the good teacher makes sure that progressively he becomes dispensable. He will not achieve this by treating the young as adults but by respecting their growing, yet still immature, powers and personalities. This is not, as I have already indicated, a plea for not stretching the intellectual abilities of the young; but it is a plea for not pampering them into the belief that to be young is to be the embodiment of wisdom; and this is likely to happen if their minds are asked to grapple with problems which are beyond their comprehension.

It is well, too, to remember that what distinguishes man from the animals is not that he can communicate with his fellows, nor even that he can reflect, but that he can create. It may be argued that the spider's web glistening in the early morning sun is a work of art. But apply the acid test. Can the spider at the end of the day retire to the corner of his web and say "tomorrow for fun, for glory, or for loveliness I will have a different design"? No, the power to create is God's peculiar gift to man—and it is personal. There may be such a thing as co-operative architecture; it may even be that two people could take part in conceiving and painting a picture; but who ever heard of a co-operative poem? Man is an artist in his own person. It is true, however, that if God's peculiar gift to man is a power to create, His supreme adventure for man is social: it is the creation of a harmonious yet striving human society—the Kingdom of God; but that achievement depends not primarily upon sociological awareness or knowledge but upon the serenity of man's inner life; it

depends upon men and women growing to their full stature as persons, as unrepeatable experiments of God.

How well the synthesis of personal and social life is put by the poet Traherne.

You never enjoy the world aright,
till the sea itself floweth in your veins,
till you are clothed with the heavens and
crowned with the stars: and perceive your-
self

to be sole heir of the whole world, and more
than so because men are in it who are
every one sole heirs as well as you can. Till
you can sing and rejoice and delight
in God, as misers do in gold, and
kings in sceptres, you never enjoy
the world.

The privilege of the school is to nurture the young to enjoy the world aright and, may be, as they grow to maturity to redeem it.

WHAT IS AMERICANISM?

The following definition of Americanism won the prize offered by the Protective Order of Elks for the most original definition a number of years ago. It is by K. L. Brown, Boy Scout executive of Youngstown, Ohio.

"Americanism is an abiding faith in the correctness and justice of the principles contained in the Declaration of Independence, the Constitution of the United States, and the Bill of Rights.

"Americanism is a way of life, based on this abiding faith. It is a willingness to live in peace and harmony with our fellowmen, regardless of political or religious faith.

"Americanism is a willingness to apply the principles of free speech, free press, and freedom to worship God to our fellowmen, even when their ideas and speech and methods of worship are opposed to our own.

"Americanism is a willingness to live for the principles of America in peace time, as it is a willingness to die for American principles in war times.

"Americanism brings to each American liberty under law and a regard for law which means liberty and happiness for each of us."

Ethics in School Administration

JESSE B. SEARS

I

EDUCATION has followed the lead of other professions in developing special codes of ethics to guide the conduct of those who engage in school work.¹ Numerous codes have been formulated and adopted by different groups in the profession; of these codes some are very general and others more specific and concrete in what they specify.

It requires little knowledge of school administration and little insight into the nature of the stresses and strains involved in a life in the teaching profession to realize that there must inevitably be continuous demand upon one for ethical judgments and decisions and this, regardless of what particular line of work one may follow. If one is to judge by the provisions found in our education codes he must infer that they arose out of necessity, their object being to provide standards for conduct touching matters upon which there had been frequent conflict, conflict which was harmful alike to morale within the profession and to the esteem in which the profession was held by the public. School employees objected to certain types of treatment received from school boards, teachers found objections to many administrative procedures which affected their work and

their standing, and the public questioned the practice of teachers breaking contracts and some of the practices affecting purchasing and employment. By its nature school work is highly social. Relationships between people in the service are not only endless in number but are extremely complex, partly because of the wide and possibly far reaching consequences of one's acts and decisions, and partly because of the highly technical nature of the processes of education.

Ethics is concerned with right and wrong or the goodness and badness of behavior. One's behavior in school work can be good in the sense that it is precisely legal, or fully sound in all its scientific bearings, or correct in the sense that it is in conformity with social usage. To understand one case one would need to master the facts of the problem in hand and the facts and principles of law that bear upon it; for a second case, the facts of the problem and the pertinent facts and principles and methods of science and philosophy as these might be involved; for a third case the facts of the problem and the beliefs, customs, proprieties and morals with the ethical principles involved.

Like education our ethics, too, is changing, and certainly our education should not only be conscious of, but as far as understanding can guide us, should contribute to the building and rebuilding of our ethics. Without going into the nature of goodness in ethics here we must remind ourselves as educators

¹ Edgar L. Heermance, *Codes of Ethics* Burlington, Vermont, Free Press Printing Co., 1924. Also, *Ethics in the Teaching Profession*, Research Bulletin of the National Education Association. Vol. IX, No. 1, January, 1931. Between 1915 and 1931, 33 of our state teachers associations had adopted codes of ethics.

that ethics is both personal and social; it is approached through study of individual nature, its impulses, motives, learnings, its habits and character; as well as through study of the nature of society, its structure, traditions, customs, manners, speech, its processes and institutions. By either approach, through psychology and biology in the one case, or through sociology, anthropology and government, in the other, we find ethics as an essential element in school work; as much so when we think of the children, learning to live in and participate in our culture, as when we think of how the members of the school staff must behave in order to live and work together in harmony and effectiveness in school work.

Professional codes are generally more concerned with behavior as it affects others, or as it affects the cause of education in a broad sense, than they are with strictly individual matters pertaining to the development of character and personality. However, these are not totally separate matters. One's behavior tends to express his personality and character, as well as his knowledge and understanding of the situation with respect to which he is shaping his conduct. One's response to a stimulus is rational in part and in part emotional, varying from case to case accordingly as the stimulus calls for action that involves one's personal interests much or little.

School administration, taking the term in the broad sense commonly used in text-books in the field, is continuously concerned with questions of right and wrong conduct. Not infrequently the administrator must sit in judgment and

perhaps may at times have to apply authority in bringing wrong conduct to account, or in other cases, give public acknowledgment in reward of meritorious conduct. The administrator is at all times concerned with keeping the school service at its highest pitch of usefulness. Whether he is developing policies or plans, or directing the execution of work, whether he is moving by force of law or in terms of facts and logic and leadership, his acts are bound to affect controls over behavior, to establish or change relationships between people, to fix standards and criteria to be observed. The success of his work is to be seen not only in its direct and immediate but also in its indirect and remote effects upon the service as a whole. At any point his acts or decisions face the possibility of being right or wrong, not only in fact or theory or method, but also, morally, in the sense of properly recognizing or of abusing the proper rights of some one who is affected by his acts or decisions.

II

Current text-books on school administration represent the results of some fifty years of search for the proper subject matter for this field of study. They have given large place to law as one of the essential elements and approaches to the study of administration and from the field of law much substance has been drawn for study. Our texts have given even wider place to the scientific and philosophical facts, principles and methods affecting education, as these are essential to an explanation of the administrative function. To a far less extent, and in the main incidentally and by casual

mention only, have our texts drawn upon the field of ethics for their explanation of how administration performs its work. Study of this problem makes this omission seem questionable.

Is the ethical aspect of administrative behavior of no importance? Is this aspect of one's behavior so attached to the factual aspects that explanation of the facts carries with it an explanation of the ethics of the case? Is the question of right and wrong so obvious in administrative work that it calls for no special explanation? One has to know little about the practical work of administration confidently to answer no to these queries.

Since almost every administrative act must affect, directly or indirectly, the interests and rights and obligations of other people, as well as of the administrator himself, the possibility of the act being ethically right or wrong exists inevitably. If this possibility exists then how to take the action cannot be explained in its entirety without explaining how to take it rightly or to avoid taking it wrongly.² For this explanation it is necessary to show what and how ethical principles are involved in the case and what their proper recognition requires to be done and to be avoided. Otherwise the explanation is incomplete.

If in every administrative action there is an ethical explanation to be made be-

fore the full nature of the case is apparent then ethics must take its place alongside of law, science and philosophy in the study of the technology of management. To explain the nature and functions of a school budget one must know the laws governing the form, preparation, use and control of this aspect of school finance. In carrying out the law one must have at his command, also, many facts and principles affecting the program for which the budget is designed and about the materials and services necessary to the execution of the program. Behind all of this too, there are theories governing curriculum making, learning and teaching activities, building construction, personnel work, accounting; and underlying all, are the social, political and educational philosophies by which we explain and justify the ultimate values we seek to achieve through education.

In practice there is one further matter. All these facts and principles are brought to bear by people, all the reasoning, all the decisions, all the actions, are by people, the school staff working together. Each of these people has interests, rights and obligations, both personal and professional as well as contractual. Throughout the complicated activities required in budgeting for a school system action is dictated at points by the laws, at points by administrative authority and leadership, at points by facts, principles and practical circumstances affecting the school program. Where law directs there is limited choice of action but where administrative discretion and where facts and principles and local conditions dictate, there is

² Right and wrong in an ethical sense are not to be confused here with right and wrong in a factual sense. A mistake, an accident or a lack of information may lead to wrong action but such wrong is not necessarily an ethical wrong. The result may have wronged some one but in this case we assume there was no intent to wrong others, no attempt at personal gain, no failure to take full thought of every responsibility involved.

room for personal likes and dislikes to enter into the choice of action. Here there is important need to understand the right and wrong of behavior, not of the executive alone but of all who contribute, lest action might be from personal rather than professional motives.

To illustrate: in the purchase of school supplies there may be no law to prevent the business department from varying from the materials requisitioned. Suppose by such action a ten per cent saving may be made on the cost of paper. That far the question is one of economy—but suppose the paper is less well adapted to instructional purposes and results in less effective teaching. Clearly this should have been settled before, not after purchase. In this action the purchaser set his own judgment over against those of the class room experts who wrote the requisitions. If the board's book of rules had been properly made then this might likely have been an abuse of authority, since the rules would likely provide that requisitions cannot be set aside without consulting with their authors. It was clearly an offense against sound management to try to use business judgments where action so clearly called for judgments based upon extensive technical knowledge and skills and also upon personal taste.⁸ It was also impolite on the personal side and an affront to the dignity of the position for a purchasing agent, by implication, to tell the kinder-

garten teacher that he knew as much as she about what kind of paper the classes would need.

By such an act administration destroys the usefulness of the very expertness the budget is designed to provide for the service, and it denies to experts the freedom to function as the nature of the work clearly indicates they should function.⁴

The former is poor administration in terms of results obtained (poorer instruction and a disturbed personnel); the latter is poor, because it is clearly unethical treatment of the proper rights of teachers.

For a second illustration suppose, when all the budget estimates are summed up the superintendent decides that a reduction must be made before he presents it to the board. He notes that estimates by principles X and Y are far above those of the year before. Because he likes X and does not like Y he has a chance here to favor his friend and to penalize a man who has not pleased him. Here he has discretionary power to act, and Y would have little chance to present his case to the board without challenging the superintendent. Ethics would require that the superintendent study the estimates of X and Y as to

⁸ Teaching methods are very personal in nature, however much they may observe the facts and theories of teaching and of learning. Personality being a large determiner in the teacher-pupil relationships it ought by this fact to be respected as authority in such matters.

⁴ The contract that empowers one to teach implies that he shall have *reasonable* control over matters that vitally affect the teaching service. In this case denial of this right tends to discredit the teacher as an expert judge of what instructional supplies are needed. Control over the amount available to expend is one thing, control of what is to be purchased is quite another. This is bad administration because the proper professional right of the expert is denied to him and this hurts the service by discouraging the teacher and by enforcing use of poor teaching materials.

what they propose to contribute to the school program. This is clearly his obligation, also, if one merely asks for efficient budgeting management. In such a case however, neither the law nor the facts of the case can stop this unwise use of discretionary authority. Even ethical standards can stop the superintendent only if those standards exist in the profession and only if the abuse is of a nature to be detected by the profession. The act is unethical because he was employed as an expert and is rendering service in terms of his selfish narrow personality instead of in terms of carefully studied facts.

If one is to explain the process of budgeting he will have the following as a general guide: the amount to be spent must be determined in part by the relative burden it represents in taxes, in part (as far as possible) in terms of the needs of the program (the program having been designed by experts who recognized both the needs of the children and cost as important factors) and in part by the time and circumstances under which the funds must be used; in making the budget all who help as experts to shape the school program and its management must have a part in building the budget, each contributing in terms of his expertness and of the responsibilities of his position; decision must rest with executives, but decision must respect the dignity of office as a right to advise on all matters that affect the responsibilities of the office. In this case, law, economics, science (of instruction), management (as a technology) and ethics, all, are clearly apparent as major factors. If the part to be played by any one of these elements is

left out then the explanation of the case is incomplete.

III

The subject of school administration has been developed mainly within the present century, during which time education and so, the administration of schools has undergone vast expansion and change. That the subject matter experts in the field have had difficulty in keeping pace with this growth is not strange, especially when one considers that changes in the nature of administration have come as much from scientific developments in the field as from the growth of schools. Further, these physical and scientific developments have been accompanied by growth and change that have been made necessary in the philosophy by which we make choice of educational values to be sought through formal school study.

The student of school administration has felt an urge to know how to administer, whether or not he knows why. To a large extent the teacher of this subject has felt it necessary to describe practice, injecting what he might of theory as he presented the how of the job. School law, as an aspect of the subject was regarded as a prescription to be followed, as a set of limits and directions to be respected. School laws have not been examined so much in our text-books as interpretations of a theory of state control of education, or as expressions of our social or educational theories and purposes. Without these meanings laws are but assignments of authority, or recipes or specifications for action, or restrictions, and are likely to be regarded as much

with fear as with favor and more as orders than as interpretations and guidance.

Too long and too often, also, the student of administration has treated the facts and principles of management as if they had little to do with the facts and principles of the learning, care, development and instruction of children; as if management could be something entirely apart from the things and activities managed.

Less still, has the ethics of administration been examined as an approach to the study of how to administer. If the ethical aspect of administrative activities is important it should be recognized as having a place in the method of analysis by which we explain administrative action. If the ethics of such action is everywhere present and readily apparent, then it should be recognized and mentioned by a teacher or in a text-book even though it may need little explanation. If the ethical aspect is complex and not easily apparent, but is difficult to detect and to understand, however, then instruction and text-book must give it greater recognition.

That the ethics of practice in education as a whole, and of administration in particular, covers a wide area, and that the ethics of one's behavior is not always obvious and readily recognized, and that one's choice of action is not always easily decided, can be made apparent by reference to cases: A teacher has failed convincingly, largely because of personality, and the administration must decide what to do about it. To do nothing might not bring too much criticism, perhaps, and to do nothing would protect administration

from harming the teacher's reputation. It would, in the case, be unethical to do such harm, but, it would be equally unethical for an administrator to impose a poor teacher upon the children involved when he clearly has the right and obligation to provide them with a good teacher. Further, the school has an obligation to the parents, the community and the state, which, to fulfill properly, he must transfer or remove this teacher. To take the action called for he may have to harm the teacher's reputation slightly at best—this is largely in his power to decide. To his aversion to doing even slight harm in this, there may be, also, the danger that the teacher may demand a hearing and force him to justify his claim of inefficiency, thus putting the executive on trial before the public. If his own standing with his board and community is strong he might not fear the outcome of this, but if his standing is not too secure then the element of fear (for his own personal good, not the good of the schools) might enter to help determine his decision. Thus to protect one's self at the expense of the schools, however, would be unethical. Might the executive find himself arguing that such harm to him as superintendent would hurt the schools more than they would be hurt by poor instruction in one room? This latter might actually be true, but who can say that even such a simple case is easy to decide? To meet his proper obligations to the teacher, the children, the profession, the service, the public, and to himself, is not simple. Dilemmas are common in administration and often they are as difficult as they are painful to resolve.

It should be a part of a school administrator's preparatory program of study to learn that nearly every question he will deal with has possibilities of involving him in questions of ethics. It is not that some matters are not entirely factual in nature, for to people who understand and reason, they are. There are many who do not understand and reason, however, and others who, for reasons of their own, would like to see the facts sidestepped in certain cases. To meet such opposition to sound administration one should not have to turn to backslapping or other equally poor ethics for a solution. The people will generally not support action that is clearly unethical, any more than they will action that is clearly out of line with sound educational or sound economic or sound managerial procedure. For an administrator to face opposition in his board or in his staff on these three aspects of a problem and ignore the ethical implications involved is to offer but three fourths of a sound presentation of his case.

IV

If one asks what this reasoning leads to in the way of added or altered subject-matter to be provided in our text-books on school administration the answer would seem to be as follows:

1. It would add another point of view for examining and explaining administrative problems, together with explanation of the methods by which ethical analyses of problems can be made.

2. It would add explanation of the ethical aspects of problems, where such aspects are important, as it now explains the legal, organizational, procedural and

educational aspects.

3. It would add explanation of the principles involved in ethical control, explanations that would be parallel to and commensurate with the explanations now offered of controls that are effected by legal authority and by application of facts and logic.

The results of this change in the subject-matter of our text-books and in the teaching of the subject should be important to students preparing for careers in school administration.

1. It should equip the student to deal with all, not part only, of the aspects of his problems.

2. It should give him ability to keep a clearer distinction between personal and professional interests as motives for his decisions and actions.

3. It should better enable him to lead his staff in formulating a professional code of ethics and to keep the policies, regulations, routines, procedures and the general regimen of life and work in the schools attuned to the best standards of professional ethics.

4. In practice the effect of this emphasis in one's preparatory studies should be to improve the relations between administrators and teachers, because it would keep administrative authority in its proper place, it would tend to protect the dignity and rights of expertness, and to fix standards of behavior and bases of relationship between people in terms of net benefit to the service, thus providing a sound foundation for staff morale.

This reasoning as to the place of ethics in the study of school administration and as to why ethics in management should

hold a more important place in the subject-matter of the field is based upon the following assumptions:

1. Behavior of people in the profession cannot be fully controlled by law or by law plus our knowledge of the facts and theories of its problems. Beyond the legal and the rational there is a realm of behavior that has to do with moral right and wrong, a realm of vast importance to the success of administration. In this realm control can be only by ethical standards.

2. Ethical standards set down in a code cannot effect control unless they exist also as the feelings, beliefs, judgments, purposes, of the people concerned. Further, these personal attitudes must be so strong, so firmly fixed in the interests, will and understanding of the people concerned, that they provide actual drives in their behavior. They must become a reality in the personality, the character, the will, the aspirations of the individual. Goodness must become as important as a part of the reality of school work and its relationships as are the factual or legal rightness of it. A code of ethics will be of little importance in control unless unprofessional acts are quickly and widely recognized, sharply resented and promptly discountenanced by the members of the profession.

3. Unless people are trained to find and recognize good and bad in conduct they can scarcely be expected to develop attitudes and habits in which the ethical element is a part of them. One must know the good in conduct in order to believe in it. He must believe in it, in the sense that he favors or fears it, if it is to help to motivate his conduct. These

beliefs or fears must be reflected in his personality if other people are to know of their existence. Unless others know of their existence they cannot take them into account in determining how to behave toward the interests or rights of the actor.

Putting it concretely: One who feels an urge to take an unfair advantage over his colleagues or of the children or parents or school board, will almost certainly refrain if his own personal attitudes and beliefs are repelled at the thought; he will likely refrain if he feels certain that his act would offend his colleagues, be recognized by them and others as wrong, and that it would hurt his standing with his colleagues. If reason one does not stand in the way, then reason two, in one or the other of its forms, would prove effective only if the expected pain from loss of prestige in the profession outweighed in his mind the expected personal gain from the questionable act. If the possible offender feels no scruples against the act then his character lacks one element that would be operative in reason two. If he lacks personal interest in goodness and right in the case then likely he would not prize so highly the comradeship in the profession, wherein a common desire to achieve goodness of conduct is one of the elements that holds the members together. That is, the profession exists, its members stick together, not from fear alone, not to gain security alone, but also, in order to achieve their positive ends, their professional goals of good conduct in effective service. Lacking this desire to achieve goodness, he would, to that extent, lack the cohesive quality characteris-

tic of membership in its best sense and so would lack what it takes to make him care for membership, viz., the desire to be one of a group all of whom work for both goodness and correctness of conduct in a service.

It is not intended here to say that the present subject-matter of school administration is totally lacking in matter pertaining to the ethics of the administrative function, nor to say that teachers of the subject have entirely ignored the question of right and wrong in their classroom treatment of its problems. However, familiarity with the literature of the field leads the writer to believe that

we have not taken adequate account of ethics as a necessary element in the administrative process. What the ethical problems are, how such problems can arise, how to deal with them, how to recognize and define goodness and badness, how to formulate clear-cut standards of goodness, how to develop ethical power, how to bring such power to bear, are matters that would appear to have far greater possibilities in administration than we have recognized to date. To make a student capable as an administrator without making him capable of goodness is not enough in a democratic culture.

THE VIRTUE OF TRYING TO WRITE

More people, provided they are ripe in language and are not mentally indolent, should try to write. It is possible to read one's self dumb, but the effort at writing is a saving discipline because it leads, however painfully (for the thing is not easy!) to an inner clarification of one's own ideas, and the altogether necessary power to express them in a form that may appeal to others.

Editors may shake their heads dubiously at the thought of more hundreds of amorphous manuscripts crowding upon their desks, but should be willing to treat them kindly (if firmly) in the interests of the general good.—A. M. WITHERS, Concord College

Fall

GLADYS VONDY ROBERTSON

Now is the select time of all the year,
the hour for which the day is born,
the time when all the world
must know its own fruition.

Now is the hour for which a man is
made,
the moment before he withers and
decays,
the second before eternity
when all of nature
gathers her power,
her strength,
her past
into a charge of beauty
and wonder
that tomorrow may be born.

This is the day in which man knows
all truth,
all fulness,
all growth,
all birth,
all death.

Now is the tender heart of force
that kindles love,
that fondles life in its bosom,
nourishes the sturdy passion,
assuages desire . . .

This, when leaves are full,
when red-cheeked peaches salute you,
when crisp apples laugh to the sky,
when pears are pendant jewels in a
green world,
when cantaloupe waters the mouth
and watermelon challenges the eye,
when seed pods burst their seams
and milkweed down enchants you,
when dahlias color the earth
and zinnias display their dignity,
this, then, is the time for living
before the suggestion of decay and
age nips at the sleeve.

Priscilla Was Shy

GILBERT BYRON

IT WAS a Monday morning in April—Mr. Blodgett was on his way to school. The little professor had a peculiar light-footed feeling, had he followed the inner urges he would have kicked up his heels and ran off to the woods. Perhaps he might have even picked a wild flower. Mr. Blodgett peered through thick lenses, had carried the same brief case for twenty years and accepted the orderly rise and fall of the semesters with scholarly resignation. Yet in the spring there always came enchanting days when the blood which pulsed through his veins ceased to resemble ink. When Mrs. Blodgett questioned him as to the exact nature of this mood, the gentleman was reticent and Professor Kinsey never got around to asking him. It was just as well.

Mr. Blodgett tripped along through the spring sunshine, trying to account for his light-footedness and this expectancy—this feeling of impending romance. He decided that it was the forsythia. On Friday there had been a few tentative traces of yellow—now the blossoms were everywhere. A block from the school, he had a strong desire to make a right hand turn and escape to the creek. Then he saw the screaming headline: "MIDDLE-AGED SCHOOL TEACHER PLAYS HOOKY!" Mr. Blodgett shivered slightly and marched on—"Left, left, I had a good home but I left!"

The teacher liked to arrive early and check his assignments; it was so quiet

before the pupils were admitted. He had spread his books on the desk when the classroom door opened and Dr. Hartwell, the principal, entered. Professor Blodgett's heart skipped a beat, it always did when his superior surprised him. This time the administrator was accompanied by a middle-aged lady and a strange girl.

"Good morning, Mr. Blodgett," the principal said. "I've brought you a new pupil for your homeroom." Professor Blodgett arose. "Mrs. Parsons, this is Mr. Blodgett, and this is Mrs. Parson's daughter, Priscilla."

"How do you do," Professor Blodgett murmured, wondering about the girl's blue eyes, they had a mysterious quality. Her hair was the color of the forsythia.

"I hope that you will take care of my little girl, Mr. Blodgett," Mrs. Parsons said. "Think of my little girl, all alone in this big, strange school, and Priscilla has always been so shy."

Professor Blodgett focused on Priscilla again. He would have never referred to her as a little girl. The young lady shook her long yellow locks and returned the gaze. Professor Blodgett's heart skipped two beats, as it had never done before when Dr. Hartwell entered the room.

"I'm sure that she will feel at home, Mrs. Parsons," the principal said. "You'll introduce her to everyone, won't you, Mr. Blodgett?"

"Yes, sir," the teacher of the Constitution said, wondering if he should in-

interpret his superior's order literally.

"Priscilla is so shy," her mother repeated. "She's lived such a protected life."

Dr. Hartwell consulted his watch. "You just have time to help Priscilla make out her schedule before the pupils arrive, Mr. Blodgett."

"I'll have to leave you now, Priscilla," Mrs. Parsons sighed, wondering if she should drop a tear, "but I'm sure Professor Blodgett will take care of you."

"Yes, I'll take care of her," the lover of forsythia said, wondering if he should interpret this request liberally or conservatively. The principal and mother left him alone with his new ward and it seemed that the girl gave a sigh of relief, certainly he did.

"Mother still treats me like a baby," the young lady said. "She put on the same act when I entered the first grade."

"I'm sure that everyone will be nice to you," said Professor Blodgett, thinking of the clamor and pursuit which always followed the enrollment of a new girl with Priscilla's qualifications.

"I'm not really very shy," Priscilla said. "I don't feel shy with you."

"That's because I am old," the veteran said, opening the drawer where he kept the schedule cards.

"You don't seem old to me," the new pupil said, leaning forward to see what her protector was doing. "I just adore mature men."

"Ahem," commented Professor Blodgett. It seemed that he would never get his hands on those schedule cards.

"May I help you?" asked Priscilla, placing a slim, young hand beside his. A stray lock of her long yellow hair fell

upon the professor's shoulder and cascaded away to become entangled in the clip of his fountain pen. Recalling the incident later, it seemed to Professor Blodgett that a branch of forsythia had suddenly showered him with yellow blossoms, surely he had sensed the forsythia's fragrance.

"We're all tangled up, Mr. Blodgett," Priscilla said with a giggle. "Please unhook me."

The teacher studied the problem and experimentally gave the yellow lock a slight tug—the bell which admitted the pupils to the building buzzed and the light-foot lads came thundering up the steps. The sounds stirred Professor Blodgett to more violent action. He gave the yellow lock a real yank.

"Oh, Mr. Blodgett, you're hurting me," the shy one cried, in time to amaze a group of Middletown High's juniors. They paused in the doorway, stilled by the sight of the venerable professor in such close proximity to this strange girl with the long yellow hair.

Ruth Merryman, the homeroom chairman, was the first to recover. "Well, good morning, Mr. Blodgett."

"Good morning," the teacher replied. "We have a new pupil this morning and we're all tangled."

"So we see, Prof," Billy Leach said. He was the baseball captain and an important figure in the spring. "We won't tell Mrs. Blodgett."

"Somebody please untangle us," Priscilla cried, resting her head briefly on her protector's shoulder.

"Why don't you try moving your fountain pen, Mr. Blodgett?" Ruth suggested.

Professor Blodgett took the pen out of his pocket and stood up. He could never think of simple solutions.

"How about an introduction, Prof.?" Billy said.

"Of course," said Professor Blodgett. "Priscilla, this is Ruth Merryman, our homeroom chairman—Ruth, this is Priscilla Parsons. Suppose you introduce her to everyone." The two girls locked arms and walked away, temporarily ignoring the school's baseball captain. Professor Blodgett opened a window. The fragrance of the yellow forsythia drifted into the schoolroom.

The tardy bell interrupted his thought; the homeroom dozed during the roll call and opening exercises. Another bell buzzed and the pupils struggled away to the first class—all except Priscilla.

"You've forgotten all about me, Mr. Blodgett," she complained. "You said that you would take care of me and I don't even have a schedule, I don't know where to go. Shall I stay here?"

"Just a minute," her protector said. The senior class was filing into the room and this time he located the schedule cards quickly, along with a list of courses, and a schedule of classes. "What course are you taking?"

"College preparatory."

Professor Blodgett checked the proper list. "You can do this yourself. Fill out three cards and leave two on my desk." He shoved the material into her hands.

"You're neglecting me, Mr. Blodgett," Priscilla said, quite audibly.

For the remainder of the morning, bells rang, pupils came and went and the professor detected a new look of

interest in the eyes of his students. Not once was it necessary to awaken a pupil who had dozed. The noon bell sent him scurrying to the cafeteria where things were much the same at the faculty table.

"What's this I hear about you and the new girl, Mr. Blodgett?" asked Miss Faucett, the Latin teacher. "Is it true that your pupils discovered her sitting on your knee?"

Professor Blodgett blushed. "Most certainly not."

"Then what did happen?" Miss Faucett persisted.

"Priscilla got a lock of her hair tangled in my fountain pen clip."

"Quite convenient, Mr. Blodgett," said Mr. Sharp, the chemistry teacher.

"Priscilla is very shy," Professor Blodgett confided. "Her mother asked me to take care of her."

"It appears that you are doing very well," Mr. Sharp said.

"It would be too bad if Mrs. Blodgett hears about it," Miss Faucett threatened.

The professor did not linger long over his food. On his way back to the history room he had a strange urge to run—that peculiar light-footed feeling.

The afternoon tardy bell returned him to reality and he called the roll. Priscilla did not answer to her name but she did enter the room while he was filling out the attendance slip. He was very strict about tardiness.

"Ordinarily you would have to remain thirty minutes after school for being tardy, Priscilla, since you are a new pupil, I will excuse you this time."

"I know about the rule," the shy one said. "Ruth told me this morning but I don't mind staying in with you."

"He-Haw!" someone said quite plainly. Judging from the location and tonal quality Professor Blodgett thought that Billy Leach was the tormentor. In such a situation it was better to pretend that he had not heard. The bell saved him.

Several times that afternoon, Professor Blodgett toyed with the idea of slipping out of school with the children when the dismissal gong sounded. But this smacked of hooky, besides the shy Mr. Blodgett really wanted to remain after school with the shy Priscilla. Of course this time he would keep her at a proper distance. His eyes strayed from the printed page—to the yellow forsythia.

When the gong did sound, he sat quietly at his desk. Snatches of conversation drifted through the open door but no one entered, silence descended on the building and Professor Blodgett became increasingly impatient. Now the only discernible sounds were the high notes of a cornet in the music room and the crack of bat meeting ball on the school diamond. He sighed and began to pack his briefcase. Probably Miss Faucett was keeping Priscilla in for some infraction of the Latin scheme. If so, he might as well go home. Miss Faucett never did, or at least it seemed that way. Yet as he stirred, there was a clatter in the hall, followed by a girl's laughter and he knew that it was Priscilla. She came running, followed or pursued by Billy Leach. He was clad in his baseball uniform.

"Mr. Blodgett!" Priscilla was excited. "Why didn't you tell me that Billy is captain of our baseball team? I just

adore athletes in uniforms. Will you excuse my tardiness so that I can watch him practice?"

"I will this time, Priscilla," her old protector said, "but don't ask again."

"No, sir," she said quite respectfully and as she turned away a lock of her yellow hair narrowly missed Professor Blodgett's shoulder. The youngsters fled and their teacher could hear them running through the halls, Priscilla's laughter and Billy's spiked shoes, following or pursuing her.

Suddenly Professor Blodgett felt very old and tired. He slipped a set of test papers into his brief case and snapped the catch, fastened the straps. The school was very quiet as he walked slowly down the steps through the halls. Only the sight of the forsythia on the school lawn revived him. He crossed the grass to the forsythia, thereby violating a faculty ruling. He raised his face to the yellow blossoms. Quickly, Professor Blodgett broke the prettiest branch from the bush—risking suspension or worse—and walked away toward home, taking a deep breath on every third step.

Mrs. Blodgett met him at the door of their little apartment and he thrust the forsythia into her hands.

"How nice, Wilbur," she said, "it's been a long time since you brought me flowers, and just when I should be angry with you. Miss Faucett stopped in a few minutes ago."

Professor Blodgett stepped forward and unexpectedly kissed his wife.

"You're getting amorous in your old age, Wilbur," she said but she returned his kiss.

Dorothy Canfield Fisher on Her Seventieth Birthday

DAVID BAUMGARDT

AFTER having witnessed for some time the unique affection which the people of Vermont show to Dorothy Canfield Fisher, one of my friends said to me in a melancholy mood: But I am afraid that in Vermont and all over the United States she is, perhaps, more thoroughly loved than understood. I felt inclined to answer: if there must be a choice between love and understanding, how good that once in a while a great writer is more loved than understood, since almost without exception the opposite is true, either because great men are not so lovable to those who see them daily, or because the home town and state think it may suffice to respect their great sons or daughters and dispense with the special effort of loving them during their lifetimes.

Later, however, I said to my friend: as we two were born in Europe and not in New England's Green Mountains, why should we not try to compete with the Vermonters in our appreciation of Dorothy Canfield's work—provided we can. I sincerely doubt whether I can and, in any case, I have to confess that, if I understand anything of her work, I am by no means freer from affection in my understanding than are the Vermonters. Nevertheless, I shall try to say what to me, a former German, the outstanding American writer and character, Dorothy Canfield, means.

At first sight, one may completely

misjudge her novels as sound, balanced American "Heimatkunst," as local color realism. There is no extravagance of style or scenery, no prickling, piquant sex. There is no exuberance of romantic imagination, no flight into exotic lands, into exotic epochs of history, into eccentric language. Here is the classical epos of our day and of the plain civilized man of American and European society, upper and lower classes. There may be thousands of readers who, in fact, use these novels as "Unterhaltungsliteratur." Indeed all the stories are most entertaining. The fables are closely knit and, without any use of spectacular events, they always hold the attention. But the general or the sophisticated reader who looks only in this way at these great novels would thoroughly miss the mark.

Whoever glances only at the facade of these books, or hastens through their absorbing stories to the comparatively happy endings, fools himself as much as those who would take Benjamin Franklin, the inspirer of the mightiest democracy in history, for nothing but a plain man of unpretentious manners, or who would consider Spinoza, the most penetrating explorer of the darkness of human passions, merely a rationalistic idealizer of human life.

Only in the most literal, outward sense of the word do Dorothy Canfield's novels concentrate on contemporary society. In truth, in almost every book of

hers a symbol of some timeless, gigantic fate overtowers and overshadows all the intricate mass of calculable, rational, enlightening and enlightened experiences of men of the twentieth century. There is, in *Seasoned Timber*, the legend of old Hiram who was trying in vain to act young. Being passed on by word of mouth for generations in the very century of the printing press, this story is told here by the heroine in breathtaking excitement, and an old Vermonter interrupts her frequently to make sure that no detail of the cruel "accident" is omitted in her report. Hiram, an old farmer of 90 who had "just got him" a young wife, drives 26 boys and girls in his wagon down the steepest mountain road of the county. He wanted to join with the young folk in a big barn-raising bee. Lower down in the valley they stared at his young horses standing out against the sky, looking no bigger than rats from that distance. Then all of a sudden, the horses got out of hand and ran away, their mad speed rapidly increasing until they all crashed into the back of another wagon. Most of the young folks were killed and all lay just where they fell. Only the old man who'd been driving got up and shouted: "Well, if nobody ain't hurt any more'n I be, let's go to the Bee!" Then he too fell dead to the ground.

The lesson of this powerful narrative hangs like a dark cloud over the long, intricate inner struggle of the hero, over all the protracted, scrupulous searchings of his monologues, which center around the question of whether, at the age of 44 he is not too old to marry the girl many years his junior. Later in the book, in his desperate, almost hopeless fight

for democracy, he finally triumphs over all the more "practically minded" opportunists who are, nevertheless, shown to be in their own way by no means unlikable, unattractive opponents. But in his love for the younger girl he learns to surrender and, with utmost delicacy, to allow the development of her inclination for a younger lover without any interference on his part. He learns to acquire the great art of aging without complaint, embitterment or revolt.

The whole plot of this novel sounds highly didactic and sweet, almost too sweet. Everything in this story could be easily spoilt by a minor artist who would permanently raise his forefinger in pointing to the moral of every detail. It is the greatness of the artist Dorothy Canfield which in this novel created one of the most tender and forceful pacans in praise of true democracy and hard won unselfishness.

Again in *The Brimming Cup* the story in itself seems to be of nearly too edifying a character. An attractive young woman, who has been given full freedom by her husband, resists all temptations to leave her children and her home and to follow a fiery man of the world who showed an especially high appreciation of her musical gifts. Here, too, a theme for the pulpit has been treated with the mastery of an artist and a connoisseur of life. And here, too, even more than in "Seasoned Timber," the brilliant dialogues and soliloquies full of sensitive restraint and of subtle reasoning are outshone by a story filled with wild primitive passion—the story of an unhappy, "black and bitter" Vermont farmer who, after ever-mounting, silent-

ly endured pangs of jealousy, finally murders the rival who courted his beautiful wife and himself dies with her under the blow of a mighty tree which had long darkened their home. Even their young boy is driven to a hatred of God by that grim fate of his parents. The most ingenious and natural interweaving of these two so unequal spheres of life, revolving about the same subject, extinguishes every vestige of a mere moral doctrinalism, though the whole is permeated by a natural, ethical flavor.

I wish to emphasize in Dorothy Canfield's work a few more features of similar elementary, emotional fervor. For nothing can be more mistaken than to expect only "nice" highly civilized, beings in the center of her interest in life. There is, in *Hillsboro People*, the short story "In Memory of L.H.W." In this brief drama of an infinitely lonely life, the title is the only comparatively colorless spot. Perhaps a more appropriate title would be "A Vermont Samson." It is the story of a simple soul—laughed at by a whole town, by his mother and by a girl who marries him only after the father of her illegitimate child had left her. But he writes on her tombstone "Charlotte, loved wife of Lemuel Warren." He is in truth a St. Francis, only of far less softness than the medieval Saint. He, like St. Francis, carries young sick ewes under his arm and takes them home into his room to bring them up as cossets. But unlike his Italian "relative," he is (equally) able to tear in pieces with his own hands any living creature which attacks his lambs. He thought that one night he had killed a dog which had "worried" his sheep

and he apologizes to the owner of the dog and his children. In fact, it was not a dog he had killed. It was, as the whole village could see the next morning, a big grey wolf "torn in pieces and scattered wide in bloody fragments, as if destroyed by some great revenging beast of prey." Since after this outburst of primitive wildness hardly any further climax in the report is possible, the author with the full virtuosoship of a "conteur de race" adds another beautiful sentence of merely geographic and zoological interest, a piece of intentionally cool and dry information. Dorothy Canfield rounds up this part of her story by the seemingly casual remark: "Once in a while" indeed a wolf "wanders over the line from the Canada forests and comes down into our woods, following the deer." When an idle, boastful, boisterous boy went off with Warren's stepdaughter to the Hotel of the city for dinner, he drove with his two heavy plow horses to town, broke the door of the private room in which the two young people were having supper, struck the boy a great blow across the mouth, paid for the broken lock and drove home with his stepdaughter. On his death bed, his only question is, whether the last news about his two grandsons is reassuring; and as this is affirmed, he refuses to take any medicine to recover. "If everybody in the family is alright, I guess, I won't have any medicine. I'm real tired." Rightly, this short story has recently been reprinted as a religious tale in an anthology of that kind; but one is tempted to say it would be blasphemy to look in this work of art for any characteristic of a conventional sermon.

Another short story of even greater religious and philosophical weight is to be found in *Basque People*. It is "The Saint of the Old Seminary." The plot is of utmost simplicity, and yet it radiates an immense richness of subtle feeling and thought. A Basque girl of great Southern beauty betrays her Basque lover to his rival, a French gendarme, who kills the young Basque when he traps him while smuggling something out of France for which the girl had intentionally asked him. In outraged solidarity and mourning for their dead companion, all the boys of the little Basque town turn against the girl, the French gendarme deserts her, and in an act of deep contrition the girl wishes to free herself from an unbearable feeling of guilt by becoming the most selfless friend of the poor in that Basque village. But the father of the murdered boy, a simple shoemaker and passionate freethinker, sees in the girl's conversion to Christian charity only theatrical gestures and hypocrisy.

The easily inflammable youth, and the Catholic Church, begin to see in the girl a Saint who is sacrificing her life for the poorest and sickest of the community. But to the shoemaker, whose son had become the innocent victim of her betrayal, her Christian penitence remains a cheap theatrical display. The more he sees and hears of her, the less his violently hurt sense of justice can comprehend the only too easy overflow of Christian all-forgiveness on the part of his compatriots. After she had asked him once again to forgive her great sin, he draws out "his long leather-cutting knife and without a word, without a

change of expression on his sad old face" stabs her to the heart.

One of the greatest religious and moral problems of our time, and of all times, is here faced with a unique impartiality of feeling: the age-old struggle between the claims of justice and those of all-forgiving love. Moreover, in these few pages, there are at work even more than two religious passions. There is the great act of Christian penitence and the search for all-forgiveness, and there is the Old Testament zeal for justice, that insistence on justice which can never be quite quenched or extinguished by the most sublime, yet indiscriminate love. But there is also the profound religious passion of the freethinker, the "debunking" shallowness of the "scientific" newspaperman who reports the death of the "saint," and the easy-going, easily moved and easily forgetting religion of Southern Catholicism. All these types of religious emotion are not merely described but fully experienced.

In "Flint and Fire," and in many of her other stories, amid all the gentle, Quakerlike people who populate these worlds, there rise again the storms of primitive towering rages lived out by silent, mute country people. With their power of symbolic expression, these parts of the narratives are not just stories or folklore; they are like pieces of ancient mythology, each of these taciturn primitives like a demoniac personification of a wild untamable passion: manly sexual pride, the insistence on permanent youth, jealousy and revenge, dynamite-like devotion and love. It is this mixture, this union of ferocity with gentleness

which gives these stories their specific inner richness.

In *The Deepening Stream*, Quakers are at the heart of the story. But they have nothing of the sentimentalism and oversugared sweetness often wrongly ascribed even to leading Friends. Their genuine friendliness and kindness is tempered by a rigid, tart sense of truthfulness not afraid of touching delicate points of vanity. With noble tenacity, they oppose all false patriotic, social and moral pride, and again and again force people to see things in their true proportion. As it is said of the old Quaker who had been in the Federal Medical Corps during the Civil War, but did not like to glory in this: "His dry coolness was enemy only to melodrama and . . . deflating its falsity he allowed the real drama to emerge."

Here, too, the lives of a fine-fibered young couple are darkened by poignant war experiences in France during the First World War, and by their quivering understanding of the latent tensions between American and European civilization. And so, in *Rough Hewn*, the slow, subtle process of the inner developments of a gentle American boy and a highly gifted American girl are closely interwoven with moods of despair, with feelings of intolerable inner emptiness, and the awareness of deep clashes between the culture of the Old and the New world. I can hardly imagine anything which would express these differences of cultural outlook with greater emotion than that brief encounter in *Rough Hewn* in which an old embittered French actor pours out all the lava of his contempt for the new world's cul-

ture on two sensitive young American girls.

Needless to say, all these novels are packed with the finest meticulous psychological observation. There we hear not only of "careful airs of carelessness," but with no less pertinence of the different types of sleep of a boy of fifteen: one kind of sleep, black and opaque during the nights, the other during dreaming hours in the woods "shot through with the gleaming pattern of the brook's song." In *Bonfire* we hear even of various types of a man's wood-splitting. No less than of the taste of her cooky a young girl becomes aware even of how the sprinkled sugar of that cooky grits against her teeth. And not only the lives of men are watched with such open eyes but also those of small children, of trees and of animals. Is it possible to describe the beatitude of the much slandered pigs with more sympathy than is done here? "After breakfast the book-weary, overgrown adolescent sauntered out, a doughnut in his hand, to lean over the pig-pen and commune with the pigs. What he needed, what slowly floated him up from the depths was their rapt ecstasy of repletion, their voluptuous pleasure in sinking thoughtfully into the cool, wet filth and the glow of their peace as they stood sunning themselves, visibly penetrated to every fleshy cell of their vast bodies, by the most perfect accord with the scheme of the universe as they saw it."

Of the shock which the defiant "black look" of a hurt boy brings a group of talkative, middle-class churchwomen it is said: "Through the tepid stagnant air" of the ladies' Guild Room "flickered a

sulphurous zig-zag of passion. The women shrank back from it, horrified and fascinated." Even more surprising is the accuracy with which this woman artist knows how to paint the dumb, inner feeling of a sensitive adolescent, an ardent football player, who suddenly discovers in himself certain very definite aversions against all the fine spun notions of "Das ewig Weibliche." And again, how few pencil strokes this sensitive psychologist needs to let us feel the nervous breakdown of a successful businessman, a member of the second generation of a family of great entrepreneurs! "A look of anxious effort" came into his face. The paper which he just held "fell out of his trembling fingers . . . and slid to the floor. He secured it with difficulty. The drooping loop of his eyeglass chain caught on the key of the drawer and tore his glasses off. They fell on the desk with a little tinkling clatter, broken." He "put both hands over his face and burst into tears." The whole scene is observed for a moment by an employee who instantly feels that this could not have happened to the vigorous founder of the firm, still alive and in excellent health despite his old age. Then the door of the office is slammed shut by the chief's secretary. For a long time after this "Neale was haunted by the recollection . . . of those strange, shocking sobs. . . . He would have given anything not to have heard them."

The exquisite novel, *The Home-maker*, has several times been interpreted as if it were a Sunday-school example of how people should organize their domestic life. True, this novel

implicitly contains such moral and social lessons. It demonstrates how, in a curious though quite comprehensible way, a most efficient housewife fails entirely to create a happy atmosphere in her home, despite her ardent devotion to her lovable children and her loving husband. In this case it is not the mother, it is the father who possesses the qualities of an ideal homemaker; and all this comes out only after the father is forced to stay home in consequence of an accident which made him a cripple. The *dramatis personae* who learn this mighty social and moral lesson are, however, by no means abstract schemes invented by their author only to preach the lesson that even eczema and indigestion can be removed by better psychological adaptation. In telling, graphic experiences, the persons who learn this lesson live it out under the pressure of the bewildering and humiliating insight that they owe all their inner improvement to an accident and they themselves, cowardly "miserable curs" as they are, would not have been able to bring about and maintain their new life independently. They owe it only to the consequences of the accident.

In a similar manner, the heroine of Dorothy Canfield's first important novel, *The Squirrel Cage*, is by no means an eloquent protester against old-fashioned, bourgeois luxuries which make her life miserable. Her suffering is all the more impressive by the very fact that everything in her opposition is half-unconscious, helpless and utterly half-hearted. Her husband, however, the defender of conventional society-mores is, with his honest gentlemanly manners and his

sincere love of his wife, in no wise seen with less sympathy than the heroine. So much the more diabolic is the one great scene in which finally the irrepressible conflict between their outlooks on life breaks through. Strindberg has not written any dialogue more poisoned by inexpressible feelings of latent tension than this monumental colloquy between an extremely nice, well-mannered American couple.

Nowhere in Dorothy Canfield's work is there any trace of that black-white psychology which sees in human beings mainly angels or devils, generous cavaliers or mean villains. Despite all the healthy and genuine longing for final harmonies which lives in these novels, with her firm realistic clarity of thought and feeling, she never indulges in any rosy optimism. In none of her critical and shrewd observations on business life, or on other most diverse public and domestic affairs can she be accused of oversimplification or amateurish reformatory zeal.

She knows how seldom nature couples tenderness and gentleness with strength and not with weakness, creative power with perfect inner health and not with neuroticism, "nice" and poised demeanor with true attractiveness and not with dullness.

Yet despite all that has to be said in praise of the writer Dorothy Canfield, her very numerous friends can certainly plead extenuating circumstances, if they often lose sight of the merits of her art because of the greatness of her personality, as others, knowing only her novels, remain unaware of the radius of her vast civic and humanitarian activities. In fact,

even among the most active American men of our time, hardly anyone surpasses her in the many sidedness of the far-reaching humanitarian and cultural responsibilities she has taken on.

After the outbreak of the First World War she did not content herself with feeling and expressing sympathy. She and her husband went to Paris with their two small children and worked to exhaustion to lessen the suffering of the victims of war. Dr. Fisher, to whom his wife owes the best understanding and greatest inspiration of her work, directed training camps for ambulance drivers in the war zone, and later, as a captain in the American army, he took charge of an extensive automobile repair service for ambulances. Mrs. Fisher was incessantly active as a social worker for the warblind, as organizer for convalescent homes, nurseries and reading rooms and even as editor of a magazine for soldiers. When China was visited by an even longer period of suffering than France, Mrs. Fisher acted again. In a very simple but ingenious way she built up in the United States a nationwide crusade for Chinese and other war-stricken children. All over America school children were asked to save pennies for their brothers and sisters abroad, and a considerable amount of money was raised in this way. When, in the last ten years, about a hundred thousand Central European refugees streamed into the U.S.A. under the stroke of Hitler's persecution, she had the imagination to feel how heavily the long months of hot summer dampness must weigh on the children of the new immigrants not used to this climate. So she quietly arranged invita-

tions for these boys and girls to the families of farmers in her beautiful Vermont mountains. In this way she made the newcomers acquainted with real American life, the Vermonters with European youth, gave the tired children and often even their parents much needed vacations, and enabled Vermont farmers to acquire some not unwelcome cash.

There is no human need alien to her. And though the vastness of the world wide aid which she is giving has often been noted, the thoughtfulness with which this aid is tendered has hardly been appreciated enough. Yet along with such philanthropic work go countless public and educational services which she performs with minute conscientiousness, no matter whether she acts as President of the American Association for Adult Education or takes part in the American Youth Commission, gives counsel in the Book of the Month Club or shares in the deliberations of the library committee of her own small Vermont town. To any one who has seen her at work in this way, it is unforgettable how the soundness of her judgment and her intense devotion to her cause do not allow any imponderables to escape the attention of the committee in question. But she herself likes to give the impression of doing nothing but taking a modest share in necessary labors for public welfare. Therefore, people are not infrequently "misled" by herself to see in her only

the lovable friend and fellow-worker, overlooking the artist.

There are hundreds of strange cases in world history that show under what misunderstandings fame can rise, develop and vanish again. There are celebrities much overrated in their time and then completely forgotten. There are others, unfortunately far too many, entirely overlooked or even mistreated throughout their lifetime. Only posterity gives them, often not earlier than after the lapse of centuries, their overdue recognition. But even posterity is not always fair enough. There are men of genius whose value was much better understood by their contemporaries than by later generations, such as Herder or Baader or even the philosopher and the composer Mendelssohn. There is Jeremy Bentham whose subtlety of thought has been overlooked for more than a century; his contemporaries and posterity contented themselves with only too patronizing a smile at what seemed to them the childlike simplicity of the great moralist. In the specific case of Dorothy Canfield Fisher I see another danger, the danger that her greatness as a creative mind may be obscured by the affection given her as an American citizen, educator and international humanitarian. This misinterpretation, certainly has something touching in itself; and yet, I feel, it would be a deplorable misjudgment.

We cannot all be great but we can all attach ourselves to something that is great.—DR. HARRY EMERSON FOSDICK

Education or Indoctrination in Workers' Education?

L. O. KATTSOFF

THE FORCES for good or evil that are tied up in labor organizations are so potent that workers must know what they are and how to use them for the common welfare. The education of all workers and especially those in the labor movement is imperative even from a purely practical point of view. Workers and the labor movement can only serve themselves to the extent that they are enlightened and alert and possess the factual bases for action on behalf of a society and economic system in which they can survive and advance.

It is natural that statements of aims and objectives of workers' education should reflect the educational and social philosophies of the framers of these statements. The proper approach to the problems of workers' education is the worker himself, and any statement of aims and objectives for workers' education must be formulated in terms of the individual and his needs and wants. J. B. S. Hardman, although using these concepts, seems to take too narrow a view, for he says,

"Briefly and perhaps somewhat crudely defined, workers' education is education of workers . . . when we say workers' education we refer neither, specifically, to the enterprizes which seek to Americanize the foreign-born; nor, generally, to the magnanimous efforts which aim to inject a living content into the intellectual vacuums left in some adult heads by educations they

received in the little red brick school. Only incidental to the content and scope of workers' education are the activities which help to overcome handicaps of languages or adult illiteracy, or which try to train adult workers in skills and trades they did not learn at an earlier age. Basic to workers' education is the effort to help the worker find his location upon the scale of our socio-economic setup to gain a clear knowledge of all the facts relevant to his conditions as a *wage-earner*. By this definition, workers' education aims at equipping the worker with the kind of tools that will enable him to become a better wage-earner, and this means to make him a *union member* and ever a better union member." (*Workers Education in the United States*, p. 7.)

This statement as it stands would clearly restrict the function of workers' education to a very narrow scope. Indeed, some of the sentences almost tend to imply a kind of acceptance of "his location upon the scale of our socio-economic set-up" i.e. once a carpenter always a carpenter. Actually Hardman seems to mean more for he says (pp. 22-3),

". . . workers' educational activity is an organic part of the educational process which begins for the workers, when organization for economic defense is first thought of and is continued all through the time while battle goes on for social, political, and cultural progress."

But the fact remains that much of labor's educational programs for its workers consists of leadership in strictly

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union activities. Yet many of those intimately associated with workers' education and who are not doctrinaires recognize that there is a wider scope for education than either "tool courses" or "pro-union propaganda." So James H. Maurer, former president of the Workers' Education Bureau has said:—

"Underlying the purpose of workers' education is the desire for a better social order. It is this desire on the part of the working man for a richer and fuller life individually and collectively that gave the movement its birth and at all these times must remain its treasured inheritance. Labor education aims at the ultimate liberation of the working masses. It endeavors to help the laboring man to function most effectively both as a citizen and as a worker in the solution of our many complex social problems. Unless it is education which looks toward a new order of society, with more wisdom and justice than is found in our present order, its right to existence is questionable. Labor education is a part of the labor movement, and is necessary to its existence because the labor movement is the essential force in the remodelling of our social structure. It is because the labor movement dreams of a new economic order where social justice and the welfare of all will prevail, that it is in need of an educational movement which will give direction to the forces which are working toward this end. Instead of accepting the existing dogmas of any group labor, through its own educational agencies, aims to seek light and understanding on all our social relationships in order that through a study of history and the social sciences, we workers may be prepared for the problems that will confront us." (*Workers' Education*, vol. xiii, No. 4, Oct. 1936, p. 5.)

Labor education must always center around the needs of the worker. But these needs must not be conceived too

narrowly else they become self refuting. "The horizon of industry and government and the forces which they represent have expanded from the workshop and the village to the corporation, the cartel, the nation and the world." And since basically, the function of unions is to improve the lot of the worker, "the objective of workers' education is to enable workers to equip themselves for intelligent participation, individually and organizationally, in the complex society in which they live and work." (Carroll, Mollie Ray and Miller, Spencer, Jr. *American Workers Education*, Workers' Education Bureau, N. Y. 1936, p. 6.) The starting point of any approach to the problem of the aims and objectives of workers' education must be the worker and *where he is*. But this can never remain the end of the educational activity by the very nature of the dynamism of the educational process. Essentially, it must be agreed, the test of an educational program is pragmatic. To understand the world of which a person is a part is a basic condition for sound participation in the development of a society in which the person's status has been improved. Whatever may have been the opinions of labor leaders in the past, more and more of those concerned with the labor movement must aid in bringing about better and more equitable society.

Workers' education must begin with those things which are of immediate work interest to workers. This means that any program of workers' education must start with the recognition that basically what is of interest to the work-

ers are those things connected with his work. In addition, it is to be emphasized that the interests of the worker are not solely and completely connected with labor organization. Even if every worker were a member of a union, it would still be true that his interests are wider than that of effective organization. After all is said and done, labor unions are nothing but instruments for the attainment of workers' goals and objectives. If unions fail to achieve these goals or become instruments for personal aggrandizement then the worker must be able to recognize this and take appropriate measures. Even if it is true that the education of workers who are union members should include training for participation in union activities, education cannot stop at that point. An educational program whose aims are as stated by two persons engaged in the educational department of a leading union may be the goals of a program of Union education but must be at best only part of the aims of an over-all workers' education program. These two people, when asked what the aims of their workers' education program were, agreed upon the following statements:

1. Union tools for union jobs—this included such things as public speaking, parliamentary procedure, stewardship training, etc.
2. A broader understanding of the labor movement—this included such things as the history of the labor movement, an understanding of the problems of industry and the economic system, the aims of the labor movement, etc.
3. A clinic for the problems met by the locals—this seemed to consist chiefly

in providing an opportunity for the discussion of specific problems.

4. The furtherance of national union policy—this seemed the presentation, defense, and attempt to gain support for the policies of union leaders.

A similar set of aims was stated by another worker in a large union in a personal letter dated May 8, 1946, in response to a specific question concerning the aims of their educational program.

"The aims of our program are generally as follows:

1. To develop a more enlightened leadership and membership.
2. To activize as many of our membership as possible and to arouse the members' family to action.
3. To develop a community understanding of how to meet the problems facing those who live and work close to one another."

These aims are to a great degree those of organization indoctrination, propaganda and the immediate needs of the collective bargaining relationships. No doubt many workers want to know and should know these things. But two factors need to be considered 1) labor unions are instruments that aid in giving the worker a new sense of his worth and a better life and 2) the majority of workers are not members of unions and these as well as those who are union members want to know more; they desire also to become acquainted with the problems of society as a whole.

From the point of view of the employer, the aims of any educational program tend to be restricted almost entirely to job-training with an occasional glance at public relations or personnel

relations. Where industrial organizations undertake any extended programs of worker education the emphasis is almost completely upon "training." There are, of course, exceptions, but they are few and far between. One such exception was described by Nathaniel Pfeffer in *Educational Experiments in Industry* (1932) carried on by the W. F. Schrafft & Sons Company in Boston in which the girls in the plant were encouraged to continue in school on a co-operative basis, i.e. work at Schrafft's half time and go to school half time. The outstanding point made by Pfeffer is that it was insisted that the girls take the ordinary school and high school course rather than training for specific jobs. The superintendent of the plant, Mr. W. H. Neaves who introduced the plan, is quoted by Pfeffer as follows:

"... in my plant we have solved the question of training. We haven't any. We quit it. You may talk all you like about job training. It doesn't matter. There is only one kind of training that matters—training for life. The other isn't worth while. Industrial production today is dull and monotonous. It can't be otherwise with machinery. We have to give our people something else to balance them, some other interests. That kind of training has nothing to do with the job. It has to do with life. And it is the only one that is worth thinking about." (p. 99.)

The chief difficulty with this point of view, excellent as it is, is the impression that it leaves that the job is not a part of life. For workers who spend around 1/3 of their days at work, the job is a vital part of their lives. Nevertheless the aim of education from this point of view

is to provide the worker with the material for making his life more interesting. Most programs of training in industry aim rather at efficiency, increased productivity, and a smoothly running plant.

The keynote of most, if not all, training programs in industry is sounded by W. C. Folley the director of the training and education division of the Ford Motor Company.

"We believe that employees, to be truly productive, must be well informed about their jobs, their company and their company's products; that they must be aware of the possibilities for advancement which are theirs if they will take advantage of their innate ability through proper training." (p. 2 of the pamphlet *For Your Information*, 1946, Training and Education Division, Ford Motor Company.)

Specific objectives of the various training departments are stated throughout this pamphlet.

"The Business Administration Training Program Department is responsible for the development of training programs for personnel working in Purchasing, Finance, Sales and Advertising and Foreign Operations." (p. 4.)

"The Manufacturing Training Department conducts training upon request for the purpose of developing Ford personnel by providing opportunities to acquire new skills, to improve present skills and to develop supervisory techniques." (p. 5.)

"The objectives of the course in Production Management is to supply Ford Manufacturing with men qualified as to theoretical and practical training in the best manufacturing and managerial techniques—especially as applied to Ford operations." (p. 7.)

"The Industrial Relations Training Depart-

ment is responsible for the development of training programs and classes for personnel whose work requires the knowledge, experience and ability to perform the delicate functions required in Human Engineering." (p. 9.)

In brief, the aim of this program is precisely that of other such programs "to develop skilled tradesmen." No possible objection can be made to such a program except that it is narrow. It must be pointed out, however, that should a company undertake a wider program aiming at general education, it would be looked upon with suspicion no matter how pure its motives.

It is perhaps of interest to note briefly the approach of technical texts on the psychology of business and industry to the problem. Here too the point of view is strictly that of the industry or business.

"The fundamental task of training is the establishment of those habits that are necessary for the efficient performance of the job,"

Says Dr. Herbert Moore in *Psychology for Business and Industry* (1942, p. 211). And again on pp. 212-3, it is remarked

"... the task of training an apprentice to operate a machine is not merely that of ensuring his familiarity with the successive steps of the operation. The task is one of adjusting a whole person to a new situation. The center of that situation is the particular pattern of occupational skill that is to be acquired; and of vital importance to its adequate performance are the attitude that is taken toward the task as a whole, the extent to which the significance and importance of each phase are grasped, and the manner in which previously acquired habits interfere with adequate behavior on the job."

This is the point of view of so-called "human-engineering," and involves a definite outlook concerning the role of the worker in industry and the role of industry in society. This outlook considers itself "objective." But it is based on an analogy which is fundamentally fallacious. Human power is not similar to electric power. And certainly the source of human power, the individual worker, is not and cannot be treated as a simple machine. It is not our purpose to go into the background of our economic system—but the worker simply is not and will not be a mere item in an auditor's account.

Steering a course along uncharted waters are some groups devoting themselves full time as distinct agencies for workers' education.

The Workers' Education Bureau, founded in 1921, created and supported by the A. F. of L., conceives its activities as part of the adult education movement but with a distinctive approach and constituency. Its pamphlet says,

"It (i.e. workers' education) is concerned primarily with the needs and desires of industrial workers, both as workers and as citizens under modern industrialism. In its approach, Workers' Education begins at the heart of the work experience and seeks to aid the worker in understanding not only his job and the problems of living related to that job, but also the world in which he lives. It is inextricably linked with the labor movement, of which it is a part and upon which it rests. Workers' Education is thus both civic and social, informal and voluntary, democratic and cultural."

The breadth and depth of workers' education as conceived by John D. Con-

nors, the director of the Workers' Education Bureau, is evidenced by his remarks in the article (reprinted from the *Pennsylvania Federationist*) "Worker's Education and the Atomic Age," (1946). "The organized worker is not only a member of his trade union; he is also a member of the community in which he lives."

In these pages, Mr. Connors mentions the following points as parts of the goals of workers' education:

1. Understanding of the rights and duties of union membership.
2. Understanding of and participation in the activities of the community in which the worker lives.
3. Understanding and preservation of the democratic way of life.
4. Understanding of and participation in the political activities of his nation, state and municipality.
5. Understanding of and expression of his opinions regarding international issues.
6. Ability to cooperate with other peoples.

A striking thing about this set of aims is its wider emphasis upon the broader aspects of the workers' life in his society and less emphasis upon job-training as such. It is an attempt to broaden the horizon of the worker and not to create an exclusive guild. In this sense workers' education is far removed (and justly so) from the aims that some would like it to have—namely, the development of a sort of honor society for the best workers only.

Similar in tone, is the statement of

Mollie Ray Carroll and Spencer Miller Jr. in *American Workers' Education* published by the Workers' Education Bureau Press in 1936. We select a few quotations from the second chapter "What Workers Want to Know."

"Workers want to know about the industry of which they are a part, its prospects and theirs as employees in it. They want to know about labor's organization, its functions and methods."

"From the first course the worker should gain a good working knowledge of the present labor movement, its objectives, origins, programs, form and extent of organization, its strength as a folk movement, methods and achievements." (p. 11.)

"Study of the industry may be approached from the objectives of the workers' practical understanding with respect to his firm and industry of its (a) organizational set-up; (b) marketing areas, prospects and problems; (c) competitors, direct and indirect; (d) processes, especially with respect to possible technological changes; (e) managerial and operating problems; (f) financial conditions; (g) labor policies; (h) future prospects." (p. 12.)

"Interest may turn to more general and formalized study of economic problems; labor's conditions and problems; modern business; the basic social sciences; modern city, state and national governmental organization and functioning; political parties and methods; social insurance; and social legislation." (p. 13.)

"Another direction in which general interest can be guided concerns practical problems of government." (p. 14.)

The California Labor School is probably the most ambitious of all modern programs. It is, in a very definite sense, a Labor College. It offers a program

ranging from art to industrial relations with its emphasis upon the point of view of labor. The courses of study vary from full-time general education to conferences, forums, and short institutes, and extension work carried on in the halls of local unions. The scope of the work done at the California Labor School is indicated in its curriculum which runs through such basic union tool courses as "steward's duties" to courses in Spanish, Archaeology, Piano and Ballroom Dancing. Although the school had its beginning in 1942, its registration for the Spring term in 1946 was 1,500 in San Francisco and 400 in its Oakland branch. In addition, the school reached some 3,000 students through its extension work.

The catalogue of the school (1946) contains the following remarks in its *Statement of Policy*.

"The California Labor School has its foundations in the democratic labor movement and the strength of that democracy depends upon an enlightened people who are well enough acquainted with the tools of thought to form their own opinions about our social and political life. . . .

"We teach so that all men and women may realize themselves. We teach so that people of every race, creed and political party may unite to become an intelligent force in unbreakable group action. We teach so that every living man and woman will recognize the dignity of every other living man and woman on the earth."

In a statement made to the Marshall Field Foundation in August, 1945, the aims of the school were stated at some length. (I quote from a carbon copy graciously sent me by Mr. Holl and Mr.

Roberts, the Educational Director of the school.)

"The vitality of the school springs from the concentration upon the basic problems of our time and our area. Every course and activity of the School is focused upon an important aspect of broadly conceived community life; employment, reconversion, production, housing, wage levels, health and medical care, recreation, discrimination, state and national government, world trade, population movements, and world peace. . . .

"The trade union division provides a basic service not only to trade unions, but to management and to the middle class elements who recognize that they have a fundamental interest in organizing the forces of labor, management and government for full employment and full production in the interest of the general welfare. *Consequently, the courses have a breadth which prevents them from focusing primarily upon trade union practices, and take on the character of major contributions to general education.* (Italics mine.)

"The work in social sciences features economics, government, history and philosophy as they contribute to the improvement of the daily lives of the people.

"From the beginning, the major aim of the program has been to strengthen the democratic elements in the community. It is an anti-fascist school whose major purpose is to weld together all the forces, whether from management or labor, that are interested in the progressive development of standards of living and in working together to advance the welfare of all."

The key terms in this statement are: democratic living, self-realization, improving living standard and union activities. The net result is a program that in its curriculum tends to become a sort of liberal arts program for adults set

upon a base of union activities and leadership.

Among the leading programs of workers' education and unique for many years in academic circles was the School for Workers organized and run at the University of Wisconsin. The program is described in a pamphlet published in 1942 by the University of Wisconsin Press and entitled *Workers' Education* written by Ernest E. Schwarztrauber. Chapter 7 of this pamphlet is called *Objectives of the School for Workers*, and it is this which we shall summarize. The statement of objectives, according to Schwarztrauber "motivated the director and motivated to a great extent all concerned with the School." (p. 123.)

The premises of the School for Workers are stated to be as follows:

1. The trade union movement is an accepted institution in modern industrial relations.
2. Trade unionism implies that collective bargaining is a normal relationship between employees and employer.
3. Collective bargaining implies that there are certain interests which employees and employer have in common.
4. All labor, however menial, is essentially dignified and should allow room for creative, individual initiative.

This statement of premises centers rather closely about the employee simply as worker. It sets out to establish a school for workers simply as such. The statement of objectives is then this:

"The function, then, of the School for Workers is the implementing of organized labor in its aspirations toward the substitution of industrial government for indus-

trial warfare. But in that primary objective are implicit others by ultimately greater importance. That is, industrial government is not an end but a means to an end. For the individual worker it must point the way to a better standard of living and a generally enriched life. In some respects there is an even more fundamental objective than any of these, and it grows out of all of them—that of helping the worker to regain a sense of his individual worth, a sense of his rightful place as a builder and sharer in a better social order." (pp. 127-128.)

Despite the remark in the last sentence of the paragraph, the emphasis as Schwarztrauber himself points out is on the collective bargaining relations of the worker. But once an educational program, no matter how limited, is undertaken it has a tendency to expand. This is especially true in the field of industry, which permeates our civilization. Collective bargaining involves knowledge of the industry. But the industries' profits are tied up with the entire economic structure of the world. And the economic structure of civilization depends upon the type of political systems that exist. And so far as the worker himself is concerned, the constant recurrence of the demand for restoring pride in workmanship shows the intimate relation that exists between efficiency in the plant and the social and emotional life of the worker. The demand for social reconstruction becomes more and more insistent.

"It may be stated then," says Schwartztrauber, "that the objectives of the School for Workers divide themselves into two classes, the immediate objectives and the more remote or long range ones. Intelligent constructive bargaining relationships are im-

mediate objectives in that, first, they secure to workers tangible gains in standards of living and, second, that they restore to workers a sense of individual dignity and worth achieved only through the renewal of participation in the direction of their own industrial living. Supplemental to the bargaining relationship as an objective is the one more difficult of achievement—that the workers shall grow into an awareness of the problems of society as a whole, a field in which they must make their contributions in long range statesmanship.” (p. 130.)

In all the discussions of workers' education programs (leaving out of consideration, for the moment, technical job training) three major themes stand out. Workers' education it is agreed must do certain very specific tasks such as union indoctrination, teaching collective bargaining, etc. Secondly, workers' education must give workers an understanding of the economic system. Third, workers' education must give the worker a sense of his own dignity and responsibility for the creation of a new and better social order. Which of these is emphasized will often depend upon the agency which is bearing the cost of the program and the teachers who are actualizing it. Despite the verbal support of broad-gauged objectives, unions will demand that their educational programs develop good unionists. In the same way few programs in the public schools will emphasize the idea of social reconstruction. From one point of view the objectives of a given worker's education program, are best seen in the actual things taught and not so much in statements made for public consumption or to appropriations committees. This is not to accuse anyone

of hypocrisy but rather to point out the discrepancy between what is done and what it is said should be done. Even educational directors must show tangible results to obtain financial support—and as a matter of fact, the programs they introduce must, at the least, be such that union officials are not antagonized. For this reason educational programs in unions will probably continue to be framed along lines of obvious and immediate value to union leaders in their struggle to get more advantages for workers. Other programs may occasionally be tolerated, but they will be very infrequently encouraged.

The insistence upon the part of some of those concerned with workers' education, that it is a part of adult education, is a very definite truth. If our educational system adequately reached all citizens, then a workers' education program would need to consist in 1) job training, 2) union activities training. But unfortunately, workers are not adequately educated when they enter industry. The result is that there is a need of further adult education work that goes beyond the confines of the two elements listed above.

If education, to be of significance, must start from the needs and problems of the individuals, then clearly workers' education must start from the needs and problems of the workers themselves. The question then becomes, what are the immediate problems of the workers? Here controversy begins. The employer asserts that the workers' chief problem is how to do the job efficiently while the union leader insists that the workers'

chief problem is to learn to be a good union man. But neither a job nor a union are ends in themselves. And this is forgotten by employers and union leaders. People work to earn a living; unions are joined to achieve collective bargaining and decent jobs. Pride in one's job and workmanship, as well as participation in union activities, comes only if and when the worker is earning a decent wage or sees the possibilities of better working conditions through these factors. To the extent, then, that the effective functioning of his union provides the means of higher wages and better working conditions, the worker will consider union participation as one of his immediate problems.

The upshot of these remarks is the fact that what the immediate problem which is to form the basis of a program of workers' education is, is a relative matter. From the point of view of the job itself, clearly more efficient production may mean higher wages; the ability to do a different job may mean a shift from one type of work to another with a corresponding increase in pay rates. On the other hand, a solid, smooth-working union makes for better collective bargaining and hence, from the union leaders' point of view, that is the most immediate problem. Workers' education may, therefore, legitimately start either as a project of the employer or as a project of the union. These two sources may serve as points of departure for workers' education programs. But they still inevitably overlap, for it is to the interest of the employer that his workers be informed about collective bargaining rules

and techniques while efficiency on a job depends upon state of mind and a lack of anxiety to a greater degree than is often realized. Too, it is to the advantage of the unions to be able to supply well trained, efficient workers to industry. If the union aids in the development of the skills of its membership and becomes a source of supply of efficient membership, it will certainly increase its collective bargaining powers.

If the worker is a union member, then his educational program should include as a basic part those things he needs to know to be a good union member and to have a good union. But union member or not, certain basic tool subjects are needed to make the worker more efficient as a worker and a better union member if he is one. Basic among these tool subjects is language, for the ability to read, write and speak English sufficiently to function adequately as workers is fundamental. This language training is needed not for so-called "cultural" reasons but for practical purposes. The worker needs to be able to understand what is said to him, he needs to be able to ask questions intelligently and precisely; he needs to be able to read the pamphlets and newspapers given him or bought by him and know what is being said. Workers, as other people, need to be able to comprehend adequately to avoid the blandishments of demagogues and false "messiahs."

In view of the fact that most workers have had some contact with public schools, it is surprising that there need be such emphasis on language needs. The unfortunate fact is that whatever else

the public schools may do for those who go into our factories and industries as workers, they do not seem to be successful in providing the basic tool of language. Yet without adequate language ability, the rest of any worker's education program will fall far short of its goal. There is a crying need for better communication between people—a need that can be met only by a carefully planned and carefully organized program of language development. This includes not only the ability to speak and write intelligently but the ability to listen to others with a fair degree of comprehension of the implications of the speaker. These abilities are needed not merely for the purpose of running union meetings, but for public discussions of all sorts.

So far as union members are concerned, the effective functioning of meetings will depend upon other factors as well. Since unions are presumably run in democratic fashion, it is necessary for union members to know how to conduct a meeting. This means that from the point of view of unions, training in parliamentary procedure and democratic processes are essential. If unions are not to become autocratic, if union officials are not to lose contact with their membership union members must be capable of controlling their meetings through the use of democratic techniques. In addition to the methods of conducting a meeting, union members need to know something of the way in which unions operate, of their structure, of the basic rights and privileges to which they are entitled as members of unions, of the legal rights

and social obligations of unions and of the special duties and how to perform them, of the officers.

Basic knowledge of the structure and function of unionism is important not merely for union members but also for non-union members. An intelligent evaluation of unions is possible only where information is available. And regardless of one's attitude towards unionism, it is something which is now an integral part of our economic system. It must always be remembered that the growth of unionism and the loyalty of thousands of members are indicative of the fact that unions do meet certain needs of many people. A failure to appreciate that fact leads to head-on conflicts but not to a solution of the problems involved. The second objective of workers' education should be, then, to acquaint workers with the structure, function and place of unionism in the economic structure.

Since the economic aspect of life is so pervasive, this objective quickly expands in all directions. But the worker is more than an element in the economic structure. He is also a citizen and above all a human individual. The aims and objectives of workers' education must touch both these aspects of the workers' life as well. It is now clear that only as the worker can bring his vote to bear upon officials, does he have any hope of obtaining his goals through legislative means. To do this and to function efficiently as a citizen in a democracy, the worker must become acquainted with the political structure of his nation, his state, his city and his community. He should have some idea of the importance of

voting, of the means of making himself heard by those who represent him. The worker as citizen must know how the courts function, he should know the extent to which he can allow police power to go. These are matters of internal citizenship. On the international level, workers should be acquainted with the structure of other countries, with the labor movement as an international force, with issues that divide and interests that unite him with the peoples of other countries. It is not expected that the worker is to become an expert in these fields, but he must have basic information that will enable him to make intelligent decisions.

But above all this, the worker is a living, suffering, loving, hating human being. If this is forgotten, then all else matters little. Of what avail is it to offer a worker an opportunity to be a good shop steward or to discuss international good will, if his salary condemns him to relative starvation, to fear of the economic disaster that is consequent upon illness? What difference how the union meetings go if he is too tired to attend them or too concerned with personal problems that appear insoluble? Personal frustrations, a feeling of hopelessness, and a sense of insecurity are not conducive either to good work or to good union membership or good citizen-

ship. The recognition of this fundamental fact means that any educational program that fails to reach the immediate needs and problems of the individuals concerned is to that extent a weak enterprise. The aims and objectives of workers' education must include some provision for imparting information relevant to home problems, to marital problems, to personality problems and in short to human problems. Already some personnel departments are aware of the need of some sort of "advisor" to the workers in their industries.

In summary, then, the aims of workers' education must be: To provide workers with the knowledge needed to meet their problems 1) as workers, 2) as citizens, 3) as individuals and (for those who are union members) 4) as union members.

Workers' education is wider than many conceive it to be. It is as many have said, rather a problem in adult education. The education programs of unions when conceived as solely economic in a narrow sense, are but a part of the wider undertaking—even if it is an extremely important part. Much of the work should be done by the public school system. That it is not done is obvious, but merely makes more urgent the demand that it be done by business and labor together.

History is the record not of what has happened but of what has mattered. . . . It is not the facts that we seek but their meaning for ourselves.—DOUGLAS JERROLD

Education and Psychiatry*

LELAND E. HINSIE

I

LOOKING upon our civilization today from the broad and general point of view, we are impressed by the large number of professional and lay organizations that make up our society. Compared, for example, with the group activity of only a few hundred years ago, our occupational landscape is studded with specialized patterns of workers where only a handful existed some few hundred years ago.

The world is a mosaic, made of small pieces inlaid to form a *pattern of living*. It is the pattern of living that constitutes the universal purpose of each separate theme in the mosaic. No matter which particular part of the total picture you may be looking at at the moment, you may sense the human element in it. Moreover you know that the story told in each sector has to do with the advancement of mankind. Perhaps that is what J. S. Mill had in mind when he defined education as all that which "helps to shape the human being."

Everything, including the failures of the moment, points in an upward and onward direction. Civilization has consistently advanced from the time that the breath of life was breathed into man. It may be true, as Emerson said that "we think our civilization near its meridian, but we are yet only at the

cock-crowing and the morning-star." This also means that we are out of the night of mere existence.

Not so long ago in "Evolution," Julian Huxley declared that "man must now, and for the first time, take a conscious responsibility for his own evolution. Progress is a major fact of past evolution. . . . Man, by now become the trustee of evolution, must work and plan if he is to achieve further progress for himself and so for life."

It is that very progress for man and for living that has brought us together today. Though the instruments by which we work are different, our aim is the same. It denotes "the attempt on the part of adult members of a human society to shape the development of the coming generation with its own ideals of life." That definition is taken from the *Encyclopaedia Britannica* (14th ed., vol. 7, p. 964). No matter where we look we realize that life is for living, spent worthily.

The means at the disposal of mankind for living have varied from era to era, always extending toward a worthier goal. Sometimes, when we glance only at our own life situation, we may doubt the advancement of civilization, but we will not when we understand what the history of mankind has meant to us.

I should like to establish such an orientation, so that we may better value what we possess and also come to know along what lines of endeavor we may most likely proceed.

*Read at the Fourteenth Educational Conference of the Educational Records Bureau and the American Council on Education, New York, Oct. 27-28, 1949.

Over the centuries man has progressively become more aware of himself, more keenly discerning of his relationship with himself and later of the meaning of himself to society at large. It is conceivable that man began as a creature of instinct and that, while striving to survive, he had little more to help him than animals of a lower order possessed.

Absorbed, as was primitive man, in self-preservation, his attention had to be focussed upon the little world in which he moved. By trial and error, trial and success, he gradually learned what in the environment was good, what was evil for him. As other animals did, he too survived largely through his instincts.

We have no idea approximately when man began to acquire those qualities that later caused him to be separated into the class called *homo*. It may or may not be enlightening to know that the Latin term for man, *homo*, comes from the same root word, *humus*, referring to the earth, ground. Our word *humble* is similarly derived.

The same concept appears in Genesis. God breathed into a creature made of the dust of the earth the breath of His own life and that creature became man; he became human.

Whatever the circumstances were, when the creature became man, he acquired humanness and its doublet, humaneness. In his earliest associations, he saw the advantages of combining his zeal for survival with that of other men. From such a little beginning, he slowly became gregarious, eventually coming to realize the value of interpersonal relationships.

We can imagine the time when man,

now less primitive, knew very, very little about himself. That was so, perhaps for two reasons. First, because he had not conquered his environment, he had to pay almost exclusive attention to it. He had to in order to live. Second, he did not possess the means by which to know the organization of himself as a human being. He knew essentially nothing of his anatomy or physiology.

Accordingly he turned to what we now call supernatural forces as his guide for living. He invested his surroundings with powers for good and evil. This trend of man's mind represents the earliest appearance of religion. It means that, aware of his humbleness, man soon turned to religion, to the recognition of and allegiance in manner of life to a superhuman power. It might well be that reverence to The Supreme Being was inborn in man from his very beginning.

As civilization further developed, certain members of mankind became leaders in religion. Small bands of people united to form ethic groups, establishing principles of morality to correspond with what they understood about themselves and the nature around them.

Then, over the several centuries before Christ, man began to look into himself, into his physical self first. He did not, nor has he ever, forsaken belief in God, in whatever form the belief took. To the best of our knowledge the pre-Christian priests were the first to study man's anatomy and physiology in order better to understand man himself. Because the environment was far less of a threat to man, he was able to turn attention upon himself.

Knowledge of personal health and disease developed gradually, first, in the hands of priests, then of priest-physicians, followed by philosopher-physicians and finally physicians. Though split off in the interest of more intensive study, these and allied groups have never lost sight of the fact that man and mankind are their central interest. Whatever differences have appeared are relatively minor and are subordinated to the larger question of life and living.

The clergyman approaches the problems of worthy and estimable living principally by way of religion; the educator by way of the intellect; the psychiatrist by way of the mind and its emotions; the lawyer by way of organic codes. The list could be extended, all in the interest of showing that the varied endeavors of man converge at a common point, namely, the advancement of the human being and the society of which he is a part.

II

From this point of orientation, let us survey two of these converging interests—education and psychiatry. Although each had had a long history prior to their partial unification, it was not until the second half of the nineteenth century that the practical values of the one to the other were established. This move was created largely through the efforts of G. Stanley Hall, who brought together education and psychology in ways that had previously not been possible. Through his treatise, *Adolescence* (1904), the study of the child gained considerable momentum.

The way had been paved for the acceptance of Hall's researches by many

other basic observations. Among the latter may be mentioned the works of the German philosopher and educator, Herbart, who felt that education should include the science of human nature and of social behavior. Wundt carried on from the findings of Herbart. Empirical psychology was transplanted to America in the 1880's. Under the leadership of President Eliot of Harvard, a committee in 1892 defined the units of instruction in the high school. A few years later another committee, under the U. S. Commissioner of Education, W. T. Harris, defined the functions of elementary education. Tests of mental ability were beginning to appear under the leadership of Cattell, Professor of Psychology at Columbia University. Then came the movement for the socialization of education, led by John Dewey and Francis Parker. Methods of evaluating the results of education were developed by J. M. Rice, editor of the *Forum*.

Over approximately the same time that psychology and sociology were beginning to bear fruit, psychiatry was laying its groundwork. Von Feuchtersleben's book, *Mental Hygiene*, first published in 1839, ran through twenty-four editions. Over the succeeding years of the nineteenth century, many basic observations on the mind appeared, culminating in the epochal works of Sigmund Freud, under the title *psychoanalysis*. Contemporaneous with Freud was Adolf Meyer who championed the cause of *psychobiology*.

Research into human nature took on a new and more vital aspect. Psychology, sociology and psychiatry were soon taken into the field of education and

integrated into its disciplines. What we call the personality, that is, the human being within us, came into fuller view than it ever had come before.

The student in the classroom was seen as a human being, the same kind of a person in school as he was at home or outside at play. The school, its special approaches to the growing mind and body, its teachers to whom his education was assigned—all of this was recognized as adjunctive to the problems of living. The school is primarily but another place where people meet socially, interpersonally, humanely. The purpose of the acquisition of knowledge is to fit the student into the freedom and privileges of human relationships.

The purposes of education and psychiatry are essentially the same. They differ only in their methods of approach and in their technical equipment. As experience shows, the special abilities of the educator and the psychiatrist are leading to an integration of the two in many respects.

The psychiatrist is becoming an educator and the latter a psychiatrist. It is not that either is losing his identity, but that each is being enriched by the inclusion of the talents and special aptitudes of the other.

Of central consideration in this combination of interests is the inestimable value to the young people for whom this newer approach was developed. As soon as psychiatry indicated that it was prepared to test its tenets in the classroom, educators in many parts of the country offered their facilities.

Largely through the leadership of the National Committee for Mental

Hygiene, community services were established and schools were quick to join their interests with those of mental hygiene. The way had already been paved for this by the schools to which psychiatry had earlier turned for assistance.

Several decades ago, when psychiatric social work expanded its program, the school became one of its principal coordinators. Psychiatrists and educators spoke the same language, namely, the promotion of the student to sound and beneficial maturity. Out of the researches of Sigmund Freud in particular, there arose a new and practicable orientation toward the growing person.

This new orientation was built around the emotional life of the individual. It offered a new kind of assistance to many pupils whose intellectual progress in school was cramped by distorted feelings. It recognized that many students, well endowed intellectually, were prevented from using their talents because of overwhelming emotional disorders.

The student in the classroom is more than a student. Above all, he is a human being, with likes and dislikes, with ambitions and frustrations, with the need to love and be loved in the broadest sense of those terms. This facet of the student was well recognized by the educator, but for many reasons he was unprepared to do much about it. And psychiatrists were unable to provide assistance until the doctrines of mental hygiene were made clinically applicable.

As examples of the oneness of interests of educators and psychiatrists, we may mention the classroom, staffed by the

Department of Education of New York City and housed in the New York State Psychiatric Institute. Provision is made for the transfer of the emotionally handicapped pupil from the district school to the Psychiatric Institute. There, under the guidance of teachers specially trained in mental hygiene, teachers who work in close co-operation with psychiatrists, the student is trained both intellectually and emotionally. The value of such co-ordination of efforts is well borne out by the excellent results often achieved.

New York City has another facility of a similar nature. The Department of Hospitals and the Board of Education have combined facilities for the better understanding and treatment of emotionally handicapped children. The results are encouraging and have proved the value of the simultaneous management of the intellect and the emotions by experts in their respective fields. They have shown that best results may be attained when the child is looked upon as a total entity and not simply as an aggregate of loosely related functions. The set-up in Brooklyn sees the child as a psychobiological unity, with all functions—body, mind and intelligence—acting as a co-ordinated whole.

This is the tenor of modern psychiatry; but it is likewise the trend of modern education. In this respect, the procedures of education have exerted favorable influences upon the field of psychiatry. And the same may be observed in the reverse direction. The earlier recommendations of leaders in each field, exemplified by John Dewey in education and Adolf Meyer in psy-

chiatry, are slowly but surely being put into effect to the benefit of all.

The literature of the school system begins with the needs of children in terms of emotional security, balanced relationships with others and the position of the child in a social setting. The schools' syllabus on social studies reflects the integration of psychiatry, psychology, sociology and anthropology. They are the tools with which the psychiatrist as well as the educator works toward the furtherance of sound human relations.

Today schools stress methods of learning rather than methods of teaching as they formerly did. The over-all needs of the children are the educators' first consideration. That is as it should be, for the obvious reason that the aim of the school is the child, not the teacher. When a pupil fails to grasp a given topic, it may be that the pupil is beset with emotional disturbances in the home, against which even the highest intellect cannot be expected to compete successfully. Piling on more work or giving added personal scholastic attention only serves to worsen the child's dilemma, because the source of the trouble remains untouched.

The older doctrine of "extrinsic motivation" has been largely supplanted by that of "intrinsic motivation," meaning that the pupil's inner, personal needs are uppermost. The pupil's need for affection, his need to love and be loved is fundamental. The concomitants of school studies, namely, the emotional life of the pupil, his acceptance or rejection in the home or by his associates in the neighborhood—each of these and more are every bit as important as the formal training

of his intellect. The older school doctrine of "marginal antisepsis" has fortunately been abandoned.

Psychiatrists like to feel that they participated in the movement that placed "intrinsic motivation" far ahead of "extrinsic motivation." The pupil's needs come first. Psychiatrists learned from educators and sociologists that they could not prescribe for the individual what the group would not tolerate. Marginal antisepsis is a fault.

The two examples of the co-ordination of efforts of the school and hospital systems refer to pupils whose emotional disorders are too pronounced for management in the usual school setting. But, there are lesser problems that school authorities can handle themselves.

The two hospital examples emphasize the trend that appreciates the inseparable relationship between mind and body, mind and intelligence, more specifically between the emotions and intelligence. They are part and parcel of the human being. Neither can operate with optimum efficiency when one of them is hampered for one or more reasons.

III

Today psychiatrists have a working knowledge of the anatomy of the mind. Their findings are by no means complete, yet they have much to offer.

To the psychiatrist the mind is an organized entity of the body. Because of its special organization and functions, it has its own characteristics, just as the heart, lungs and other organs of the body have their own qualities.

There are three basic structures of the mind. The *first* is the personality frame-

work laid down in the individual before birth. A child is born with a disposition, so to speak. Many such dispositions are recognized by students of human behavior. Each type may be normal. It is the degree of development, not the kind, that stamps the individual as normal, anomalous or abnormal.

There is the *schizoid* form of personality. This individual is recognized by his inclination to be by himself; he is seclusive to a greater or lesser degree, fails to join others in play or work; he is shy and sensitive to others. He may be, indeed, usually is, an excellent student. He is usually praised by his teachers, because he always has his school-work done and never causes any commotion. He is the ideal son at home and student in school. But, the very qualities that make him ideal may lead to his downfall, for if his seclusiveness grows and grows on him, he may eventually live in a world apart and alone—an unrealistic world of day-dreaming, characterized by morbid symptoms constituting schizophrenia. His failure to live a rich and wholesome and well-rounded life may disrupt his intellectual advancement every bit as much as a disabling brain disease may. He may become functionally feeble-minded, though structurally his intelligence may be of a high order.

Another type of personality, called *cycloid*, is known by its swings of emotions. Individuals of this order vary from great and constant overactivity to its opposite. Attention is short and shifts rapidly from topic to topic. Impatience is partnered with diminution of perseverance. Gaiety may be quickly replaced by moroseness. The spirit of inde-

pendence may give way to unnatural subordination. A fundamental defect in these individuals lies in the fact that they are always hiding their innermost selves from themselves and others. They live a play-acting life. They put their head, not their heart, into the things they do. Their neglect of relatively free expression of their inner selves, if it becomes pronounced and lasting, may eventuate in a severe emotional disorder, called *manic-depressive psychosis*.

A third type of personality, the *phoboid*, reacts to himself and his surroundings with fears. Perhaps it is a fear of people, perhaps of places and situations, perhaps of disease, but whatever it may be, he is anxious, moving about the environment with caution and uncertainty. He does not grow into the environment with comparative ease, and, because he does not, he is very likely to become a home boy, overly attached to his parents. Well-endowed intellectually, as he usually is, he cannot use his full capacities because he is gripped by fears. If, finally, the fears become marked, he may function only partially, for then he is a *psychoneurotic* patient.

A fourth type of personality is the kind that is concerned with the way the organs of the body work. This awareness of one's physiology may be channeled along useful endeavors. When exaggerated, particularly when false beliefs are established that this or that organ is not working correctly, then the degree of *body-mindedness* assumes the proportion of *hypochondriasis*. A person so engrossed conducts himself, personally and socially, on the basis of what he believes his body can stand.

When the body-mindedness is pronounced and involves most of the commonly known organs of the body, it is said that the person is a hypochondriac. He is a *neurastheniac* when he incorrectly believes himself to be mentally and physically weak all over. Some children are born with a tendency to cling to their bodies as their objects of attention.

A fifth form of personality organization is closely related to the hypochondriacal, so closely, indeed that it may not be a fifth form, but a variation of the fourth. Psychiatrists call it the *hysteroïd* personality. Individuals of this type are perhaps more self-centered than body-centered. They are egoistic, need the spot-light and aggressively push themselves forward. When their judgment is good, these individuals may meet life successfully. If they are incapable of withstanding the impacts of life, they may fall back upon hypochondriasis as their way of getting along.

A sixth type is known as *obsessive* and/or *compulsive*. Normally this form of personality is characterized by the urgency to be neat, clean, orderly, punctual, saving and kindred traits. In some individuals these attributes are more fully developed, though still short of neurotic qualities, while in others the same traits may be so extremely dominating as to constitute a psychoneurosis. When the latter occurs, the individual is besieged with unwanted and troublesome ideas and actions.

A seventh form of personality is known as *epileptoid*. The members of this group are recognizable by two outstanding features. First, rapidly changing ideas and moods. One day the indi-

vidual believes this or that; the next day he believes its exact opposite. On one occasion he vigorously defends honesty, often with respect to inconsequential matters. Extreme egotism may give way to abject obsequiousness. Fanatic defense of theism may be replaced by dogged atheism. The second feature of the personality has already been indicated, namely, the utter opposites of moods. Sometimes the heat of their arguments becomes so torrid that the individuals lose control of themselves, not infrequently to the degree of momentary loss of awareness or consciousness. They may then be said to show what psychiatrists call "absences," which are *petit mal* attacks of epilepsy. Under severer strain these little attacks may be prolonged into *fuge* states, or into the several other manifestations of epilepsy, including the *grand mal*, or convulsive seizure.

It is probable that there may be other types of personality and just as probable that further studies may indicate there are fewer. At any rate, there is today a practical classification, enabling us to spot certain forms of personality, to recognize when they are beyond the limits of healthy adaptation, and to institute such measures as may be designed to lead the individual into more wholesome ways of living.

The parents and the educator are in the most advantageous position to observe such personality types and to do such things, when necessary, as may be in the interest of a sounder way of living.

A correct inventory of the child's innate mental qualities lessens the possibility of putting the responsibility for what the child does upon the parents,

when in truth it may not rest with the parents. Certainly parents may disorganize a child's life, and it is equally true that the child may disrupt the parents or may be an emotional deviate in virtue of his own tendencies. Usually by the time that an emotional problem is well developed, its effects may be about equally divided. We need to search for the cause or causes giving rise to the effects.

The *second* basic structure of the mind consists of five phases of emotional growth. It comprises layers of growth through which the individual must progress on his way to adulthood. Here we can give only the merest outline of those layers of emotional growth.

The first is the phylic or instinctual stratum, representing the emotional drives of mankind in general. This stratum is made up of the primitive impulses within us. It constitutes what Carl Jung calls the *collective unconscious*.

The second phase or layer of the mind's anatomy is the so-called somatic layer. During this period of mental development the child's progress is largely of a physical nature or, as one might say, the child's mind is body-minded.

The third tier is mind-mindedness and begins to appear as soon as the child starts to use his intellectual functions with respect to such matters as speaking with and acting toward the environment. In this phase of mental growth, the child is self-centered or, as psychiatrists say, narcissistic. These three strata together attain maximum expression during approximately the first five years of life.

The first three phases occur in the pre-school period. Educators recognize

them in the programs they set up in the nursery school, in which the focus of attention is the basic organismic pattern of living.

The fourth stratum of mental anatomy appears when the child begins to externalize his interests outside of the family. From about the age of five until the age of twelve or thirteen, boys' interests are largely with boys, girls' with girls. The child starts to socialize itself with members of his own sex. This phase of growth is known as the *suigenderistic*. In the school system, this phase of growth is met by stressing democratic relationships between students in the form of sharing, co-operation and pooling of interests.

The fifth period of growth is initiated as a rule in the beginning of adolescence, when the youngster aspires to join interest with the other sex. This is the phase of *altrigenderism*. It is fostered largely in secondary school education through such activities as dramatics and social dancing. What educators call the one-sex school is being abandoned in favor of the two-sex (co-educational) school, wherever it is feasible to do so.

This all-too-brief enumeration of the phases of emotional progress at least serves the purpose of emphasizing the fact that the personality tendency, say, *schizoidism*, to achieve emotional maturity, must meet increasingly difficult phases of growth. Focussing our attention for the moment on the field of education, it may be pointed out that the student with the *schizoid* type of personality is frequently a so-termed problem in school, particularly when he tries to reach maturity by way of his intellect

and at the expense of his emotions. If he succeeds in so doing, he most likely is emotionally dwarfed and hence inadequately prepared for liberal interpersonal relationships.

The *third* basic structure of the mind comprises the training and experiences of the child's emotions at the hands of the parents. What the parents do in molding the child's personality and his mental anatomy contributes greatly to the final organization of the child as a personal and social being. The influence of the composite parental code, known to psychiatrists as the *super-ego*, often creates a set of emotionally conditioned reflexes which may facilitate or hamper the child's reaction to himself and others.

As an organ of the body, the mind cannot function without energy. No organ of the body can. It is believed by psychiatrists that the same two general forms of energy that cause physical organs to function are discernible in the mind. The one is *anabolic*, having to do with the building up in a positive and constructive way of the anatomical structures of the mind. It is the equivalent of the *tendermindedness* of William James. Among psychiatrists it is called *erotic energy*.

The second is *catabolic energy*, concerned with the breaking down of the mind's anatomy. William James included it under the term *toughmindedness*. Sigmund Freud called it *thanatotic energy*.

This means that the mind has *metabolic action* as all other organs of the body have. In the mind, it is the process by which human experiences are con-

tinually worn out by use and built up again by new experiences. While it cannot be stated as a scientific fact, it is highly likely that the energy serving the mind is the same as that serving the body.

All of this means that today we have an excellent working plan by which the individual's mind can be understood and guided. For all practical purposes the mind is open to view as any organ of the body may be. Indeed, we may now refer to the mind in terms analogous to those referring to body organs. Much is known of the mind's embryology, its gross and microscopic anatomy, its physiology and pathology.

The kind and degree of personal and social adaptation that the individual reaches is a reflection of one or more of three major factors—inherent personality attributes, the layers of mental experiences through which the individual must grow, and the influences of his milieu.

From their own observations, educators and psychiatrists know that a faulty machine, in this case the mind, cannot work well, even though the fuel is excellent. We clearly recognize that energy alone is not enough to promote progress of the intellectually feeble-minded child. In like manner, an adequate supply of mental energy cannot in itself raise those who are but children in adult clothes up to the level of maturity.

The field of education takes students who have recognizable capacities in three general spheres—the body, the mind and the intellect. These three do not stand apart. Their functions are highly

integrated. While the principal techniques of the educator are applied to the student's intellect, the educator cannot neglect adequate recognition of the influences of the mind and body as inseparable parts of intellectual functioning.

IV

The psychiatrist believes that educators should avail themselves of the newer concepts of the mind more frequently than they do at the present time. Our current notions are based upon practice and experience.

The child enters the field of formal education after his mind has been shaped to a greater or lesser degree by his parents. The responsibilities imposed upon educators are indeed momentous. The transition from home to school, from parentalization to socialization of the child's emotions is a task requiring keen understanding and patience on the part of both student and educator.

Educators are literally foster-parents. As valuable as their technical knowledge may be, it is still secondary to their role as guides to the human nature within the child. The home is the first child guidance clinic. The school is the second. In their own ways, the one is as significant as the other. Because their motives are identical—the making of good citizens—there should be as much continuity as possible between the two.

The psychiatrist looks with great favor upon developments in the field of education. The introduction of the nursery school, the kindergarten, and the student advisor represented facilities of great consequence to this transition of the child from home to the community.

Parents' councils, parent-teachers associations, special classrooms for the emotionally handicapped child are priceless assets to the growing child. They and a host of other facilities make the individual a better person with whom to live and make the world a better group with which to live.

We psychiatrists are pleased with what the educator has thus far accomplished in making people human beings first of all. We hope the educator looks kindly upon our efforts.

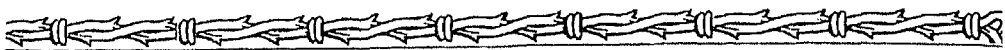
There is no one group of specialists to which leadership may be given in the matter of human growth. It is the com-

bined interests of all groups that leads to progress. The layman, educator, psychologist, clergyman, lawyer, physician, industrialist—each of these and others can, and today do combine the best in them for the common weal.

However incomplete the movement may be at the present time, it is certainly in the right direction. We psychiatrists need to know the facilities and accomplishments of the educator. And we like to feel that we have assets that can further your interests. The betterment of personal and interpersonal relationships on a broad community basis is our common aim.

INVENTION AND ORIGINALITY

*"It is indisputably evident that a great part of every man's life must be employed in collecting materials for the exercise of genius. Invention, strictly speaking, is little more than a new combination of those images which have been previously gathered and deposited in the memory; nothing can come of nothing; he who has laid up no materials can produce no combinations. . . . The more extensive therefore your acquaintance is with the works of those who have excelled, the more extensive will be your powers of invention; and what may appear still more like a paradox, the more original will be your conceptions."—
—from Discourses on Art*



A Field

GILBERT THOMAS

When I was young, I watched the earth dug deep.

I saw foundations laid, solid and true.

Next, scaffolding arose against the blue;
And brick on brick—once but a shapeless heap—

Was set in pattern: till there stood, four-square

To all the winds, a house. Then, passing it

One eve, I glimpsed, through undraped windows lit,
Carpeted floors and rooms no longer bare,

While from the walls gleamed pictures, and a child

Tinkled at the piano, promising

The fuller music that one day would ring
Within a home that had replaced the wild.

And in my eager innocence I thought:

“Why do we not thus build the House of Man?

Why do we waste ourselves, without a plan,
When, from immovable foundations wrought

Of plain good will and justice, we could raise

A lasting superstructure, where, in peace

Unviolable, we might have increase
Of what alone is wealth: love, beauty, praise?”

Although I called him Master even then,

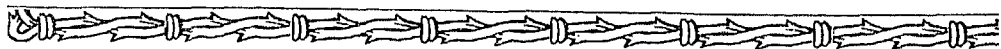
I was too inexperienced to see,

With the great Realist of Galilee,
How stubborn are the dual hearts of men.

The chastening years have sped, and now I know!

Life cannot be a house. It is a field

Where, until harvest tell the final yield,
The wheat and tares together yet must grow.



American Influences in Austrian Education

PUBLIC INFORMATION, U.S. ARMY

I

THE LITTLE Austrian boy in lederhosen, his bookbag strapped on his back, who used to start the day's lessons with "Heil, Hitler," has learned to make it "Guten morgen, Herr Lehrer." And it has a much more natural sound on his lips, according to officials of the Education Division of United States Forces in Austria (USFA).

"The Austrian is a naturally democratic-minded man," says Dr. Samuel H. Williams, Chief of the Division. "All he needed was the courage of his convictions. He got that when the Americans came into his country with the ideals of freedom—whether in Parliament or in the classroom. With the American example for inspiration and encouragement, it wasn't long before the old authoritarianism and regimentation of the classroom began to give way to democratic educational practices."

It was this natural tendency to democratic practices that simplified the task of de-nazifying the Austrian educational system. There was no lack of co-operation from the Austrians themselves in throwing off the yoke that had been imposed on their schools at the Anschluss. They worked whole-heartedly with USFA education officials in helping them carry out a three-fold program of material and pedagogical assistance, as well as one of self-help, for the schools. Its success has surprised even the USFA educators.

The de-nazification process first called for the pulping of 150 tons of school books ridden with the nazi virus. A Four-Power commission set up the machinery by which instructors tainted with the same disease were scrupulously weeded out.

The next step was to supply textbooks embodying the democratic philosophy. The work began late in 1945 and proceeded under paralyzing odds. It was not just a matter of determining what textbooks should be used and giving an order to have them printed. The USFA official had to be resourceful; he had to go out and scrounge for his own printing materials. If he wanted book bindings, he had to go through the whole process of having thread spun from raw cellulux and then woven into gauze. One determined member of the department, not taking any chances that the precious stock of paper he had just unearthed in the U.S. Zone would be stolen, put armed guards on the train carrying the booty into Vienna.

Nor was it merely a matter of finding scarce materials in those first winters after the war. Untold delay was occasioned by the lack of basic necessities such as heat. Printers could set type only a few hours a day because their fingers were too numbed by the cold to work longer.

But despite obstacles, the Austrian educational system has had new blood

transfused into its veins in the form of well over 5,000,000 carefully chosen textbooks, representing some 450 titles. And the work is far from being at an end.

In the beginning, the program of reconstruction went on side by side with the house-cleaning and included such emergency measures as the supplementary feeding of school children. During the first two years of occupation, every school child under U.S. jurisdiction received a warm lunch of between 400 and 500 calories daily, largely from U.S. Army stocks.

II

But with the arrival in June, 1947, of Dr. Williams, a well-known scientist from the University of Pittsburgh and former member of the Orange County, Florida, Board of Education, things were at a point where the initial house-cleaning was at an end, and the Education Division was able to assume its present role of guide, philosopher and friend to Austrian education.

"The impact of the occupation was still noticeable when I first arrived in Austria," Dr. Williams says. "Austrian education was still a little afraid of the occupiers. They were not quite sure what systems we would try to impose on them. But gradually it became apparent to them that our aim in education was the same as that to which their own natural democratic tendencies had led them before the Anschluss, and which they had never lost, even under nazi domination.

"Austrian education had been in the dark since 1938. They needed to be put in touch with all that had been going on

in the world since they were consigned to their intellectual limbo. Their kindergarten teachers needed to be acquainted with new teaching methods; their university professors had to be put in touch with the results of research in their particular fields."

One of the first steps USFA education authorities took was the compilation of a bibliography for distribution in Austrian libraries and educational institutions of more than 10,000 American books published in all fields of learning between 1946 and 1947. The purpose was to give Austrian scholars and educators a conception of the advances made in education, science, the arts, and other fields of learning during the war years.

Simultaneously, a program to secure much of the needed literature was initiated, starting a flow of books from the United States. Utilizing a congressional appropriation of nearly \$200,000, more than 16,000 volumes have been placed in Austrian school libraries from university to kindergarten—and in all zones of the country. Of this sum, \$50,000 alone went for the purchase of medical books for the University of Vienna School of Medicine, once world-famous for its contributions to medical science, but sadly fallen behind during the years when it was cut off from the rest of the world.

Four textbook centers, two in the U.S. Zone of Austria and two in Vienna, provide an opportunity for Austrian instructors who read English (and most do) to peruse some 2,000 of the latest textbooks in use in American schools.

Austrian school authorities are also looking with favor on an innovation suggested by the American education

leaders: the establishing of elementary school libraries. Three such experimental libraries have been set up in the Zone, each stocked with 120 carefully chosen titles. "We have a great advantage here in Austria," says Dr. Williams, "because we don't have to compete with comic magazines."

Another effort to reach students directly, as well as their teachers, is the monthly publication, *Erziehung*. Published in the German language and circulated among 35,000 teachers throughout Austria without charge, it encourages democratic practices in the schools by portraying the development of educational studies and programs in democratic countries, particularly the United States.

"American influence and assistance is felt in schools throughout the length and breadth of Austria," Dr. Williams said recently. "We are on the closest possible terms with Austrian educators, from the Minister of Education right down the line. Not only do we work in close harmony with them in a professional capacity, but personal friendships existing between individual members of the Austrian educational system and the USFA Education Division have done much to create understanding and good will."

The Education Division consists of five pedagogical specialists. In addition to Dr. Williams, there are experts on primary and secondary education, teacher education and youth activities. Dr. E. Boyd Graves, formerly associate professor of philosophy at Mary Washington College, Fredericksburg, Virginia, and Harold E. Howland, former-

ly principal of the Monongahela High School, Pittsburgh, Pennsylvania, are in charge of primary and secondary education, respectively. Dr. David Kopel, former instructor at the Chicago Teachers College, heads the teacher education section. Raymond Grossman, former physical education teacher at the Rock Island, Illinois, High School, is the youth activities specialist. A vocational guidance expert will shortly be added to the department.

III

These experts make regular visits to schools throughout the U.S. Zone of occupation, keeping in touch with the special problems confronting teachers, their needs in the way of supplies, and familiarizing themselves with Austrian educational practices. The American specialists frequently address teacher and student groups.

An example of the way in which members of the Division are making themselves of service to Austrian educators is to be found in the conference on techniques of aptitude testing held in Salzburg at the beginning of this school year. The study was arranged and conducted by specialists from the U.S. Element at the request of the "laender," or provincial, school authorities. Sample sets of interest preference, mechanical aptitude, clerical aptitude and mental abilities tests were made available to the teachers for study and adaptation to their own needs.

The summer seminars are another plan of the USFA educators to acquaint Austrian teachers with the latest developments in the educational world.

USFA has leased a hotel in the lovely Salzkammergut lake country. Austrian teachers and administrators from the American zone will be guests for two weeks of study and recreation.

The seminar is especially designed for teachers in experimental schools and instructors in teacher-education institutions. Between four and five hundred are expected to attend one of the three two-week sessions. Austrian and American experts in educational problems will lead the discussions.

In many cases, though USFA is not actually responsible for modernization of a particular phase of the Austrian educational system, it has nevertheless supplied impetus by its influence and assistance. An example of this is the sudden growth of extracurricular activities, unheard of in Austria before the war. Until the USFA educators suggested the idea to their Austrian colleagues, there was no room in the teacher-dominated Austrian classroom for such activities as student councils, parent-teacher organizations, school clubs or other activities that would develop the responsibilities of citizenship. But when the USFA specialists began to point out the value of such activities, the idea was seized upon eagerly by school official and pupil alike, with the result that a special extracurricular activities office has been established at state level to handle the sudden mushrooming of language, dramatic and current events clubs in schools from French Vorarlberg in the West, to Russian Burgenland in the East.

A long-range contribution to the re-suscitation of Austrian scholarship is the

ambitious, \$120,000-program recently placed in effect, through which Austrian educators, doctors, lawyers and scientists may travel to the States for conferences, lectures and study.

In one week recently the USFA Education Division made arrangements to send to the States the Dean of the University of Vienna, the Pro-Rektor of the Technical University, a world-famous criminal lawyer, an equally well-known agriculturist, and seven top-notch physicians.

In reverse, the Division also imports outstanding experts from the United States for special tours of duty in this country. Outstanding among these have been Dr. Ralph C. Wenrich, assistant superintendent of schools for the State of Michigan, and Dr. Harold S. Jantz, professor of English at Northwestern University.

American education can learn something from the Austrian schools, USFA education officials are quick to admit. After three or four months in school, the Austrian child is able to read as well as the American second grader. Ten-year-olds, demonstrating with American chalk on blackboards presented by the U.S. geometric theorems that American children don't begin to learn until they are in high school, are a common sight in Austrian classrooms.

"We'll have to look to our scholastic laurels once Austrian schools are operating normally," says Dr. Williams. "If they've been able to achieve so much with so little, there is no telling what they will be capable of in a few years' time!"

Education in Micronesia*

A. CAPELL

THE PROBLEMS of modern education in Micronesia derive their special character from their historical background. American Administration follows upon earlier missionary endeavour, crossed by Japanese secular education. These facts differentiate the problems in Micronesia from those found in other parts of the Pacific. At the same time, Micronesia itself is far from uniform, and a brief glance at the earlier history of education in the different areas is a necessary preliminary to the practical treatment of to-day's problems. After this it will be necessary to consider the aims of education for Micronesia as a whole, and then the methods required to implement those aims may be considered.

I

Past Education

As in other parts of the Pacific, the earliest educationalists in Micronesia were the missions. Their work was, and always must be, influenced by two considerations—first, their country of origin, and second, their special purposes and aims. As a general statement, it may be taken as true that missionary endeavour along Catholic lines was either Spanish or German, and that along Protestant lines was American or German. In each case differences of treatment arose not only from differences of religious outlook, but also from differences of national outlook. The spell-

ing of native languages depended largely on the national languages of the missionaries themselves, and how these were spelled. Even the hearing of sounds is influenced by one's linguistic habits derived from one's mother tongue. Spaniards tended to miss certain sounds, or to correlate them wrongly. Thus they had a tendency to find difficulty with the "ng" which is such a frequent element of native languages. They tended to produce rather awkward orthographies based on Spanish, with *c* and *qu* rather than a simple *k*, and in some cases accented vowels of various kinds. On the other hand, Germans produced quite different systems of spelling. In the case of Palau, where a first spelling in German was followed by a later respelling in Spanish fashion, and a still later German Protestant mission taught its converts a modified form of the original German spelling, the confusion is greater than in most parts of Micronesia. Added to this, the native languages were expelled from the schools during the Japanese period. Furthermore, in Palau, the pronunciation has changed quite noticeably during the Japanese period (though following tendencies recognised long before then), so that none of the three systems at present in use there now represents the actual spoken language.

The first task of the modern educationalist, working in the vernacular at least as a first stage, is to produce a system of spelling that will satisfy the two requirements of being scientific without

* A paper read at the Seventh Pacific Science Congress, New Zealand, January, 1949.

being unwieldy. If in the process it proves possible to write all the Micronesian languages in one alphabet, still more has been gained, although this is not strictly essential to the work of education in the vernacular. Of this first task more will be said later.

The period of Japanese Government saw the abolition of vernacular education. Japan's aim was to produce natives who would be able to take their place in the economy of Japan. This they accomplished by the introduction of Japanese education as a complete whole into the islands of the Nanyō. Japanese teachers purveyed the education, Japanese textbooks were used, although some special Readers for the islands were produced and used rather than the standard Japanese school Readers. For the first two years, in Palau at least, natives were allowed in the schools as interpreters only; after that the children were presumed to have learned enough Japanese to carry on their education in that medium. Some of the pupils seem to have done well, as far as ability to read and reckon in Japanese is concerned, but the majority found much difficulty with the Japanese script, and made little advance beyond the use of the simple *katakana* character. Japanese writers said that the Palauans were hopeless at arithmetic, even with the help of the abacus.

Palau may be taken as a fair specimen of the results of the Japanese system of education, because it was the capital, and in Koror most facilities were obtained. In the eastern islands, especially Ponape and the Marshalls, more progress in education had been achieved be-

fore the Japanese arrived, because missionary work had been much earlier than in Western Micronesia. In Ponape, for instance, it dates back to the late 1850's. In Yap, on the other hand, comparatively little has even yet been achieved by the mission, and the people have resisted, quietly but firmly, the introduction of western culture. They are still of the same opinion about it. Between these extremes most of Micronesian education can be studied.

The missionaries in all cases worked in the vernaculars, and paid little attention to the teaching of European languages or to the giving of an education that would be acceptable from European secular standards. They considered education the handmaid of religion. Their chief task in teaching reading was to enable the native to read his Bible, and in arithmetic to be able to cope with any necessary activities of daily life. If they went in for other subjects than the "three R's" it was only as a means to enable the native to break away from his old superstitions. They learned science, as far as they did learn it, in order to discredit their old ideas of the world and its religious background. They learned hygiene in order to keep their villages clean and healthy as became Christians.

These limitations of aim and method are natural to all mission work, or at least were accepted as natural until very recently. That missions are more and more becoming dissatisfied with them may be regarded as a subject of supreme satisfaction. There is no reason that education should be taken out of the hands of the missions, as long as they are will-

ing to co-operate with the State in widening and deepening its scope and contents.

The stress on the vernacular in past Micronesian education must be considered, because one of the main difficulties found by the American Administration at the present day is the complete lack of English among the natives, in the west at least—for something of the language has penetrated to the eastern islands—combined with the feeling that English should be made the medium of teaching in Micronesia as it was in the Philippines. At the same time it needs to be realised that English in the Philippines was vastly overstressed, and even American writers such as Professor and Mrs. Keesing in their *Taming Philippine Headhunters* point this fact out. The same mistake must not be made in Micronesia, and the present writer feels that there is very serious danger that it will be made, and is even being made in the initial educational policies. Something must therefore be said at this point about the medium of education, by way of introduction to modern problems.

II

The Medium of Instruction

One principle needs to be laid down as a guide to any policy of native education anywhere, and that is, that every people has as much right to its mother tongue as Americans have to theirs, and a right to the full possible development of that tongue. It is often claimed that native languages are meagre and inadequate for the purposes of education. It is impossible to express fine details in a native language. Such a belief is simply

a delusion. Native languages are usually much richer than the European admits, and he misses the fact because he never knows one thoroughly enough to judge it. It is doubtful whether a full dictionary of any Micronesian language has ever been prepared. The Palau language can by no means be denominated poor, and the writer would not claim that his word-list by any means complete.

Not only is it possible to express the needs of the peoples in their own languages, but it must be remembered that what is learned in the mother tongue is just what is best understood and longest retained. Learning, for example, a science lesson in English involves two things: firstly the subject matter and secondly the medium. If one is completely new and the other incompletely assimilated, difficulties must result. A pupil in an Indian school, asked about the nature of tides, hesitated, and then said in her own language: "I can tell you in Bengali, but I can't tell you in English." The only possible objection to vernacular education is the difficulty of preparing textbooks.

This is not to say that English should not be taught to Micronesians; it is only a protest at the stressing of English as their prime need. To put the teaching of English first in the syllabus and give a rather grudging place to the vernacular at a later stage of that syllabus is to put the cart before the horse. To introduce English as the Japanese introduced their national language can only be done at a severe cost to the native, as experience of the Japanese régime has shown. To teach *spoken* and *written* English side by side is to teach two unknown

subjects at once, and the second of them is a particularly intractable subject! The experience of the Mexican Government is worth studying in the matter of literacy. Mexico houses 51 native languages; the Government aims at making Spanish the national language. It has found that literacy in the native languages just has to come first, and has instituted a special department for what is called the "alphabetisation" of the native peoples. Teaching Spanish and reading at once was realised to involve two completely different processes. Hence experience has taught them to make the people literate in their own languages first, and only later to teach Spanish. It may therefore be suggested as a sound principle that Micronesian education ought to begin with the vernaculars of the various peoples. While reading and writing in their own languages is being mastered, some very simple spoken English can be taught—probably not advancing beyond the recognition of simple orders and questions at the earliest stage, then the reproduction of them and the learning of the names of objects in daily use. When natives can actually read fairly fluently and understand what they have read, then it is time to begin a more thorough study of English. Even then the English language should be a second language, a subject in the syllabus which does not dominate the others. The present writer feels that this possibility has not been realised by American educators at present working in Micronesia, and it would be a good thing if some of these could be sent to observe what is actually being accomplished elsewhere—for ex-

ample, in parts of British Africa.

The language situation in Micronesia is not complex, and if workers are left by the Administration in one area long enough to make the learning of a language worth while, a workable system of vernacular education could easily be achieved. In the Marshall Islands one language reigns supreme; in Ponape one; in Kusaie one; in Truk one; in Palau and Yap also one each. In all except Palau there are more or less divergent dialects, it is true, but so much stress seems to have been laid on this fact that there is danger that the wood will not be seen for the trees. What is called for here is the definite adoption by the Administration of one language for each group of islands. Local pride may be hurt for the time being, but it will recover, with the feeling of a "national" language coming into being. In Fiji a hundred years ago such was also the situation—Fiji had almost as many dialects as Micronesia has languages and dialects together. The Mission standardised one, largely on the ground of the political ascendancy of the district, and although this district measured only 21 acres, to-day its dialect is standard Fijian, the language taught in school, the language of all Government proclamations, and the vehicle of missionary effort as well, while the local dialects continue to be spoken in the various areas. Much has been gained by this method, which could also be gained in Micronesia. In an area such as Ponape, where the strife about dialect and spelling has been particularly keen, it is necessary to give one form of speech official standing. This can only be done by a Government, not

by any other educational body. When books are finally prepared and teachers use them in this standard dialect, the trouble will gradually die away. Similarly in other areas, one dialect can be exalted to official status. This is true in Truk, for example, another area of considerable dialectic variation. At the same time there is no reason that a teacher in some small island—for example Lamo-trek or Ebon, or wherever it may be—should not use for the infants' classes their actual mother tongue. Wall charts and manuscript or mimeographed books cost much less than printed matter, and could be prepared locally. When the children pass out of the local teachers' hands, they can enter upon a regional, official language, having to learn that only and not the whole process of reading and writing with it.

If vernacular education is seriously regarded, not as a possibility but as a right of the people, the question of spelling immediately arises. Here again guidance can be sought in certain general principles which are then applied locally. They may be stated briefly as follows:

1. Alphabets should be phonetic, i.e., each symbol represents only one sound and always represents the same sound or such a variation of it as does not affect the meaning of words.

2. The degree of complication of an alphabet is a factor which helps or hinders it. As a general principle only those sounds need be separately indicated that are needful to clear the spelling of ambiguity. In Ponape, for instance, there are several types of *a* sound: only if meaning depends on a shade of sound

does that shade of sound need to be indicated. In Palau there are close and open *e* and *o*; but as meaning does not depend on the distinction, one *e* and *o* may be used in print.

3. Each sound should have its own symbol, and a single sound should never be represented by two letters. The use of *ng* is an infringement of this principle. Modern phoneticians use an *n* with a small tail added, turning inwards, and this is universally accepted: (ŋ). To write, e.g., Ponape *ngai*, 'P' in this form, *ngai* infringes the principle that one symbol should be used for one sound; the principle is preserved if *nai* be written. There is no reason why the Education Department of Micronesia should not get the necessary letters cast. Similarly, all, or nearly all the languages have mixed vowels, which have no equivalents at all in English spelling, and either some clumsy compromise must be accepted or else special symbols used. There is no reason that any Education Department which is really serious about its work should refuse to obtain supplies of the necessary phonetic symbols. This is a matter on which compromise is failure.

III

The Aims of Education

The methods of education will be governed always by its aims, and if a plea is made for giving the vernaculars of the people priority in their education, the question immediately arises: education—for what? Is it intended that natives should be educated to make their contribution to a common world stock of culture, or simply in order to become

better servants of the European economy? The Japanese worked frankly on the latter principle: what was done for Micronesia was done ultimately for Japan's good, and only incidentally for that of the native. The natives often did not recognise this, and American Administration has this failure of recognition to fight against in its dealings with the native populations. Which policy, then, does America adopt?

In keeping with the principles of democracy, the answer is clearly that education will aim at enabling the native peoples to make a common contribution to a common social and international life. It must be remembered, however, that none of the Micronesian peoples are democrats. All their social organisation rests on oligarchical principles. Chiefs hold an important part in the community, and it is not wise to try to give these peoples democracy in a hurry. In some areas, such as Ponape, chiefs rank so high that a special language is used in addressing them. This is the case in Kusaie also. In Palau they hold a place that is hardly lower, although there is not this special language. Political problems mix with educational in these instances, as the Japanese realised. The problem of education here is the problem not only of the three R's and whatever else may be actually taught, but that of a transfer of values. It is a problem in aims as well as in methods.

Another danger is in seeking for a uniform system of education throughout the area. Leaving Guam out of consideration, there is as much difference between Palau and Sonsorol as between a primary and a high school, as far as

degrees of advancement are concerned. A determination that a uniform system of education should be established over the whole Trust Territory has its risks. Uniformity is not necessarily a virtue. It implies the valuing of a system because it works easily for the administrators, and the valuing of it above human beings—an undemocratic view, as well as ineffectual. If it is intended to simplify the task of the administration, then it implies the valuing of the administrator above the people administered—again an undemocratic principle. The code of legal procedure issued in 1948 and ordered to be translated into all the languages of Micronesia is a case in point. The present writer was in Palau at the time, and undertook to attempt the translation with the aid of an educated native. He found that the entire system was so completely alien to Palauan ways of thought that it was practically untranslatable. A result was obtained, and shown to the native public prosecutor. His comment was: "Well, it's all right as Palauan, but I don't understand it. I shall study it and write a commentary on it." It seems very doubtful whether results will be any better in Truk, Ponape or elsewhere. There is the same danger in evolving a uniform policy in education. Ponape, Palau and Yap are just not ready for precisely the same type of education.

In a matter such as this there is room for experiment, and the working out of systems which will really satisfy the needs of the natives, without asking that they be uniform in every place. It used to be said that if 'I teach John Latin,' I must think just as much of John as of

the Latin—and this is always true. If that adage is borne in mind, the point of stressing the vernacular as the foundation of education will be apparent immediately. That is the first “known” through which the “unknown” is to be approached, and the fundamental of education is always, to teach the unknown through the known.

That point will be reiterated later; now it is a question of the implementation of the principle laid down that education should aim at enabling the native to take his place in a world society and make his contribution to it. He needs, then, to master two worlds—his own, and the wider world that presses in upon him from the outside, whether its impact comes in Spanish, German, Japanese, American or any other coloring. He must therefore be trained to appreciate his own culture first of all. This is a reversal of Japanese policy, which aimed at making the native think that his own culture and language were worthless, and that only things Japanese were worth while. The writer found that the first problem of education in Palau was to rehabilitate the native culture and language in the native's own mind. In speaking at an Educational Conference in Koror he stressed that principle, which came as something new to the chiefs and teachers who were listening. The feeling was that as they had had to learn Japanese under the old régime, so now their first task was to learn English. And so limited was the outlook that the English language was simply called a *togoi 'r a Merikel*—the American language. No doubt similar outlooks hold in other parts of Micronesia. The

need for learning English first really lay not in the nature of an adequate education, but in the European teachers' inability to speak Palauan. Moreover the native did not seem to think that the European either could or would learn his language.

The results of this orientation of education away from the daily life of the native is to be seen in the imitations, first of Japan and then of America, in native house-building and many other things, some good and some bad. Education should offer to the native the best that America can offer, or what Americans consider to be their best, and then let him choose for himself those elements which have a value in his eyes, and reject the rest. That is what Europeans themselves have done. Taking over a classical education, they have accepted some of its ideals and modified others: but it was the European peoples who did the sorting out. So it must be the Micronesian who finally does the sorting out of what is valuable to him in European culture, whether material, technical, mental or spiritual. It must not be the European administrator pure and simple, without further question.

This is possible only if the native is taught to value and conserve his own culture first of all. Many useful native artifacts are ceasing to be made, because European articles are being introduced. In Palau a large fish trap used to be made, but now it is only the older men who know how to make it. The writer watched some of these being made one day, and asked two senior schoolboys who were acting as guides, whether they also could make them. The answer was

in the negative. It was a wise move on the part of those who were directing education in Palau to seek the help of older, less educated Palauans, to come into the schools and teach these native crafts which are being lost. The fish trap not only is a part of the native technology, but serves as a refrigerator as well as a trap, for the fish can be kept in it in the lagoon until actually needed for eating. This is only one item of many where a reorientation of educational aim is called for.

If the native culture is stressed first of all in the educational programme, then a wider understanding of the outer world can be imparted along with this fundamental education. History, geography, hygiene, nature study and other subjects will fit into their place, but all need to be taught with a local bias. In geography, for instance, the starting point is the local setting, then the surrounding islands, then the wider world. In history, similarly, what is known of the story of the pupil's own island is the natural starting point, and this will include a study of the native traditions and even mythology (if this is still known, as for instance it is in Yap). Then will come the discovery of the groups by Europeans, and then the story of the European countries concerned, leading in turn to wider studies, and finally to the concept of Man as a unity. This last is an extremely difficult step to get the native to take. In New Guinea, for instance, educated Papuan natives find it very hard to see that the common words in their various languages, and common grammatical constructions, lead to the idea of common

origins. They just do not see that it does imply any such thing. The problem of preparing adequate textbooks is the main difficulty to European educators. It is obvious that European teachers must be encouraged to regard their work as a vocation, to settle for long periods in one island, master its language and the outlook of its people, so that they can prepare, either alone or preferably in company with the more intelligent natives, the necessary books. Moreover, it must be remembered that elementary books which are really child-like are not books that are childish.

IV

The Curriculum

How are these principles now to be made concrete in curricula? The plural "curricula" is used deliberately to stress the fact that freedom of experiment and adaptation is needed. Obviously what are called the "Three R's" must occupy the foundation place in any curriculum, but if it is remembered that they are being taught as tools of trade and not as ends in themselves, they will fall into their right places in the whole framework of education. The curriculum consists of two parts—the basic subjects and the vocational and cultural subjects. The training in the basic subjects aims at making a training in the other subjects possible. The former are the floor and walls of the educational building, but the latter are the roof. One without the other is valueless: the weakness of the mission education in the past has been its failure to recognise this fact.

First comes training in and appreciation of the mother tongue. From what

has been already said, this is basic to everything else. Literacy in the mother tongue is again not an end in itself, but its value lies in the added powers of thinking and self-expression that come from it, and can come from nothing else. Any who doubt the value of the mother-tongue for training in power of expression should consult the small but very valuable volumes of *Indian Education*. Children from illiterate homes gain in the power to express and develop their own personalities when they are taught to use their own languages. Method in this work does not differ radically from the methods by which American children are taught to use English, and there is much room for experiment in method here according to the differences of local conditions. Reading books need to be produced in the various chosen regional languages, and they need to be produced according to the best that modern educational methods can teach. Rich in illustration, colored if possible, they should be attractive in every way. Stimulus to learn is needed by most children, and certainly amongst peoples with whom the tradition of education is not so strongly formed as it is in England or America. Most of the Micronesian languages lend themselves to the sentence method of teaching to read and this is superior to the phonic method on all counts. There is no space to go into the evidence here, but educational opinion is swinging in the direction of sentence methods in more countries than one. Once the preliminaries of reading have been mastered, by whatever method—and a good teacher can do more with a poor method than a poor

teacher with a good method—reading books should if possible be continuous, the story of two or three village children told continuously, rather than a collection of separate and unconnected passages. This plan is being followed in the English Readers issued from the press at Guam, and it is highly commendable, but it needs to be the pattern of vernacular readers also. Space does not permit even of suggesting the various stages in the vernacular teaching; the chief problem is to maintain interest combined with the real exercise of thought, until practical results are obtained. This subject is the task of the European teacher to make over to the native teacher in the Teacher's College.

Arithmetic, of course, ranks next to reading and writing, but as a matter of fact all subjects can be made to link with each other, and this is especially easy when the one teacher takes all subjects with a single class, and thus knows just what is being done in each. Handicrafts come third in the programme and enough has been said about them already, if the teacher is trained to stress proficiency in the local handicrafts of each region, and is willing to call in experts in fields which he is not capable himself of teaching. There is no disgrace in doing this, but the highest wisdom. Fourthly there is needed teaching in simple science, not only for purposes of healthier living, but for an understanding and appreciation of the world around. If mission schools are prepared to co-operate in a general science programme they can do a valuable work in keeping all sides of human nature in proportion—which is part of their

task—rather than allowing a purely secular education to develop one side of the personality out of proportion. In this instance again, a start is best made from a study of the life of nature round about them, and this fact makes it difficult to think of producing any one textbook that should serve the whole of Micronesia. This can come when the higher stages of general science are reached, when the structure of the earth and the universe and the nature of natural phenomena are taught, but not in the earlier stages. Whether it is thought wise to teach the higher ranges of the science course in the vernaculars or in English must be left for future working out, but if the instance quoted previously from Bengal is borne in mind, a wise planning of courses will not be made by an arbitrary decision before the time. Lastly, history and geography will have their place in the curriculum, and what can be said within the present limits about these has been said already. It should perhaps be added that the teaching of singing and perhaps some theory of music ought also to have its place, and in these instances also a start from native music and vernacular songs is advisable.

V

The Schools

Given a curriculum drawn up along those lines, the next problem to be faced is that of the schools themselves. Circumstances alter cases, in this as in all other instances. There is a great difference in the circumstances of Guam, Palau and Sonsorol. Guam has been American since the beginning of the century, and education is here already con-

ducted in English—though the present writer submits that Chamorro ought to be encouraged as a school subject, aiming to keep the Chamorro people in touch with their own culture and their own past; Palau has a system of district schools in which the teaching at present is vernacular, with English a very badly taught second subject; in Sonsorol there is as yet no school education at all. Again it is best to lay down certain principles for discussion at the outset. The following are suggested:

1. Each village should have an elementary school, though in very small islands this will probably not get beyond the stage of a kindergarten. So far the value of the kindergarten does not seem to have been appreciated for native education. This comment does not seem to apply only to the American Trust Territory; it applies almost everywhere where native education is undertaken. The trained kindergarten teacher has the very important and often difficult task of acclimatising the child to the idea of education. He—or she—can serve a valuable purpose also in specific subjects. He (to keep to the less likely gender just for ease of expression) can teach the child to express itself freely in the mother tongue; he can get the child used to the idea of counting and using numbers, and so save much time in the primary school later. Micronesian languages nearly all classify numerals with varying degrees of elaboration: Truk has no less than sixty-two possible forms of each numeral, and the child has to learn that the figure 5, for instance, means the same thing whether it is applied to men, fish, birds, betel nut, houses, or what it may be, al-

though it is named differently in each instance when pronounced aloud. Here the kindergarten teacher can do some valuable spade work. A year or two of such preliminary acclimatisation is valuable for the native child, just as it is for the European child. In these and in small primary school, the actual mother tongue of the child ought to be employed, and if possible the teacher should be a person of the locality in which he or she works, known to all and trusted. There need be very little expense for materials if the resources of handwork, wall charts and mimeograph machines are exploited to the full. The mimeograph machines—of several kinds—which can do colored work are particularly valuable and one should be available in every school.

2. Beyond the kindergarten or elementary school comes the primary school, which will probably for a long time be the only school, or the finishing school, for most islanders. It, therefore, is particularly important. The present system in Palau is that these are regional schools; in 1948 there were 13 of them, with a promise of certain others to come. In Guam they are village schools. It is certainly the ideal that each village should have its school, or if the villages are small and fairly close together, a central school will be sufficient, the pupils walking to and from the school to their homes each day. In Japanese times in Palau there were 10 such schools, with the emphasis on Koror, where certain other educational advantages were to be obtained by the natives. Board and lodging were supplied free to pupils attending the schools in Koror

who could not be supported from their own villages. This particular point of Japanese practice is worthy of imitation. The village school is the centre of village life, and should be a "model" building. If native art is to be encouraged, it is fitting that the school should be built in the best style of native house-building. Most of the schools that survived the War are Japanese in style. When these come to be replaced, it would be a help to native culture if a modified or beautified form of native building were used. Such problems as seating need to be considered also from the native viewpoint. Desks of American style may not always be advisable, especially for small children. They are more often better accustomed to sitting on the ground, or on a mat. The first stages of writing can often be taught by the forming of letters in the sand or with small shells arranged in the shape of the letters. Whatever type of building is used, it is suggested most strongly that the planning be from the native side outwards, not from the European side inwards. Equipment needs careful consideration, and a liberal grant is called for if the schools are to be worthy. At the same time, large stores of American textbooks, however beautiful and good, are not advisable, because by the time they can be profitably used in native schools, they will be out of date. The writer saw such supplies in Palau, books coming in on a liberal scale, but very few that could be used at the stage of English then attained in the schools. Moreover if vernacular education is to be given its place, supplies of English textbooks may be correspondingly reduced.

3. Schools higher than primary will naturally be fewer in number, but the aim should be to have at least one in each group. Everything depends on the demand in terms of population. Such schools may be able to work in English, or increasingly so in the higher classes. Their curricula also will extend to wider fields than those discussed previously in this paper, and the only limits to be set to them are the limits imposed by practicability and utility. In these higher schools a good deal of stress should still be laid on vocational and practical work, for it is by the pupils of these schools that Micronesia will ultimately be developed more than by Europeans. At this stage it is not possible to define a syllabus for schools that do not yet exist, but an eye must be kept open to note the directions in which natives are seeking advancement.

4. Above all these schools are the teachers' colleges. At present, no doubt, the one at Guam is sufficient, but this ought not always to be so. It ought to become needful to have another either at Ponape or in the Marshall Islands. The number of candidates for teacher training will no doubt increase, as it ought to do. The emergency device of a pre-trainee college, such as was established at Koror, will not ultimately be needed, and can never be more than an emergency device. The teachers' training college is the key to the success or failure of the education system as a whole. It must be in charge of a really competent person, deliberately and carefully chosen, and carrying the double qualification of training in education and in anthropology. He must understand

the particular problems of Micronesia before he starts his work and be able to attack them from the native viewpoint. As soon as possible it is advisable that native assistants be chosen to work in this college under a European head. Here English will without doubt be the medium of instruction, so the mixture of natives not only does not matter but is actually to be aimed at. It is through mixing that the boundaries of the old lives and the insularity of the peoples is to be broken down.

At present there is a system of appointing native superintendents of districts. This is highly commendable, given suitable qualifications on the part of natives so appointed. In the case of Palau, one was appointed who had the qualification of interest in the work, and of higher education in Japanese schools. He spoke English very well, as well as Japanese, but the disadvantage was that his training in Japan had cut him off from Palauan, and his knowledge of that language was very mediocre. Given the necessary qualifications, such native superintendents will make excellent inspectors within the area of their own islands or island groups, and the system should be continued and extended.

One other matter needs to be mentioned, but is more urgent in some islands than others. That is adult education. In the eastern islands it is safe to say that the standard of literacy is higher than in the western (always with the exception of Guam). There is therefore need in these regions to pay attention to adult education. Here special techniques are called for, with special teachers, or the special training of the ordinary teach-

ers. Visual education can be profitably employed—and of course it can also be profitably employed in the primary and secondary schools where the material can be made available—and the literacy work of Dr. Laubach might advantageously be called into use as well. The main point is that the need of adult education, especially in the Marianas and Yap, as well perhaps as Palau, should not be overlooked.

VI

Summary

The time has now come when a summary of the criticisms and suggestions put forward should be made. The following points have been stressed:

1. Education is a problem to be approached from two angles: the present situation and future destiny of the native peoples. The meeting point of these two lines of approach is the native himself. No education that is engineered by Europeans with an eye to European interest can be ultimately what the Micronesian really needs. That is why it is necessary to take time to study the matter fully before irrevocable decisions are made. The help of qualified educationists in combination with anthropologists needs to be called in. It may not be superfluous to consider the appointment of a Government Anthropologist (whatever title may be given him) for Micronesia, to advise on all native problems. This is a normal part of British administration in the various colonies and dependencies, and it does bring results. Hasten slowly is a very good principle in any matter that affects the whole destiny of a people.

2. Stress has also been laid on the dangers of a desire for uniformity, before the variations of local conditions have been fully studied. Just as each person is an individual, and no two individuals are alike psychologically or in any other way, so no grouping of "Micronesians" under one general heading without reference to what particular Micronesians are intended, can possibly be good education. That stage may come later, but the day is not yet. The writer's fears, based on what he saw on his visit to the Trust Territory, are that the decision has already been made to work out a syllabus and then apply it somewhat rigidly all through the territory, like a system of law.

These are the two main points stressed. They can be summed up in one: a sense of vocation combined with a willingness to study one's people is needed by all educational workers in the Trust Territory. There should be freedom of action, freedom even to make mistakes, as long as these are on the side of the people. The control of a still partly developed people, such as those of Micronesia, is not only a responsibility, but an opportunity also for those in whose hands it rests. The combination of a feeling of responsibility with a realisation of opportunity makes for a sense of vocation, and that is the prime necessity for workers in those fields. This does not apply only to Europeans; it applies also to natives, and it is only by a harmonious working together of the governed and the governing, that success can be attained. Moreover this is the ideal of democracy, both in its method and in its goal. America has an opportunity to make

good in the Trust Territory; a good start has been made by the arranging of the C.I.M.A. expedition, and success is possible if the work is continued in the same manner, by experiment rather

than by dogmatic arrangement from outside the field, or even by dogmatic formulation from within it. Given a continuation of the will to do a worthy job, success is fully possible.

HOW TO LOSE FRIENDS AND ALIENATE SUPPORT FOR AUDIO-VISUAL EDUCATION

1. *Always purchase equipment made by little known manufacturers; avoid well-established concerns likely to be in business years hence, when you may need replacement parts.*

2. *Always patronize cut-rate stores that do not maintain service departments; avoid dealers equipped to give technical assistance and to make repairs at short notice.*

3. *Never plan film bookings in advance; order films at the last moment and expect them to be delivered at once.*

4. *Never train students to operate projectors, recorders, or playbacks; let them learn by themselves even if it ruins the equipment.*

5. *When preparing lessons, never preview films or slides; never audition records and transcriptions; just utilize them in the classroom without preparation of any kind.*

6. *While a film is being shown to a class, always go out for a smoke; in case anything goes wrong with the projector, the film will take care of itself.*

7. *Never bother to follow up audio-visual aids with tests, readings, or discussions; pedagogical politicians at the board of education won't appreciate the difference anyway.*

8. *Always regard films as the solitary giants of audio-visual education; never use slides, charts, models, records, flat pictures, and other small fry.*

9. *Always regard audio-visual aids as wonderful devices for amusing children; remember that students come to school chiefly for a day of entertainment.*

10. *Avoid keeping abreast of audio-visual magazines, books, or catalogs; they interfere with the peaceful life of an educational isolationist.*

—WILLIAM LEWIN in "Audio-Visual Guide"

The Creative Activity Program for Secondary Schools

LAURENCE S. FLAUM

THE CREATIVE activity program is not an addition to or extra to the regular school program. The creative activity program is an integral part of the vital learning situation which makes up the whole school curriculum. The concept that activities are in any way extra or that they are in any way appended to the regular school schedule is a misunderstanding of what a functional curriculum is in our present day schools. It contradicts the fact that a functional curriculum may best be defined as the composite of vital experiences which pupils have under the direct or indirect supervision of the schools. Thus conceived, the curriculum includes all types of pupil activity, whether formally or informally organized and developed. It includes the creative activity program, directly organized by the school.

This is especially true and valuable to the school because the activity program recognizes that pupils, as individuals, are different, one from the other, but their differences are of degree, not of kind. Our students are more similar and have more like interests than they are dissimilar. Because of this, creative activity groupings are possible in terms of common interests, common needs, common enthusiasms, and common aspirations. The creative activity within the school day allows each individual to act individually and yet participate in a group, in activities where he can share

his skills, ideas and learnings by working with others, gaining ideas from others, and projecting ideas and convictions of his own. It is within vital school guided activities that the differences in intelligence, temperament, racial background, religion, economic status, which make up the personality of each student, are used as an enrichment force in each activity, and makes each activity live realistically for each student. Activities which recognize these differences and backgrounds of individuals are doing practical, useful education because these differences individually are found in the average public high schools in our country. The total philosophy of a creative activity program is one of enriching the personal, social, and creative life of the students.

Unfortunately, in many schools today, especially in small schools, the activity program is the sole avenue by which actual needs of students are met. The required curriculum, narrow and academically conceived, does not answer the latent talent needs of the students. The activity program, however, as compared to the rigid program of academic required courses, directly concerns itself with the problems of our youth. When creatively conceived, the activity program is as broad and as realistic as the demands and needs and interests of our youth are broad and sincerely felt.

Specifically, the creative activity program in a school which is attempting to

answer the needs of its community and its young, concerns itself by developing activities which include the physical, emotional and spiritual health of its students. It concerns itself with developing activities which encourage social understandings, with developing tolerance and understanding of other humans regardless of race, color, or creed. It concerns itself with developing good citizen behaviors as well as citizen competencies. It concerns itself with guidance seminar activities dealing with problems of mental hygiene, family relationships, and family participation in order to make for individual and group satisfactory adjustments to family living. It concerns itself with developing a greater understanding of the world through investigation. It concerns itself with guidance which will tend to eliminate fears and prejudices regarding this world and our place in it. It concerns itself with helping the student develop and utilize his creative talents and open up further worlds of appreciation in the areas of aesthetics. It concerns itself through guidance seminar activities with developing a student's understanding of the world of work and his place in it, as well as helping the student develop an abiding philosophy of life, both ethical and moral and social. Finally, through all the activities, there is an attempt at developing an understanding of the way free men live in a free society as well as the developing of techniques whereby students can learn to live and do, in this free society.

Definitely, the activity program faces real challenges and these challenges are not academic in nature. There is a definite feeling among our high school

youth and our recent high school graduates that the school, as presently conceived and developed in many of our areas today, is failing them and has failed them. It is failing them in not providing facilities or activities which will give them enough advisement or guidance on personal problems; in not giving them advisement on vocational choices; in not giving them a sense that the school has value to them, culturally and economically; and in not giving them adequate understandings with which to face life successfully. The activity program attempts to answer these challenges through its in-curricular creative activity program within the school day in which all students participate, and through seminar guidance activities in which all students share their common problems. How is this done? How can such a program be developed which can answer the personal, social, vocational, and creative talent needs of our high school youth?

The functional school recognizes that student growth is a direct result of a guided activity. The functional school recognizes that activity for its own sake is evading the issue, is not constructive, and does not help the student or the teacher. The functional school recognizes that too much that is done today under the guise of an activity program is without a specific goal. These are the activities that are neither planned nor do they have social direction nor are they based upon the student's needs, interests or goals.

Today functional schools recognize that the creative activity program is an experience which a student must have

in order to become a more creative and active personality in society. This program is developed in order to challenge the mental as well as the physical development of the student. It is created co-operatively by teachers and students according to the express needs of the students and the abilities of the teachers. The activity program is not sponsored by teachers; each activity is guided and taught by teachers as a regular class with definite activity or academic credit in physical surroundings suitable for each activity. Each activity meets within the school day at such a time when it is respected, both by students and teachers. It is not assigned to a last period of the day or the first period after lunch when the teachers and students look upon it as a nuisance. In many schools today the last period of the day is used as an activity program period and this placement is one of the weaknesses of the program. It occurs at a time of day when the teachers are tired and the students feel that the activity program is an appendage to the regular school day, and, as such, participate only half-heartedly. It is best that the activity period meet and is given a regular period during the school day so that all students may participate in the program. It is best that this period come at such a time early enough in the day when it can be followed by a regular class, commonly thought of as an academic class. (There need not be this distinction between periods or classes. When an activity is creatively organized, guided and taught, it has equal value with any of the so-called academic courses. When it is taught and guided by a competent teacher, student growth is evaluated and

student interest is met. No class can claim more as its reason for existence in the school day.)

How extensive is the program? The activity program includes as many activities as the number of teachers on the staff. Every staff member is utilized in the planned activity program according to his abilities, interests, and inclinations and hobby experience. Teachers who possess the greatest outside school experience and who have a rich background of personal participation in activities make the best activity guides. Teachers are allowed choices as to activities in which they will guide and in which they wish to work just as students are allowed choices as to areas in which they wish to participate. Activities are on a semester basis.

The most common activities found in schools attempting to meet the activity needs of its students are art projects, photography, interpretative dancing, folk music, band, chorus, dramatics, and various aspects of physical education.

All creative activities are social as well as individual in nature. The experiences which a student acquired through the completion of an activity are social and are shared with his fellow students. The experience itself is enriching and rounding to his own personality. Each activity allows for true as well as vicarious learning, both of which are constructive in the growth of the student. Activity learning, thus, is not an isolated process, though each individual learns according to his individual interest and his own rate of speed and intensity.

Out of constructive activity programs and the development of latent talents in

students, oftentimes future adult careers can be made. This is not to be overlooked by the functional school which is attempting to help the student meet the needs of his academic life as well as social and intellectual maturation.

Too often the activity program, as commonly developed in schools, is confused with an athletic or extracurricular program. The average layman as well as the average schoolman views the athletic program or dramatics as being the highlight of an activity program. These people are misinterpreting the function and nature of an activity program as well as misinterpreting their duty to the greatest number of students. Athletics, dramatics, music are only a small, though strong, outgrowth of an activity program of which they are part, but they are no more important in the growth of the many students in the school than photography, woodwork, handcrafts, or any other activities which are the outgrowth of student needs. The competitive athletic program, the competitive dramatic program, the competitive music program, which makes up the so-called activity program of all together too many schools, meets the needs of too few students and places the emphasis upon winning rather than the growth of the student. All of these have growth elements in them, but the growth elements are unfortunately too often understated while the competitive elements are equally unfortunately overstated.

There are certain cautions which should be observed in the planning of a creative activity program. They are: (1) Too many activity programs emphasize physical activities without regard for

their guidance value, their aesthetic value, or their intellectual value. (2) There is too little recognition of the social value and social direction of activities. There is too little recognition of the necessity for teaching tolerance and understanding and adequate social adjustments through activities. (3) There is too great a gap between the aims of activities and the actual results of the activities because there is too little evaluation both of student growth and of the methods and procedures used in carrying on the activities. There is too much reliance upon placing an activity program on paper in a schedule and then in not following through to see how the activity is developing and growing. (4) There is too little in-service training of teachers for activity guidance and direction. In too many schools teachers lack a vital understanding of the purposes of an activity, how it is to be conducted, and how group learning takes place. Because of this, activities become haphazard, aimless, and, too often, both the students and teachers become disillusioned with an activity program. (5) In many schools there is too much emphasis upon what will be the results of activities instead of a concern with how the activities are developed, how they are organized, how they are conducted, as well as the results of the activities. Because of this, there are no common grounds upon which administrators and teachers and students can meet and plan activities together.

Perhaps the most vicious element with which educators are to be concerned in regard to activity programs is the sense that they are extra, is the sense that they

are frills in education, fads and whims in which students participate. There is too much verbalism and talk about activities and not enough useful doing about activities so that the people of our communities can become informed and aware of the vital nature of activities and their integral part in a realistic curriculum for our modern youth. Teachers and administrators should be aware that activities are to be evaluated in terms of their age to general education, vocational education, guidance and individual growth of the students. They are to be aware and are to inform their communities through parent-school visitation, home visitation by teachers, newspapers, and social organizations that activities have definite value in relation to the needs of the community. The ultimate test of the values of activities is what kind of citizens do our students become.

THE ACTIVITY PROGRAM IN ACTION

In planning a creative activity program, the students and the staff as a whole should not lose sight of the fact that the activity program, because of its nature and structure, does not cover or attempt to cover the whole field of experience. It limits itself to the activities which meet the most urgent needs of its students and is adapted to the number of teachers and their abilities.

Creative activities are challenges to enterprising boys and girls and to ingenious teachers who are constantly alert to new and realistic activity needs in a flexible activity curriculum. Creative teachers and interested pupils plan the type and direction of the activity. In this way, it combines the teacher's experience

and the pupils' interests and individual needs. Through such co-operation the pupil and teacher are conscious of the social direction of the activity program and the necessity for carrying each activity through to its logical educative end before the pupil undertakes a new activity.

The place of the teacher in the creative activity program is that of a dynamic guide. The teacher recognizes the importance of the pupil's creative impulses and utilizes them for the benefit of each individual within the group. Activities are the source of individual character development and activity expression. Thus, the creative activity program, through utilizing all of its school environmental possibilities and through encouraging pupil participation in planning, is an enriched experiential contribution to pupil growth. The creative teacher realizes that the social value of activities is based upon the concept that the human desire to share experiences is the spontaneous end of activity education.

The activity program must be based upon the clear recognition by the teacher of the value of pupil self direction in social group situations. Individual experimental activities are necessary for further realistic activity experimentation when individual pupil talents demand such adjustments. The concrete experiences obtained from activities which directly affect the needs of the pupil develop personal and social qualities in the pupil.

These qualities, when the pupil intelligently transfers his interest to similar problematic situations in other activity

fields, enable him to respond accurately to the new situation. The teacher as a guide should be aware that the educative outcomes of the activity program should be natural to the pupil. Each activity should challenge his total personality. Activities should develop habits and skills which are of greater value than any specific subject matter used in the activities themselves.

Areas of Activity

Activities for all areas are characterized by pupil initiative, participation, management and evaluation of progress. They provide for expansion and enrichment of interests and appreciations. The pupil and faculty direct their planning in harmonious co-operation toward basic, real life, educative ends. They should express themselves in the following areas:

1. *Self Government*: Within the liberal bounds of democratic administrative practice, pupils should be self governing in accordance with democratic principles of living.
2. *Seminar Activities*: These should be a creative part of the planning and administering of school life. Programs for socialized living and pupil opinion can express themselves here.
3. *School Assemblies*: These should be student planned, organized and executed for the welfare and recreational education in the school.
4. *Special Area Activities*: Each activity should be faculty sponsored but pupil organized. Pupil needs qualify the existence of an activity, if it is to be part of the curriculum.
5. *School Publications*: These should be a creative outlet for pupil opinion as well as an experience in critical social living. They should be truly pupil

activated, not faculty dominated.

6. *All Physical Activities*: Both recreational and corrective activities should be undertaken with a view to pupils' needs and be individualized rather than competitive.
7. *All Social Experiences*: These should be provided for as experiences in group living. They should answer the pupils' individual needs in terms of generally accepted democratic behavior in accordance with the social group of the local or community situation.

Activities are integrated into the school program as indispensable educational elements. Every pupil participates according to his talent or inclination.

Regular school time is assigned to activities on the daily schedule. All pupils register for, and have a choice of, activities. Each is a semester in duration. A pupil can carry two general activities—a different one each semester—or one for a full year. One activity period an hour long is a daily all-school activity period.

Activity rooms are adjusted to the needs of the particular activity. Teachers specially skilled in the activities offered are the guides. Activities cover the range of all the major interests of the pupils. They may vary from semester to semester as interest in one or another lags or their values are discovered to be transient. The commonest activities are music, band, newspaper, art, aeronautics, dramatics, physical education, manual arts, folk dancing, boys' cooking activities, metal and clothes design. All pupils register for one of these and receive academic credit for the work which they do.

Activities Have Educative Value

These activities have educative value

in that they are the outcome of pupils' interests. They justify their inclusion in the schedule in that they are educative and in that all pupils engaging in activities where their interests lie develop new attitudes toward their personality development.

Many pupils through group participation in activities develop poise and the ability to face groups, to talk to their equals and to plan, control and hold democratic meetings. Individual activities in which creative talents are of greatest importance help the creative personality to develop. And this justifies the time spent on them.

The Seminar Guidance Activity Program

The seminar guidance program for each student is planned on a year basis. The seminars consist of small groups meeting with their guidance advisors on problems common to a particular group, at the same scheduled hour as the activities previously mentioned, but on alternate days. The four year seminar guidance program is as follows:

Freshman seminars are orientation seminars centered around problems of personal hygiene, community relations, etiquette, and use of study and recreation time. It is also an orientation seminar working with problems of future courses, careers, vocational problems and problems of immediate interest which arise out of the needs of the students.

The second year students meet in seminars which consider problems of personality and achievement records which employers demand. Application forms of the various large industrial

companies are analyzed by the students in this seminar. This seminar acquaints the student with the value of his actual school life in relationship to the worlds of school, business, and college. There is a broad but intensive study of the types and kinds of records used in the school, their purpose and the method of evaluation which is used by the administration and staffs.

After the second year, the guidance seminars are divided into special interest seminars. The home economics department conducts a seminar in family relations, home budgeting of finances, dietetics, marriage and child care. The vocational agriculture seminar bases its program on the various types of agriculture found in the different geographic areas in the United States and the vocational opportunities found through agriculture.

The commercial department conducts a seminar on general office practice in business as well as in problems of wages, unions, and wage scales. This carries over into areas of vocational training for office workers. Specialized vocational training departments, such as machine and print shops develop seminars for students according to their needs.

The athletic department conducts seminars on personal recreation, problems of personal health, community health, correctives, hygiene and social health problems.

A seminar is developed in the humanities in principles of philosophy and psychology, economic history, literature, art, and their application to modern living for senior students planning to enter college and who are interested

in the liberal arts. Senior students not preparing for college participate in a seminar directly aimed at vocational information and opportunities in the business world. However, both seminars are available for the college preparatory as well as the non-college preparatory group.

As the student progresses through the four years of the high school curriculum, he participates in most of these seminars, and receives the benefits of a realistic approach to the problems of his relationship to himself, to his family, to the school, community, health problems, recreation problems, and vocational problems.

The seminar guidance programs have several features which more traditional classes and activities lack. They consist of small groups, informally discussing common problems in which personal experience and individual reaction are important contributions to the group. Discussion is free and the give and take of sharing experiences in an orderly constructive fashion is invaluable in giving the students the confidence to express themselves in groups, to their equals without hesitation and with clarity.

These seminars meet in rooms adjusted to the individual group's needs. All library facilities are in the room for immediate research and fact findings. The teacher or a student guides the discussion. A general core of books can be used by each group dealing with the major area for the group. Subsidiary readings for individual research are available; their uses are encouraged. Students and teachers plan the course of discussion, utilizing the needs of the

group and being guided by the seminar leader.

Written assignments as a general rule are not the policy of the seminars. The primary purpose of the seminars is to develop through discussion groups common problem solving and to encourage research in the individual problems found in the group. The seminars are designed to find the actual immediate needs of the individual students.

The guidance seminars are closely coordinated with the visual aid program conducted in the school. Visual aids dealing with problems of specific interest are offered as parts of and as outcomes of the seminar problems.

Methods of Procedures Used in Seminar Guidance Activities

Students and teachers meet in class groups and through discussion and planning decide as to activities for which a real need is felt. The teachers and superintendent or principal meet and discuss the various capabilities and talents for individual group activities which the various teachers may have with a view towards activity direction. From the administration viewpoint the activities must reflect community and student need, as well as enlargement of the curriculum through activities in the various student experience areas. From the teacher's viewpoint the activities represent a means of self expression through the arts of vocational creation in which students and teachers can work co-operatively. Activity sponsorship involves intelligent and trained guidance as well as personal interest. Above all, it involves willingness to spend time both

in preparation and execution with students in activities for which no other credit is given other than desire to participate in an activity for its enjoyment's sake as well as its educational value.

After the number and type of activities have been decided upon by students and faculty, students may register for one or more activities as their interests and capabilities may indicate and their programs allow.

Conclusion

The activity program within the scheduled school day helps make the school active both in principle and in

fact. It creates greater interest in the student body. The school becomes activated with a functional view towards student participation and planning. The carry-over which thus goes into the regular class is beneficial both to the student and the faculty. It helps create happier students and teachers and more satisfied parents.

The activity program when student governed is a tremendous aid to actual citizenship training in school. The constant co-operation between students is the basis for the success of the program. As such, citizen responsibility is emphasized in its best manner.

Only the brave should teach. Only those who love the young should teach. Teaching is a vocation. It is as sacred as priesthood; as innate a desire, as inescapable, as the genius which compels a great artist. Indeed, a true teacher is a priest and he is an artist. If he has not the concern for humanity, the love of living creatures, the vision of the priests and the artist, he must not teach.—PEARL BUCK

Exalted Moments

OMA CARLYLE ANDERSON

Live up to your most exalted moments,
Harvest the truth divinely wrought,
Gather the grain for the mind's slow training;
Dip into the deeper wave of thought.

Live up to your highest moments,
Cool the soul's hot thirst, drink deep
From the quickening spring of inspiration,
Faith will be easy then, to keep.

Live up to the lightening flash of good,
Free of the darkness, transcending fate,
For this is the overpass which leads
To summits where peace and God await.

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

GEORGE WASHINGTON: A BIOGRAPHY, by Douglas Southall Freeman. Charles Scribner's Sons. 2 volumes. 549 and 464 pp. \$15.00.

Douglas Southall Freeman, author of the definitive biography of Robert E. Lee, has selected a logical subject for his current study. In *George Washington*, as in *General Lee*, he has a distinguished American who combined the talent of outstanding soldier and statesman. Both Virginians earned their prominence originally in military affairs. In turn each was destined to achieve further recognition as an elder statesman, offering wise counsel during years of political tension after the sword had been laid away.

George Washington: A Biography, like its earlier counterpart, is an exhaustive multi-volume work. The first two installments in the present study, while totalling a thousand pages, only cover the formative years of Washington's active career. British-America, on the final pages of the second volume, was still in the midst of the last inter-colonial war against France. Washington was a young man of twenty-seven in the year 1758, though possessing all of the military training he was to have on the eve of the American Revolution. In Douglas Freeman's words: "Between the time he resigned in the belief that colonials could get no recognition in the regular military establishment of Britain, and the day he hesitantly accepted the burdensome duty Congress imposed, he gave little thought to military affairs." Hence, in these early volumes we have the full measure of the military background of the man who was destined to lead the successful revolution

against the mother country.

The reader who has been subjected to the Gilbert Stuart or Parson Weems versions of General Washington is certain to find this book an indispensable corrective. While resisting the temptation to write a "debunking" biography, the author adds flesh and blood to the heroic, pallid, and sphinx-like image that we usually encounter in our nation's schools and textbooks. Here, in *Washington*, was a man of great strength and vigor, lacking facility of speech and a compelling religious faith, and inclined to be personally ambitious. On occasions he did "explode" or demonstrate a burst of temperament. Toward erring soldiers he was a strong disciplinarian, as his frequent orders for whipping and hanging disclose. Rarely did he praise any of his subordinates. In general, however, he was regarded as an amiable associate who could be depended upon to render mature decisions. Perhaps the only exception to his usually deliberate nature was his "whirlwind" courtship with Martha Custis, the rich and attractive widow who was in possession of an estate valued at 23,000 pounds. Nevertheless, the author rejects the notion that the young officer was merely a male gold-digger who had planned his matrimonial conquest even before he had seen this very eligible young woman. Preserving Washington's reputation as a gentleman, Dr. Freeman observes: "He would not have been apt to make hastily the most important of all decisions of young manhood, the one that was to determine his companionship and to fix his fortune."

This study of George Washington is truly a model biography. The extant manuscript sources have been ransacked with

great diligence. At intervals throughout the two volumes, the reader finds portraits, maps, and ledgers that lend vividness and authenticity to the story. By necessity, the military thread must predominate. Yet interspersed with great dexterity is an account of socio-economic conditions in the tide-water and frontier districts that Washington knew so well. Descriptions of the Virginia gentry, the laboring classes, plantation management, land speculation, and the Indian tribes provide local color for the setting.

Douglas S. Freeman proposes to write four additional volumes before he completes the series. Of course it will be far too detailed to be used by the average student below the college or university level, but it can serve as a rich depository of information for the teacher of any grade. A work of this magnitude could not have been attempted unless the biographer had possessed a deep affinity toward his subject. His scholarly appreciation of the task is brought out in the final paragraph of the introduction, where the author remarks: "Every phase of this study has been a delight—the man, the setting, the diversity of Washington's companions, the age in which he lived." Fortunately, the reviewer can say no less.

LEONARD PRICE STAVISKY

Long Island University



GEOGRAPHY

ECUADOR AND THE GALÁPAGOS ISLANDS, by Victor Wolfgang Von Hagen. University of Oklahoma Press. 290 pp. \$3.75.

The Von Hagen expedition to Ecuador, the Upper Amazon, and the Galápagos Islands (1934-36) was very noteworthy, and for his work Dr. Von Hagen was decorated by the Republic of Ecuador with *Orden de Mérito*. In this expedition Von Hagen made the first complete studies on the biology of the Great Tortoise, the distribution of termites on oceanic islands, and the ecology of Galápagos plants. He began

also a systematic study for making the islands animal preserves in order to keep many species from becoming extinct. Dr. Von Hagen won a considerable reading public with his two volumes on these southern lands, *Off with Their Heads* (1937) and *Ecuador the Unknown* (1940).

His latest volume, *Ecuador and the Galápagos Islands*, is in effect a travelogue, made colorful and realistic by the vivid and picturesque descriptions of various levels of culture. The whole is shot through with an interesting glimpse of the historical background of Ecuador. Von Hagen describes the growth of the cities, Quito and Cuenca, and the socio-economic changes which he characterizes as revolutionary in nature and extent. For example, the isolation of Quito was broken after the French expedition of 1745, and Cuenca was changed by the introduction of the Panama hat. Dr. Von Hagen admirably conveys the grandeur and natural beauties of the Upper Amazon that he knows so well. He gives attention to the inhabitants of that region; first, to the head-hunting and head-shrinking Jivaro Indians, the best known because of their successful resistance to the Spanish invaders. The Jivaros are still independent of political control, live in permanent settlements, till the soil (producing Indian corn, beans, yucca, and plantains), and have developed some rude manufactures. Another Indian tribe is the incredible scarlet-dyed Colorados, who color their hair and bodies red with *achiote* seeds, and who are astonishingly advanced in certain craft and art work.

Among the most interesting are the chapters that deal with the Galápagos Islands, which were discovered early in the 16th century by Spaniards, who gave them their present name. The English names of the individual islands were probably given by buccaneers, for whom the group formed an exclusive rendezvous. The Galápagos were officially annexed in 1832 by Ecuador; and strangely enough by a Louisiana-born North American. One chapter is devoted to Darwin, who first crystallized his

theory of natural selection during the famous *Beagle* voyage.

The composition of the book and the fifteen-page bibliography bespeak the scholarship of the author and his wide acquaintance with the literature pertinent to his subject. The discussions are intermingled with relatively brief quotations from original sources. A word of caution about several dates in the bibliography is necessary. Bronson's *Paddlewings* was published in 1931, and Anderson's *Zigzagging the South Seas*, in 1937.

The criticism might be made that there is undue use of scientific terminology, and that occasionally the most interest-compelling material becomes a chore, a heavy task for the lay reader.

The book will do much to promote better understanding of Ecuador and its strategic possessions, the Galápagos.

EDNA LUE FURNESS

The University of Wyoming



EDUCATION

ADMINISTRATION AND THE PUPIL, by William A. Yeager. Harper & Brothers. 482 pp. \$3.75.

Administration of schools deals with setting up the general objectives of education and with using the most effective means and methods for the achievements of these objectives. These seem to be the functions of administration in all great enterprises involving the co-ordinated activities of many people. These administrative functions can be clearly seen in the directing of campaigns of armies or groups of armies, and in the operations of great business and industrial organizations.

In dealing with the problem of the relation of administration to the pupil this book treats of the above-mentioned functions. It sets forth clearly what the objectives of the school should be from the administrator's viewpoint, and suggests ways and means for achieving the various objectives indicated. It is a book on guidance as it

should be understood and practiced by those exercising administrative functions; it defines, analyzes, and describes the important relationships of the administrator and the pupil.

The book is organized in eight parts and twenty-seven chapters. Most of the chapters deal with problems that have been discussed in educational literature before in connection with attendance, promotion, guidance, health, personality, social adjustments, work experience, occupational efficiency, and so forth. However, the fact that these matters have been written about before does not mean that they do not now need to be studied and written about. In the midst of changing conditions they are subjects of continuous concern, and should continuously receive such thought and study as is given them in this book.

As indicated, the book is well organized. It is written in an interesting and readable manner. It is based on a wide range of study of scholarly works. The selected references for each chapter indicate that the most recent and authoritative works have been consulted and skillfully used. A vast body of up-to-date factual material is presented on each subject or topic treated. In addition these facts are interpreted with a wisdom drawn from a sound philosophy of education for a democratic society.

The thoughtful reader will be impressed by the place marked out for the modern school as an important agent for helping to solve the many grave problems of our present-day complex, industrialized society. The careful reading of this book will tend to kindle the imagination and provide a vision of many unrealized possibilities. Teaching and the schools are shown to have a much larger function than that of transmitting the social heritage as contained in subject-matter.

To understand the book and to apply successfully the practices proposed implies a foundation of considerable depth and width in professional education. Such should be assumed as the training of modern administrators. The better grounded one is

in educational psychology, sociology, measurements, supervision, guidance, and the various fields of administration the more meaningful and valuable this book will be. However, it is written with such clarity that not only administrators and teachers but lay readers will greatly extend their understanding and appreciation of the problems of life that face all young people of school age.

JOHN F. BENDER

University of Oklahoma



CURRICULUM PRINCIPLES AND SOCIAL TRENDS, by J. Minor Gwynn. Macmillan and Co., 1950. 743 pp. \$5.00.

In his preface the author recognizes that "the majority of the problems which confront educators in a modern school still involve a study of the curriculum." He therefore purposes

1. "To show that personal experiencing is the only way by which real improvement in the curriculum can be effected."

In this volume, he hopes, will be the suggestions that will help the teacher get the necessary experiences for improvement.

2. To show beyond reasonable doubt "that educational growth is and should be an evolutionary process."

By "educational growth" the author in this purpose refers to changes in educational theories and practices rather than growth educationally of children. To realize this purpose he strives to give a comprehensive grasp of the *total* school curriculum.

3. To demonstrate that teaching methods cannot be divorced from the curriculum.

Chief methods employed in teaching that affect the usefulness of the curriculum are presented.

The author endeavors throughout his book to show just how present day concepts of the ideal and pragmatic curriculum

have been derived and put into practice. His first chapter gives an overview of the evolution of the curriculum from 1635 up to the motive of mass education, 1920, to the present. Other chapters concern themselves in more detail with "movements" and "conflicting theories" with one full chapter devoted to the problems concerned with child growth and development. Such influences as method, the text, the guidance and youth adjustment movement are also treated fully and in detail. For realizing his purpose of demonstrating that educational growth has been evolutionary, he has given plenty of space and care in presenting well selected material.

At one part of his book (near the center) the author takes a couple of sideroads from his main highway of educational influences to discuss separately the elementary curriculum (2 chapters) and the secondary curriculum (3 chapters). To the reviewer this diversion is remindful that a text to be published must be salable. Therefore it is assumed here is a book for both the elementary teacher and also a book for the secondary teacher. In truth, however, the organization follows the general purpose of understanding movements and takes up in these two parts influences particularly effective in one of the two levels and not in the other.

The entire book is forward looking, encouraging, tending to demonstrate a need for enthusiastic curricular study and, by implication at least, organized and planned to develop within its careful students an inspiration to improve their teaching. Its organization as a text for college courses in the basic backgrounds of curriculum construction is strong in that good bibliographies, problems for individual study and class discussion, illustrations of practical application of abstract theories and movements, and a well selected body of content are provided.

For the casual reader, professional or otherwise, the reviewer would not recommend this book as light reading. The history of curriculum construction can be in places extremely interesting but in this

book the interesting phases are not in evidence. It is not a book for undirected reading by a novice. For the instructor in curriculum background, for study groups willing to pursue in scholarly fashion to depths suggested in context, as a textbook guiding over a field of magnitude along every phase of curriculum background, in the hands of a person well-versed in curriculum lore, this book as an outline and summary will prove quite useful.

If the prospective reader is looking for detailed examples of unique contributions to some particular subject or combination of subjects he will be disappointed. For instance the core curriculum, in the index, is referred to in twelve different parts of the book, and in each descriptions, definitions, and many examples of usage are given but in no case would even the most careful, previously uninformed, reader be able after reading to develop a sample core project or unit. Each reader would be in a similar position to that of the blind boys in one of McGuffey's readers trying to describe the elephant.

Since one of the author's purposes, stated in the preface, is to demonstrate the part of method one would expect more space given to a discussion of method. One chapter, *The Development of the Unit Technique*, might be expected to be quite descriptive but here as elsewhere, the general theme of the author is concerned most largely in citing examples and giving a historical background. For a complete understanding of the unit system one will have to follow the subject further in sources suggested.

Summarizing, the reviewer finds in this book a text well organized, exhaustive in background of curriculum construction, teachable, and well designed to realize the purpose of "evincing that educational growth is and should be an evolutionary process." It is a book well designed for introduction to curriculum construction and should, in the hands of a dynamic instructor, inspire to experiencing, through individual effort, improvement in the activities of the schoolroom. In its reading alone no

such purpose will be realized. As a text, in the hands of a good instructor or leader this book will continue its usefulness to teachers long after their teacher training or group study days are over. For light reading it is not recommended.

F. W. STEMPLE

West Virginia University



EDUCATING OUR DAUGHTERS, by Lynn White, Jr., Harper & Brothers. 164 pp. \$2.50.

Here is a scholarly treatise on the education of women by an author, Dr. Lynn White, who is deeply concerned with the problem both as the president of a woman's college (Mills) and as the father of three daughters. Dr. White feels that there are three fields of knowledge grossly neglected by our modern systems of higher education. They are: "(1) the Orient, (2) the nineteenth of humanity which until recently were socially submerged and (3) women." After an entire chapter devoted to review of the importance of the first two, he concludes: "Since it is to the advantage of men to live with women and learn to like them, the masculine bias of our education cheats men as well as women. But it is harder, much harder, on women than on men." The "masculine bias" has resulted in patterning the education of women after that of men. Men predominate as teachers on the faculties of colleges, especially co-educational institutions, which, Dr. White states, are not "co" at all. There has never been a woman president of a co-educational college or university and few women ever serve on the boards of trustees of these institutions. The women who teach on faculties in co-educational colleges and universities rarely become full professors and almost never are they heads of departments or members of the administrative staffs. President White is himself a graduate of a leading eastern college for men, but he deplors the lack of trained women on the staffs of men's colleges and, he states, "As a result

these young men never sat at the feet of a learned woman whose mind was probing in a woman's way into some basic problem." The author reviews the earlier feminist movement and its failure to bring women real legal, economic, and social equality which in his opinion women should not really seek to achieve. Instead he advocates a return on the part of women to all the womanly virtues and he feels that the education of women should place emphasis on making women truly proud of being women. Our institutions of higher learning must take into account the differences between men and women and reverse their practices, for says Dr. White, "If we are to rear our daughters to be proud that they are women, we must end our present peculiar habits of educating them as if they were men." It is primarily the task of the women's colleges to determine the type of education especially appropriate for women. The social sciences, psychology, anthropology and sociology make a direct appeal to women and should have an increasing place in curricula especially adapted to women. More courses in the family, the applied arts, textiles, foods, house planning, interior decorating, the crafts and child training are needed.

Much of this book is devoted to the problem of the employment of women and the types of education which best equip them for the jobs they may hold as wives and mothers. The author shows that in 1940 only 2.5 per cent of married women aged 25-29 with children under ten years of age and whose husbands earned at least \$3,000 were working. He, therefore, dismisses the problem of women who rear a family and work as a career simultaneously.

Looking at a world which global disaster is threatening, Dr. White does not believe that our present day institutions of higher learning are training students spiritually to meet catastrophe which may be their lot. In an attempt to avoid indoctrination in religious training, we have bent over backwards and have reached a state of "religious illiteracy." We have given our stu-

dents no deeply rooted faiths or religious values on which to rely if the whole course of their lives is changed and the artificial values they have come to regard so highly are taken away.

Reading and reviewing this book has been a most stimulating and valuable experience! It is well written by an author with deep convictions. You may not agree with all of his points of view, but you will rarely find a more thought-provoking treatment of one of our most pressing educational problems.

KATHERINE VICKERY

Alabama College



HISTORY OF EDUCATION IN GEORGIA, A, by Dorothy Orr. The University of North Carolina Press. 463 pp. \$6.00.

Dissatisfaction with existing state histories of education led the National Society of College Teachers of Education more than two decades ago to undertake the evaluation of the histories then available and to determine the basis for dissatisfaction with them, and to stimulate the preparation and publication of new and scholarly histories for those states that then had inadequate historical treatises. The Committee was composed of twenty-two professors of educational history, under the chairmanship of Professor Stuart G. Noble, of Tulane University, and its report was published in *The High School Journal* (the University of North Carolina) October and November, 1929.

The report gave a brief review of the sporadic attempts before 1876 to write state educational histories, noted the wave of interest in the subject stimulated by the Centennial Exposition in Philadelphia in 1876, and the work of the United States Bureau of Education in publishing as Circulars of Information between 1887 and 1903, under the chief editorship of Professor Herbert B. Adams of Johns Hopkins, the history of education in thirty-five states. The scientific method in education or even in the writing of history "was yet in its in-

fancy," and when measured by scholarly standards today many of the volumes could not be accounted notable, but some of them had won some praise. After a decade, the Bureau resumed responsibility of preparing state educational histories and through the work of Dr. Stephen B. Weeks some new works, generally considered superior to some of the earlier histories, appeared between 1912 and 1917. In addition to these efforts, some state departments of education published some accounts of phases of education in various states, often prepared by superintendents, state or local, with the result that the "sense of proportion is sometimes warped by personal interest. This class of writings, therefore, fails to attain to the standards of excellence fixed by our Committee."

These standards or criteria included readability, literary style, organization of material in narrative or expository form, accuracy, adequate use and evaluation of sources, bibliographical references and notes, relative importance of the topics treated, and conformity "to the present demands of exact scholarship."

Measured by most of these standards Miss Orr's book makes a very good showing. She has made wide use of original sources and tells the story well. She was brought up in the tradition of education in Georgia. Her grandfather is known as "the father of the common school system" of that state. Her father also engaged in educational work, and she has herself been connected with the public schools of Atlanta for many years as a teacher, as assistant principal, and later as principal, and naturally has long been interested in the history of education in that state.

The book deals with the development of educational theories and practices from the days of Christopher Ortman, the earliest schoolmaster in Georgia, who came to Ebenezer in 1734 to teach English to the Salzburgers. The narrative covers the early academies, the "old field schools," manual-labor-experiments, the work of churches in the education of both whites and Negroes,

and a very excellent account of the elementary and secondary education of the latter group. The story of the movement towards a common school system through the work of teachers' societies and other influences is an important chapter in the history of education in this country. The book also contains good accounts of educational practices, including textbooks and teachers and the work in private schools. The story of the University of Georgia (which began as Franklin College), the first state university to be chartered in the United States, and its expansion into the university system of Georgia throws interesting light on higher education in that state. Brief but good accounts are also given of the educational work of philanthropic foundations, including the Peabody Fund, the Julius Rosenwald Fund, the General Education Board, the Phelps-Stokes Fund, the Anna T. Jeanes Foundation, and others. Of value also are the biographical sketches of many people who were connected with educational work in Georgia. The bibliography is very extensive and includes many documentary materials, among them numerous newspapers, the minutes and proceedings of educational organizations, and the catalogues of higher educational institutions. The volume contains an adequate index and useful tables and figures.

Miss Orr has done a good job on a difficult subject. Other similar studies, done from original sources, must be prepared before an adequate history of education in the United States can be written.

EDGAR W. KNIGHT

The University of North Carolina



LEARNING AND INSTRUCTION. Forty-Ninth Yearbook, Part I, National Society for the Study of Education, prepared by Yearbook Committee University of Chicago Press, 351 pp. \$2.75.

This yearbook, which is concerned with the problems of instruction in the elementary and the secondary schools, is based on

the concept that learning is a "change in behavior correlated with experience" and that the major factor in the educational program today is how to guide, direct, and evaluate the learning of boys and girls in the various grade levels so that they will attain socially approved behavior patterns.

In plan the yearbook includes four sections. Section I is an exposition of the general nature of learning, followed by a vivid treatment of the motivational basis of learning. Section II, which has for its title "How Children Learn in the School Environment," directs the reader's thinking along a line of approach to those phases and problems of learning which is different to any line previously presented. Such generalized products of learning as motor types of activities, information, concepts, principles, interests, motives, attitudes, adjustment in its every phase, aesthetic types of behavior, and techniques of problem solving are treated by means of principles and illustrations in such a manner as to show how pupils acquire the various types of behavior patterns. Each type of behavior is described in forceful, explicit statements. Section III is a series of chapter which make practical applications of the principles of learning to the improvement of instruction at different levels of school work. Included in Section IV are summaries of many of the major principles in the preceding chapters and a new view relative to methods of teaching in the school. The chief point of emphasis in this section is that the schoolroom is a learning laboratory and not a room for lesson-hearing.

This yearbook should prove of value to every classroom teacher as well as to the administrators and supervisors in that it selects as its main point of emphasis the child and child guidance. This book serves to remake method in that it offers new conceptions of the nature of learning, new conceptions of the child as a learner, new conceptions of the role of the teacher, new conceptions of the role of the social setting, and a new emphasis on a clearer recognition of individual differences.

This yearbook also accepts the view relative to the future of the relationship of learning and psychology as expressed by the University Commission at Harvard.

Psychology should and eventually will, supply a major part of the scientific foundation for the slowly evolving art of education. Dependable knowledge of the aptitudes and capacities of the pupil, and more important, his interests and enthusiasms, are incomparably more important for effective education of the individual from birth to maturity than are the so called "subjects" now "taught" in our schools from nursery to university. Until we apply what we know of the psychology of learning to the individual, we shall be evading the essential issue, whether the evasion be via a free elective system or the mass exposure of all students in common to the same curriculum.

LORENA STRETCH

Baylor University



METHODS OF TEACHING IN TOWN AND RURAL SCHOOLS, by E. L. Ritter and L. A. Shepherd. Revised Edition. The Dryden Press. 650 pp. \$3.50.

Rural and small-town school sorely need good teachers. So do all schools, of course; but in rural communities the insights and skills of the individual teacher probably determine more completely the sort of education available to children than is the case where competent supervisory help is generally available, elaborate courses of study provide written guidance, and professional organizations and teachers colleges are at hand. What a good teacher can do in a small, comparatively isolated school has been shown in various recent books, some of them written in diary style, and in the accounts of rural "community schools."

The present book is intended as a basic text and handbook for teacher education pointed toward such schools. It opens with five pages on the educational philosophy of the authors, followed by a long chapter on general techniques of teaching. The twenty-three remaining chapters are on the teaching of the various school subjects. Most of these contain little general discussion.

The emphasis is on specifics, almost on what used to be called devices. In some instances definite suggestions are provided for the teacher of a class which includes pupils of several grade levels. Otherwise there is little to suggest that the book is for teachers in rural or semi-rural schools.

One can find many current ideas and terms in this text. Notions such as teacher-pupil planning, activity and experience units, meaningful practice, utilizing community resources, and group creative activities find recognition at one place or another. Much of the detailed material on school subjects is valuable and pertinent. As a kind of encyclopedia of procedures, the book is useful for reference and interesting to page through.

Nevertheless, the total effect is disappointing. Practically all of the detailed procedures are rigidly teacher-controlled. There is little evidence that the authors are really concerned about child motives, the growth of responsibility by individuals, the transformation of a class from a collection of pupils into a working group, or the interaction of home, community, and school. The orientation is to a logically organized subject curriculum; in this respect the book looks backward rather than forward.

The educational philosophy of the writers is perhaps suggested by the organization of the material, and the questions proposed at the end of each section of the book. Almost everything in this volume occurs in a numbered list. A typical paragraph form is a topic sentence followed by half a dozen numbered statements. The questions addressed to students are almost entirely memoriter in character. Precise verbal answers for almost all of them can be located in the text. Perhaps unintentionally, Ritter and Shepherd have produced a book which lends itself to verbalism in teacher education and may tend to perpetuate verbalism in elementary school instruction.

GORDON HENDRICKSON

University of Cincinnati

ON THE EDUCATION OF WOMEN by George D. Stoddard. The Macmillan Company, 1950. 101 pp. \$1.50.

Somewhat more than a century ago there arose in the United States a movement to build for women "a college like a man's," in which to "teach them all that men are taught." Falling like a bomb in patriarchal circles, the proposal aroused the gravest misgivings. Dire prophecies were made concerning the ruin of mind and body, under the pressure of serious studies, mathematics, Latin, Greek. None of these things came to pass. Instead, girls thrived mentally and physically on college life; and, as the years passed, more and more of them went to college. The oldest and most prosperous professions—medicine and law—opened to them grudgingly in the latter half of the nineteenth century, though Harvard Law School capitulated only yesterday. Even sacred theology could not totally exclude them. Today about 30% of our college students are women. They are fairly catholic in respect to choice of liberal, professional, or pre-professional studies.

Dr. Stoddard is profoundly concerned over the fact that though 80% (p. 16) of college women marry (alarmists once feared they wouldn't), they prepare in college for almost everything but homemaking. As the author sees it, "the time has come to give as much attention to homemakers seeking a good education in college as to physicists, chemists, or engineers. The latter, almost exclusively men, have done well. . . . The women have not done well. They have been confused by the red herring of an education identical to education for men. . . . College women are still fighting a battle that has been won. . . . When will they move to the next battleground?" (Pp. 9 f.) That President Stoddard has named a fourteen-member committee at the University of Illinois to consider fashioning a more vital educational program for women is a fair indication of his conviction that something needs to be done.

Shunning history, Dr. Stoddard gets off to a fast start, quoting Rousseau's argu-



ment, that women should not have the same education as men, that the search for principles, laws, general ideas, does not lie in the domain of women. That women have proved they can succeed in college and most positions once held only by men, and that individual differences are more important than anything related to the sex as a whole, the author recognizes, but he still questions whether there is "a sex difference in abstracting ability," men turning to categories and theoretical systems, and women to matters concrete, personal, particular. "The man thinks of the good in the abstract; the woman thinks of the good person or the good deed . . ." but these, of course, are postulates, not evidence. This is an age-old question! Plato thought women could be philosophers, as could men; in 19th-century America, when girls had shown themselves no less brilliant in college work than boys, some faculty folk began to say they might do well in such a routine study of matters already known, but they could not become original investigators. Respecting these postulates, educational history and comparative education suggest certain questions: How many topnotch generalizers have appeared in Christian theology in 2,000 years? Had women free access to the educational institutions in which such subtleties were developed? If it took 2,000 years to produce an Augustine, an Aquinas, a Luther, and a Calvin, should one conclude, because two or three generations of fragmentary opportunities for theological study have produced no great women theologians, that women lack the "abstracting ability" necessary for such work? Did not Paul tell them to remain quiet in churches and ask their husbands at home? When, at least, women broke into a few theological seminaries, had not theology, once queen of the sciences, already suffered an eclipse?

What men or women do successfully in a society depends upon social demand and approval as well as upon native talents and individual interest. The jump in engineering enrollments at the University of Illinois (one woman in 1941; eighteen in 1944) is

significant. Men, during the war, forsook liberal arts for practical, "useful-to-the-war-effort" studies in such numbers as to cause alarm on college campuses. A scientist expressed a fear (probably felt by many), in 1943, that so much emphasis on practical application might injure basic, theoretical study in this country. Consider another phenomenon: Russian scientists, under the old regime, were greatly devoted to theory; there was little demand for technological application. Soviet society laid great stress on practice. American engineers were much preferred by the Soviet government (late '20s, early '30s) because of their great readiness in technical applications of science; some of them were inclined to be contemptuous of their Russian *confrères*, who were so addicted to theorizing. Today, the pattern has shifted decidedly to an emphasis on technology. Women, too, formerly not in demand in Russian engineering, are so now. Similar marked changes have occurred in other professions, notably medicine. In that field, women made up 67% of the student body in 1941.

So much to suggest the powerful bearing of social demand and approval on educational patterns, whether for men or for women. Dr. Stoddard touches this matter but slightly. It is to be hoped that the Illinois Committee, which he has wisely appointed, will proceed to make a profound investigation of women's education, not just from an academic point of view, but from the standpoint of its relation to economic, social and political demands of the modern world. As for the postulates regarding women's lack of ability in abstraction, and their preference for particulars, one surmises that the final answers may properly be expected only after an extended period of time. Disagreeing with Dr. Stoddard's contention that the battle for equality has been won, some women would argue that, though they have shown the ability, and may even have exceptional aptitude for a profession (e.g. law, as Judge Dorothy Kenyon states) the battle is not even half won. The bottleneck is

the law office. It seems scarcely sound to conclude anything regarding performance in abstract or concrete studies until society provides not only the scholastic opportunity for discovering and developing abilities but the free social field for their exercise as well.

THOMAS WOODY

The University of Pennsylvania



OUTLINES AND EXERCISES FOR A FIRST COURSE IN EDUCATION, by Ward G. Reeder. The Macmillan Company. 157 pp. \$1.40.

This is a 1950 revision of a workbook first copyrighted in 1943. It parallels very closely the textbook by the same author entitled *A First Course in Education*. In fact the exercises and outline follow this book so closely and so dependently that it is practically useless with any other textbook in the field. Suggestions are made to "required" and "optional readings," but this reviewer found only two other references noted specifically in footnotes. The exercises were dependent upon the "selected references" at the end of the textbook. In addition to questions for study and class discussion there is a total of 229 test items of the multiple-choice type, and 273 of the true-false type. These tests vary in length from four to nineteen items each.

From the standpoint of the student working out the exercises one wonders why the "characteristics of good questions" was not given more careful attention. Too much depended upon such terms as "explain," "discuss," and "why or why not"? These are not definitive enough to help the student who really needs help in reading the textbook. Also one could question such items as this true-false statement, "The pedagogical waste in the schools is smaller than the financial waste." What is the basis for comparing or contrasting these factors? Then again there are those of the type: "Do you believe . . . ?" These are really a yes-no type unless followed by another question. Why weren't they rephrased

as one good question in the first place? The art of questioning is so closely connected with the art of carrying on class discussion that it is unfortunate the exercises do not set a consistently high quality pattern of questioning.

It is not the purpose of this reviewer to review the content of the exercises, or the outline, for they follow very closely the textbook on which they are dependent. For large classes it is expedient to resort to devices that often become no more than mere busy-work, and where the students can fill out such limited exercises with the feeling that they have mastered a course which should have for its central purpose "the orientation and guidance of students into (or out of) education," one may well wonder at its educational value.

HARRY T. JENSEN

San Jose State College



PRINCIPLES AND TECHNIQUES OF GUIDANCE, by D. W. Lefever, A. M. Turrell, and H. I. Weitzel. The Ronald Press. 1950. 577 pp. \$4.25.

This is a revision of the book published under the same title by these three authors in 1941. They have, however, reorganized more than they have revised.

All but the first of the four parts have been renamed. Part II was "Personnel," now is "The Group Approach to Guidance"; Part III was "Plans," is "Individual Guidance and Counseling"; Part IV was "Procedures," is "Evaluation." Several chapters have been shifted from one part to another. All but seven of the seventeen have new titles. Two have been significantly revised. Two others have been entirely replaced: "The Role of the Specialist in Guidance" by "Guiding Student Planning," "The Growing Challenge to Guidance" by "Evaluation of Guidance." The chapter formerly entitled "Sources of Information about Students" is completely rewritten and greatly improved under the new title, "The Testing Program." The

older chapter on representative guidance practices was based on a survey of schools, completed in 1941; its successor, on data derived from a similar survey completed in 1948. Oddly enough, however, the summaries of the two chapters are identical, word for word. This is also largely true of nearly all the other sixteen chapter summaries.

With few exceptions the questions and problems at the ends of chapters are still identical with those in the original edition. Most of the chapter bibliographies have, however, been well revised up to 1948. Several newer illustrative forms, blanks and questionnaires have been added while the three appendixes have been eliminated. The five Tables in the first edition have been increased to sixteen in the second.

The revised edition is distinctly right of center, more so in some respects than the earlier publication. The authors seem especially careful to avoid being accused of making impractical suggestions or taking positions not fully accepted in the schools today. The older emphasis upon vocational guidance as the major student personnel function, elimination of the chapter on the role of the guidance specialist, the stress on adults telling students what they need to know (p. 199), the distrust of student self-government (p. 198), the illustrative counseling cases many of which seem to endorse advice-giving techniques (pp. 356-62), the failure to bring out the importance of student initiative, participation and spontaneous planning in contrast with the older teacher-dominated classroom practices, the confinement of curriculum—even core curriculum—planning largely to adults (pp. 70-71) with no participation in it by students are all indications of the conservative inclinations of the authors.

They touch certain controversial issues all too lightly. Nondirective counseling comes in for brief notice but the philosophical and psychological assumptions on which it is based are not made apparent. A

section of six chapters is entitled "The Group Approach to Guidance" but actual presentation of group dynamics, teacher-pupil planning, the newer experience programs and projects planned, carried out and evaluated cooperatively by pupils and teachers are ignored or given only cursory treatment. The understanding of students through observing their participation in informal kinds of learning activities such as student panels, forums, debates, dramatizations, and the consequent enrichment of the teacher as a counselor are probably glimpsed but not clearly delineated.

The new chapters on testing and evaluation are both excellent. The added tables and illustrations, the revised bibliography and the late study of current guidance practices are ample reason for republishing this book. In addition to these contributions the authors have made a courageous attempt to state the principles of guidance. The comprehensive treatment of guidance techniques and procedures makes the book one of great practical importance to teachers, students of guidance and educational officers.

DAVID M. TROUT

Central Michigan College of Education



TEACHING ENGLISH IN HIGH SCHOOLS,
by E. A. Cross and Elizabeth Carney.
Revised edition. The Macmillan Com-
pany. 550 pp. \$4.00.

First among the appendices of the Cross and Carney *Teaching English in High Schools* is one on choosing a textbook. First issued in 1939, the book has long been regarded by teachers as a down-to-earth statement of the objectives of the study of English and an analysis of procedures designed to achieve these objectives.

Listed second in the suggested criteria for textbook selection is this: "Will the material be fresh, vital, and lasting for several years?" Obviously, the co-authors feel that what appeared in the 1939 edi-

tion still meets this standard. One word is changed on page 12, one on page 21. Not until Chapter X is there any evidence of serious revision.

Particularly commendable is the omission of elaborate descriptions of mechanical gadgets in the diagnosis of reading disabilities. There is a common-sense discussion of the teacher's approach to the problem of the movies and the comics, and a reasonable defense of the high school anthology. Bibliographies have been brought up to date and thought-provoking topics for discussion have been added to the early chapters.

After a decade, *Teaching English in High Schools* is still an excellent book.

CLYDE F. LYTLE

State Teachers College
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TEACHING IN THE ELEMENTARY SCHOOL, by Marie A. Mehl, Hubert H. Mills, Harl R. Douglas. Ronald Press Co., 1950. 520 pp. \$4.50.

From the start, this book on teaching in the elementary school impresses one as being practical, usable, and understandable. It approaches the problem from three standpoints—the teacher, the elementary child, and the materials and techniques of teaching and learning.

It opens with a chapter on the opportunities and responsibilities of teaching. Attention is called to the importance of teaching as a profession and the opportunities for service offered to the teacher. In the closing chapters, the teacher is given practical advice on such problems as how to secure a position, how to grow in the profession, and how to provide for financial security. The final chapter discusses the teacher as a person, including effectiveness in her work, good mental health, and her place in the community.

The elementary child is considered in relation to his total growth. The authors discuss the child's nature and needs, his

physical and mental health, and his personal and social adjustment in the home, school and community. They point out how changes in society have affected the life of the elementary child and, in turn, have affected the instruction offered by the school.

A great part of the book concerns itself with the planned school experiences which best provide for the all-round development of the child. There are chapters on how learning takes place, guiding learning, materials and outcomes of learning. There are some excellent chapters on the practical problems of socialized discussions, the place of drill and review, how to ask good questions, and the best use of instructional aids. The beginning teacher can secure help in making her daily schedule, and in getting ready for her first teaching experiences. The in-service teacher can find discussions of such universal problems as evaluating growth, reporting to parents, utilizing community resources, and adjusting the teaching to individual needs. The student teacher can become familiar with the best practices in elementary teaching.

Teaching in the Elementary School would be of value to anyone working in the elementary field to help him improve his work, and to those who are preparing for teaching to gain a clear, comprehensive view of the whole elementary field.

RUTH E. ELDER

University of Oklahoma



TEACHING THE CHILD TO READ, by Guy L. Bond and Eva Bond Wagner. The Macmillan Co., New York, 1950. 467 pp. \$3.75.

Educators in the field of elementary education are familiar with the 1943 edition of *Teaching the Child to Read* by Guy L. Bond and Eva Bond. An analysis of the 1950 revision of this book indicates that the authors have made significant additions, amplifications, deletions, and reorganizations.

In the words of the authors, the present volume is designed to give primary emphasis to "the needs of the individual child in terms of his developmental growth in reading ability." Accordingly little emphasis is given to the grade-level concept and importance is attached to the concept of gradual development in reading maturity and adjustment of the reading program to individual pupils. The volume is not designed to discuss remedial treatment for extreme disability cases in reading, however, the authors stress the importance of immediate re-education in the classroom for pupils who acquire faulty learnings.

In the revised edition, as in the first one, Arthur I. Gates has written the foreword. Tersely the volume may be summarized in his words: "This book is easy reading. The technicalities of research, testing, and diagnosis are either omitted or rendered into intelligible prose. It is definite. The authors outline their recommendations in the concrete terms of classroom procedures. . . . The program is comprehensive."

The contents of the eighteen chapters of the book are divided into five parts as follows: Part I, "The Teacher Considers the Reading Problem;" Part II, "The Child Gets Ready to Read;" Part III, "The Child Begins to Read;" Part IV, "The Child Becomes an Independent, Extensive Reader;" Part V, "The Child's Progress is Studied." An appendix provides pertinent data about reading tests. A nine-page index makes it possible to locate information. Chapter one denotes four phases of a balanced, developmental reading program, *viz.* the basal program, the experience-unit program, the personal and recreational program, and the re-educative or corrective program.

Noticeable changes in the revised edition are found. The chapters are introduced by study questions and closed by summaries. Fewer and more recent supplementary reading references are included at the close of each chapter. Chapters I, XIV, and XVIII are entirely new. In-

termittently in the context reference is made to recent research and recently published books. Particularly in the primary grades, the authors emphasize wide reading and the selection of topical units as an outgrowth of reading in the basal reader. Picture interpretation and orientation to the printed page are added to the excellent section on reading readiness. Emphasis is also found on readiness for reading at all stages. The terms "experience unit" and reading for "personal development" are prevalent. The difference in difficulty and yet the similarity in the nature of meaningful reading in the primary and upper grades are stressed and made specific through providing excerpts from second-grade materials in juxtaposition to fifth-grade materials in the various subjects in Chapter XII. The detailed description of eye-movements and gadgets designed for improving them is omitted in the new edition and the conclusion of the National Yearbook Committee on Reading is quoted on page 47. Word-analysis and phonetic-analysis techniques are adequately discussed. [Teachers are cautioned to avoid overemphasis on finding "little words" in "big words." The authors advise introducing phonetic analysis after the child has developed a sizeable sight vocabulary.] The importance of directing pupils in study is briefly discussed in Chapter XIV. In the following chapter is found a detailed presentation of the teacher's responsibilities in directing pupils to acquire comprehension abilities.

Teaching the Child to Read can be used profitably by in-service or pre-service teachers. The policy of introducing and discussing essential aspects of the reading program through specific examples, classroom incidents, case descriptions, and a cogent expository style assures simplicity and clarity to the reader throughout the volume.

MARY C. WILSON

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THE EYE LISTENS, by Claudel, Paul. Tr. from French by Elsie Pell. Philosophical Library. 228 pp.; 10 pl. \$5.00.

A heterogeneous collection of essays on art, including a few on music, by the former French ambassador to Washington. Most of the short essays are on Danish, Spanish, or French painting. There are a few others on such subjects as stained glass windows, the cathedral of Strasbourg, a museum of comparative anatomy, Arthur Honegger, precious stones, and the palace of the League of Nations at Geneva.

No new knowledge of fact and no new wisdom of interpretation are provided by M. Claudel's remarks on these varied subjects. The prose is clumsy, at least in translation. It is verbose, often meaningless, and sometimes sentimental. The most pertinent remark one could make about the book is that it is negligible. Presumably one would read it primarily because he happens to be interested in the author.

LESTER D. LONGMAN

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UNIVERSITIES OF THE WORLD OUTSIDE U.S.A., edited by M. M. Chambers. American Council on Education, Washington, D.C. 924 pp. \$12.00.

One can scarcely conceive of a more valuable volume than this publication of 1950, issued as the First Edition. For the first time there have been collected ample and adequate data with reference to the institutions of higher education in other countries than our own. Earlier volumes gave details about higher education in the United States, one book on colleges and universities, the other on junior colleges.

Registrars and entrance officers as well as other advisers will find this a veritable compendium of information of exceeding value when there are so many exchanges between students and faculty members of the United States and those abroad. Included are more than 2,000 institutions in

seventy countries. About each is given the location, administration, calendar, admission requirements, housing, language of instruction, organization and staff, enrollment, degrees and diplomas, degrees conferred, grading system, student aid, foreign students, foreign faculty members, library, laboratories, buildings and grounds, recent developments, finances and chief administrative officers.

To the student in comparative education the volume is a gold mine. Preliminary to a description of individual institutions in each country there is a brief textual introduction giving information about the entire educational system from pre-school and primary school to the university and adult education. There is special attention to the secondary school, as there should be, in evaluating requirements of the colleges and universities, with regard to admissions. In each national introduction may be found a brief treatment of general educational conditions, statistics of literacy, elementary and secondary school attendance, the educational ladder, the principal types of secondary education, a preview of the higher educational picture and the names of agencies and persons in possession of information about higher education in the country. These summaries vary in length and exhaustiveness, but all are useful. Following each there is a bibliography, there being a total of more than one thousand bibliographical entries in the volume, of which 84 per cent are in the English language. The references cited, in the main, are those published since 1945. The bibliography, along with the volume's outline, furnishes ample supply of informational materials for each country.

As a supplement to the exhibit of institutions there are preliminary chapters which survey the contents of the book. Especially valuable are sections on "Higher Education in the World Today," "Universities in World-Wide Cultural Cooperation," "Some International Professional Organizations: Education for the Profes-

sions," "International Exchange of Students and Teachers," and "Higher Education Viewed Regionally."

There are a number of tables, and a figure which shows the character of the educational ladder in the U.S.S.R.

The study was made under a grant of \$50,000 from the Carnegie Corporation. Eight important students of international and comparative education are contributors and there were several dozen consultants. The result has been a useful and original contribution. Though it will find its prime usefulness in offices of guidance officials, entrance officers, registrars, and other officials of the college and university, it will also serve well those who teach courses in history of education, world school systems, and those who desire a book of reference in its field.



PSYCHOLOGY

THE ADJUSTMENT OF THE BLIND, Chevigny, Hector and Braverman, Sydel. Yale University Press, 1950. 320 pp. \$4.00.

A blind person and a clinical psychologist collaborate to destroy some of the old fables about the emotional life of the blind. Chevigny and Braverman give positive knowledge concerning the manner of physical and mental functioning in the blind, as well as, telling precisely that to which the blind must adjust in our society.

Their *modus operandi* was to collect data on major social, physical and psychological problems of the blind and to consult about these problems with psychiatrists, psychologists and other authorities working with the blind.

The book contains an extensive history of the treatment of the blind from early European days up until the present time.

The book should serve two purposes: (1) to enlighten the general public on the problems of adjustment of the blind, and (2) to guide the rehabilitation counselor

working with the adventitiously blind.

MAURICE H. FOURACRE
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THEORY AND PRACTICE OF PSYCHOLOGICAL TESTING, by F. S. Freeman. 508 pp. \$3.50.

The critical reader will do well to examine the preface of this volume for it is there that the purposes and the limitations of the book are stated. A preliminary view of the author's intentions will forestall many questions and provide answers to others.

"This volume is intended primarily for students who plan to enter professions in which psychological tests are administered and the results interpreted.—Thus it is designed for the use of clinical psychologists, school psychologists—guidance counselors, teachers, psychiatrists, pediatricians, social workers, and personnel workers." The limitations and omissions are not so explicitly stated.

The sixteen chapters following comprehend a statement of principles involved in psychological testing, definitions of essential concepts involved, some history of the origin of testing, description of an extensive list of tests, and an evaluation of each subject considered.

Chapter two deals briefly with statistics without going into the intricacies of the mathematics in this field. Sampling, populations, distributions, and graphic representation of scores are dealt with briefly, but the methods of calculating correlation coefficients are not explained. In fact, it is stated that clinicians and school psychologists unless "they are carrying on a research program of their own" do not need to "know the derivation of formulas and the details of methods of computing statistical measures." The approach to the use of tests is a thoroughly practical one.

Considerable attention is given to the

definitions of intelligence, tracing the modifications from Binet's early work in 1908 to Terman's work in 1937. Extensions downward by Gesell of Yale and Bayley of the University of California are given more than average notice. A recent addition to the work of intelligence testing is given extended attention in the description of the Wechsler-Bellevue Intelligence Scale. Special features of this scale are the performance items, the extension to adult years, and the provision for a deterioration quotient. Emphasis is given to the necessity of providing semi-performance, performance, and non-verbal tests.

Aptitude tests are given unusual emphasis aptitude being clearly distinguished from skill. Beginning with sensory and motor capacities the author presents a long list of tests dealing with academic subjects, professions, and general interests. Only when limited and precise performance is dealt with are the predictive values high though even the low correlations are useful in conjunction with other criteria.

The book is comprehensive. It covers a great deal of ground. It is practical, designed to be useful to many workers not technically trained in statistics. It is up to date introducing the latest material in this field.

JOHN W. CHARLES

Iowa State Teachers College



SCIENCE

REFLECTIONS OF A PHYSICIST, by Percy Williams Bridgman. Philosophical Library, Inc., 1950. 392 pp. \$5.00.

This volume is a collection of twenty-two non-technical papers on subjects ranging from basic science to the relation of man to his world. None of these essays was written before 1929 and three of them appear in print for the first time.

For the scientist who is not familiar with Bridgman and his ideas this book should be required reading. The non-scientist will

profit almost as much because of the variety of subject matter and the fact that much of the book is just good reading. In addition the fore part summarizes much of what is called the operational method in science whereby preconceptions have been discarded in favor of direct honest interpretation.

Professor Bridgman has always been an original thinker. In addition, not alone content with his work in the laboratory (he was Nobel prize winner in physics in 1946) he has reflected with penetration and insight on the foundations of science and upon the scientist's place in our world. But this should not be understood as carrying the backward look of an elder scientist. Bridgman's concern is with the world of today and the world of tomorrow. He argues for the great need of rational description and analysis in the social sciences and he decries the sentimental tendencies in a democracy which lead to the glorification of mediocrity at the expense of intellectual achievement. The reading of his "Manifesto" reminds us that he decided in 1939 to exclude citizens of any totalitarian state from his laboratory. (Those who argued quite recently that we should give our scientific secrets to all comers, please take note!)

Bridgman's writings first attracted general attention in 1926 with the publication of "The Logic of Modern Physics." In this volume he set forth for the first time a clear statement of the way science had intellectually "cleaned house" in its theories of relativity and quanta and how the same operational methods must be applied in all scientific analysis. The expanding trend of Bridgman's thought, to include the social world, was emphasized in 1938 by the publication of his book the "Intelligent Individual and Society." The present volume covers the same range of viewpoint. Though in the social aspects the operational method is not so apparent, Bridgman feels that its influence is essential.

Bridgman's writings are provocative of thought and sometimes of disputation. This

is due in part to the forthrightness and honesty of his attack on a fortified difficulty and also to some lack of adherence to conventional formulations when as a physicist he looks over the back fence into some other field such as that of philosophy. In consequence we here and there find defenses against the critics. And he has during this period made revisions of viewpoint such as the extension of the term operation to include mental operations with the attendant breakdown of some of the previous sharp distinctions. But he is himself also conscious of the limitations of language—"many of our common inherited concepts turn out to be predominantly verbal in the narrow or bad sense," and he mentions the "crying disgrace that after twenty-five hundred years of philosophy the philosophers cannot agree in their description of what it is that they disagree about." But more important is the inability of the social scientists to even accurately describe the phenomena with which they deal.

The twenty-two chapters are divided into six groups. After the first four dealing with the basic principles of the operational method and the basic relations of science to freedom and the individual, there are six chapters on scientific problems of general and basic significance dealing with such matters as cause and effect, the time scale, and the nature and limitations of cosmological theories. The third group (six chapters) is on science and society and the fourth group is on situations resulting from the emergency of a divided world and the trend of democratic government. The final two chapters are prophetic of the place of intelligence in the world of tomorrow. If there are notes of pessimism it is a vigorous and realistic pessimism far removed from the sentimental idealism the defects of which the author is apparently more conscious than some in high places.

ROGERS D. RUSK

Mount Holyoke College



SOCIAL STUDIES

BECOMING AMERICAN, by Irene D. Jaworski, Harper & Brothers. 114 pp. \$1.50.

This little volume, the seventh in a series on "Problems of Race and Culture in American Education," is written to be used primarily with high school students. Not a textbook in the usual sense, it provides rather the "text" which the classroom teacher may use as a point of orientation for extending investigation and study. The author evidently believes that social studies instruction should be concerned with the social problems of the students as they arise in everyday living and that factual data are most meaningful when introduced as they contribute to the understanding and solution of such problems. *Becoming American* well illustrates the application of this point of view to a specific social problem, that of the difficulties of adjustment met by immigrants and their children as they endeavor to re-order their lives in a new and different community.

In the first of three parts, the problem is identified, briefly and directly, through anecdotes which present such typical adolescent-parent problems that both high school students and adults will recognize their significance. These few pages establish a personal quality both in style and ideas which continues throughout the book.

The second part presents the pattern of immigration to the New World basically as a human story. It treats the immigrant as a person, from the types of experiences which first might have aroused his thinking about America, through the exciting events and emotional struggle of leaving the homeland, to the arrival in the New World with the immediate problems of meeting new conditions often under disillusioning circumstances. Appropriate use of and references to the autobiographies and other writings of those who have "become American" serve to document the ideas being developed and to provide the rather

specific suggestions for further reading which are helpful when an area is new to the student. Sufficient historical material is included in this part to give a background for understanding the chapters which follow.

The problems which have grown out of the migrations to the New World and some of the efforts which are being made to resolve them comprise the concluding section. Here, without losing the personal application which characterizes the book, more attention is given to the general, ideational aspects of making the United States "one nation, indivisible." Particularly, the meaning of "American" is stressed and with it the concept of cultural pluralism.

Commendation is merited for a well-ordered development of ideas, for a view of the problem which shows the basic need to be one of mutual understanding by both the immigrant and the native-born American, for a presentation which is personal without being sentimental, for observing scholarly standards without becoming narrowly academic. Used alone, as a single source, this volume would stimulate rather than satisfy; but it includes such guidance as is needed for students and teacher to pursue their studies as thoroughly as time and inclination may direct and in ways which have a meaningful relation to daily living. It is the kind of treatment of social problems which is needed if the social studies are to function as a vital force in the lives of secondary school students.

CLARA G. STRATEMEYER

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THE AMERICAN TRADITION IN RELIGION
AND EDUCATION, by R. Freeman Butts.
The Beacon Press, Boston, Mass. 230
pp. \$3.00.

There are many who argue that the history of education is of little or no signifi-

cance in the education of a teacher and of still less significance for those not engaged in the teaching profession. Some are willing to "feed in" the history of education as a prospective teacher learns about children, methods of teaching, and "tricks of the trade." Lost in the maze of the immediate, some would say "the rat race," they have no sense of the value of the historical perspective since they have lost, if they ever had, *their* historical perspective.

Professor Butts' latest book should be a definite and clear answer to all such, for in it he shows how impossible it is to determine present policy wisely without a background in history.

The problem of the "proper relationship between church and state" is being debated widely. Congress and the United States Supreme Court find the issue squarely before them. The newspapers debate the issues involved, and the "man on the street" has a ready answer. Just a year ago Professor J. M. O'Neill stated his position regarding the issue in *Religion and Education Under the Constitution*. Pamphlets, tracts, books, editorials, magazine and journal articles, and a host of other writings have deluged the public.

Now Professor Butts calls attention to the fact that the issue cannot be debated intelligently without a clear comprehension of the historical pattern in which it first came into being. "This book," he says, "is not another manifesto nor another proposal for action. It is designed to provide the historical perspective upon which to base sound public policy." He concludes his discussion with this reminder, "The American people are now being required to decide once again whether or not this historic principle of separation of church and state is an indispensable element in deciding questions of public policy especially as they apply to education. Wise judgment concerning public policy, now as in the past, should rest upon sound historical interpretation of the origin and meaning of our traditions for us. To the making of wise

decisions on the critical issues of church and state in American education, this brief study of our history has been dedicated."

By carefully tracing the history of the relationship between church and state and education in America, Professor Butts finds that there has been a steady movement from an established church, through "multiple establishment," to disestablishment. He interprets the First Amendment to the Constitution in the light of the times in which it was adopted and the developments in the America of that day, and concludes that it means "separation of church and state." He finds Jefferson and Madison consistently working for separation. And he finds most of the history of the issue revealing movement toward more complete separation.

There will be those who will not agree with Professor Butts' interpretation of history. What to him seems an "obvious" interpretation will not appear so obvious to others. Further, there will be those who accept his historical interpretation but hold that history should not influence present policy. To both he has an answer. He urges the first to study the documents in the light of his frame of reference and show wherein the weaknesses lie. He takes definite issue with the second: "This book is written on the assumption that the historical argument does make a difference in our present decisions."

Professor Butts has done a good job of presenting the history of this issue. The book is clearly written and carefully documented. It is a real contribution to the problem and should be considered by everyone interested in reaching a fair and equitable solution. Further, it strengthens the hand of those of us who believe that the history of education is one of the very important areas of teacher education especially since the teacher of the modern school is constantly in a position to determine educational policy.

S. E. FROST, JR.

Brooklyn College



UNESCO: PRESS, FILM, RADIO, by Commission on Technical Needs, United Nations Educational, Scientific and Cultural Organization. Paris, 1949. 296 pp.

In 1947 the Secretariat of the United Nations Educational, Scientific and Cultural Organization undertook a formal survey of communications facilities in twelve war-devastated countries to determine the losses suffered by those countries in equipment and in qualified personnel. This survey was made in accordance with a resolution adopted by the first session of Unesco General Conference in December, 1946. The book identified above contains the conclusions and recommendations of the Commission on Technical Needs of the Press, Film and Radio of the third session and the third series of reports on the situation of the press and agencies and the film and radio industries in a selected number of countries. The Commission presents several very pertinent suggestions as to recommended action that should be undertaken by Unesco in order to encourage the reconstruction of communications facilities in devastated countries. To date forty-three countries have been surveyed in Europe, Africa, Middle East and Latin America.

The questionnaire used by the field workers includes the following titles, designating the basic areas on mass media which contribute to the free flow of public information: (1) General Questionnaire data about legislation related to these media, professional training requirements, Government services and controls provided, and communications systems. (2) News Agencies (3) the Radio (4) the Press (5) Gramophones and records. (6) Films. This questionnaire was designed to serve three principal purposes: (1) To discover technical needs: (2) To collect and analyze obstacles to the free movement between nations of educational, scientific and cultural material and to promote activities for collection and dissemination of information regarding this material: (3) To

collect information of value to other departments of Unesco.

The publication presents a summary of the various reports made available by the field workers and the recommendations of each commission. The style of writing includes both factual content and subjective statements which are to be expected in view of the general purposes of Unesco. The writer of this review strongly recommends that the prospective reader give careful consideration to the detailed reports prepared for the Commission of Experts by the Secretariat of Unesco, pages 65-262. This section of the publication is in small type, but the content is unusually interesting and profitable for obtaining general knowledge of the status of mass communication media in foreign countries. The statistical data on Radio services in 14 territories surveyed is tabulated on page 262 and is extremely interesting for comparative studies.

The writer holds the opinion that the

information provided in this publication indicates that a very significant step has been taken in the attempt to analyze the democratic needs of the people in various foreign countries. This point of view is based upon the fact that there must be a continuous free flow of information to the peoples of every nation about the peoples of other nations if the ultimate objectives of peace are realized through the concerted efforts of Unesco. It is strongly recommended that the Commission continue to supply the peoples of the democracies with the type of information which has been made available in this publication. Even though the material is somewhat difficult to follow in certain sections, it has, nevertheless, a good organization and very usable content in understanding the possibilities of aiding the democratic peoples of the world to achieve the worthy objectives of Unesco.

GAROLD D. HOLSTINE

University of Oklahoma

THE RUNE OF HOSPITALITY

I saw a stranger yestreen;
I put food in the eating place,
Drink in the drinking-place,
Music in the listening place;
And, in the sacred name of the *Triune*,
He blessed himself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, often, often,
Goes the Christ in the stranger's guise;
Often, often, often,
Goes the Christ in the stranger's guise.

—Old Gaelic Rune recovered by Kenneth McCleod

Brief Browsings in Books

Character Assassination is a recent publication which deals with an important problem. It shows how such social phenomena as anti-semitism, anti-Negro activities and the drive against trade unions thrive in our democracy. An attack is made on the Un-American Activities Committee of the House of Representatives. Politics and Education are here seen as corroded. A chapter recounts some of the author's own experiences. There is much in the book which merits consideration. However, an objective perusal of it indicates that it is a plea by an advocate rather than a scientific study of the facts underlying government. It is one-sided, committing many of the errors it deprecates, but it gives an important side of the subject. The volume of 241 pages is published by the Philosophical Library and its list price is \$3.00.

The Iron Harvest is a volume of delightful poems by Geoffrey Johnson, one of our contributors. It is the ninth volume written by the author, whose general subjects are nature and man. There are forty poems. It is published by Williams and Norgate, Ltd. of 36 Great Russell Street, W.C. 1, London. The price is six shillings.

Parents Responsibility in Character Development is a new volume published by the Palmer Foundation in Cooperation with the General Federation of Women's Clubs. It surveys character education materials for parents of pre-school children. The volume of 109 pages is issued in two forms—an edition in paper cover which sells for \$0.50, and a cloth edition at \$1.10.

Two more pamphlets in the Life Adjustment Series have been published by Science Research Associates. They are *You and Your Health* by J. Roswell Gallagher,

of Phillips Academy, and *What Employers Want* by James C. Worthy of the Personnel Department of Sears Roebuck and Company. Each has 48 pages and sells for sixty cents a copy. They are useful pamphlets for students.

The Educational System of the Soviet Union is a 64-page pamphlet written by Elizabeth Moos, a recent graduate of the Russian Institute of Columbia University, where she received her Master's degree in Slavic Literature. It is a concise yet adequate description of the main features of the Russian educational system. It is published by the National Council of American-Soviet Friendship, 115 East 32 Street, New York City. The price is 25 cents.

The General Assembly is Reference Pamphlet No. 1, published by The United Nations, Lake Success, New York. In its 60 pages there is a clear description of this body of the United Nations. The price is 15 cents.

Education for One World is a monograph of fifty pages which is the annual census of college and university students now enrolled in the United States, (1949-1950). It is published by the Institute of International Education, 2 West 45 Street, New York 19, New York.

Unesco has published *A Handbook for the Improvement of Textbooks and Teaching Materials*. This important monograph of 172 pages sells for 45 cents. It is indicated how these materials may contribute to international understanding. It may be secured from the Columbia University Book Store, New York City.

The Newly Appointed Teacher is a fifty-page monograph published recently for the Metropolitan School Study Council by the Bureau of Publications, Teachers College, Columbia University. It describes

the practices of superintendents and supervisors as they help newly-appointed teachers in their schools.

Guidance Procedures in High School by C. Gilbert Wrenn and Willis E. Dugan is the first monograph in *The Modern School Practices Series*, which comes from the press of the University of Minnesota. The reader will find seventy-one pages of recommended guidance procedures based upon a survey of present practices in Minnesota.

How to Organize Your Guidance Program, written by Edgar L. Harden, is published by Science Research Associates. There are many examples of actual practices which have proved successful in schools throughout the country. The seventy-page book is bound in looseleaf style, with a red and gold cover. The price for a single copy is \$1.50. The publishers may be addressed at 226 S. Wabash Avenue, Chicago 4, Illinois.

Viola Thenan is the author of *A Good School Day*, another of the Parent-Teacher Series published by the Bureau of Publications, Teachers College, Columbia University, New York City, under the general editorship of Dr. Ruth Cunningham. It has sixty pages and sells for sixty cents.

Two publications of Freedom Pamphlets have been received. Each sells at twenty-five cents a copy. The first whose author is Dr. William H. Kilpatrick has the title, *Modern Education and Better Human Relations*. Intercultural relations in the community receive major emphasis. It is a valuable setting forth of the problem. It has thirty-one pages. *The School-Centered Community*, by S. E. Torsten Lund, is a concise setting forth of the principles on which the community-centered school should be organized which, as its companion publication emphasizes intercultural relations. It has forty-four pages. They are published by the Anti-Defamation League of B'nai B'rith, of New York and Chicago.

Helping Children Solve Their Problems is a forty-page bulletin published by the Association for Childhood Education International. It sells for seventy-five cents and may be ordered at 1200 Fifteenth Street, N.W., Washington 5, D.C.

The Problem-Solving Processes of College Students is published in the Supplementary Educational Monographs of the University of Chicago Press. It is an exploratory investigation of the problem. It has 109 pages. The price is \$2.75.

Teaching High School History and Social Studies for Citizenship Training by Charles C. Peters, describes the Miami Experiment in democratic action-centered education. It has 192 pages and sells for \$1.00 (cloth binding). It is published by the University of Miami, Coral Gables, Florida.

Simple Speaks His Mind is from the publishers, Simon and Schuster. In 231 pages Langston Hughes relates the things discussed by Negroes of Harlem as they congregate informally at bars, on street corners, usually in terms of the colored race. The sketches discuss everything from love to war, usually in terms of the thoughts of the Negro race. A paper edition sells at \$1.00 and a cloth edition at \$3.00, following the policy of the firm to issue the two editions at different prices simultaneously. The stories are simple tales, but much of the information and emotional impact is loaded with dynamite.

Several books on aspects of Russian culture and education have been reviewed in recent issues of *The Educational Forum*. Another significant volume has now appeared, *Russia's Educational Heritage*, by William H. E. Johnson. This book of 350 pages is issued by the Rutgers University Press and sells for \$5.00. Dr. Johnson is a member of the faculty of the Carnegie Institute of Technology. In the middle thirties he spent three years in Russia studying her educational system. He was able to consult primary sources in the country. As a result his volume is adequately and generously documented. In it one can find

Russia's history of education from the earliest times then tracing the movement of educational affairs through the fifteenth, sixteenth, and seventeenth centuries and finally up to the recent Russian Revolution. In concluding chapters are discussed "The Status of Teachers in Russia," "Pioneers in Russian Educational Philosophy" and "The Educational Heritage of the U.S.S.R." This is an important book. Sponsored by prominent American authorities on Russian education, it is an excellent supplement to recent volumes which discuss current educational theory, without referring to the evolution of the present ideas in the Soviet state.

Prejudice in Textbooks is a thirty-two page monograph of the National Conference of Christians and Jews in the Public Affairs Pamphlet Series. It sells for 20 cents and is published by the Committee whose address is 22 East 38 Street, New York 16, New York.

The Unesco Story is a 112-page resource and action booklet for organizations and communities which is designed to furnish information for speakers and groups seeking to further the Unesco program. There are three parts. The first seeks to give information on the international program; the second, the Unesco program of the United States and its links with other movements which foster friendly relations; the third—the major chapter—shows how citizens and citizen groups can further the work of Unesco among the peoples of the world. It is published by the U. S. National Commission for Unesco.

The Master Plan of the State University of New York is a monograph of unusual interest. In it there are descriptions of programs for all two-year and four-year programs of the State of New York. It is proposed that the master plan eventually shall cover all post high school education in publicly supported institutions. A series of twenty charts in color shows vividly what the present plan is. The publication is issued by

the State University of New York, at Albany.

A work kit on *Educational Reconstruction* is published by the Department of State in Washington. It contains much material which may be put into action in the field of its subject, including the Unesco Fellowship program announcement of pamphlets which may be secured free, a program for educational reconstruction similar to that told in the *Unesco Story* and *Who's Who and What's What* in Unesco's Reconstruction Program. In spite of the Korean situation and rumors of wars, it is still one of the major concerns of our country to make all effort possible to lend its influence towards building a sentiment for peace in the world. Any chapter which would like to undertake a reconstruction project may obtain a copy by writing to the U. S. National Commission for Unesco, Department of State, Washington 25, D.C.

Christian Concepts on Social Studies in Catholic Education is a paper-bound monograph by Reverend Gerard S. Sloyan which is issued by the Catholic University of America Press. In it is stated the official Catholic position in educational philosophy. It is a doctoral thesis. It has 200 pages and has an extensive bibliography. Its price is \$2.75.

In the Headline Series Siegmund Neuman writes on *Germany, Promise and Perils*. Several of the topics discussed are the Legacy of War and Nazism Occupation Balance Sheet, How Real Is Recovery and Politics in the Bonn Republic. Robert W. Schleck writes of Germany's political future. The 64-page pamphlet is sold by The Foreign Policy Association for 35 cents.

George M. Gloss, of the University of Maryland has prepared an exposition of *Ontology: An Eclectic Philosophy of Energy Emergence* which is published by the author privately, from whom it may be secured in mimeographed form for \$2.50. Writings of many modern educators form

(Continued on page 128)

Behind the By-Lines

(Continued from page 4)

tional Congress of Philosophy and a Unesco conference on philosophy in Mexico. His most recent work (two volumes) on "Jeremy Bentham and the Ethics of Today" is scheduled for early publication.

Education or Indoctrination in Workers' Education? is by L. O. Kattsoff, Chairman of the Department of Philosophy, the University of North Carolina. It supplements others in a series which he has written for THE EDUCATIONAL FORUM. He has written numerous articles for education, philosophical and psychological periodicals.

Much interest is now directed to the work of the psychiatrist as it applies to the field of education. The article *Education and Psychiatry* is written by a leading worker in the area, Leland E. Hinsie, Clinical Professor of Psychiatry, College of Physicians and Surgeons, Columbia University. Among his eight books are a *Psychiatric Dictionary*, and *Understandable Psychiatry*. In addition he is the author of about seventy scientific papers.

American Influences in Austrian Education was sent to the editor by Colonel H. E. Hopping, Public Information Officer of the Headquarters of the United States Forces in Austria. The author, who writes anonymously, has been a newspaper woman all of her life and was a member of the Public Information Office in Vienna. In view of the present disturbing reports from this area her article is most timely.

A. Capell is a reader in Oceanic Languages in the Department of Anthropology, the University of Sydney, Australia. The paper, *Education in Micronesia* was read at the Pacific Science Congress in New Zealand. It gives Americans an "outside view" of their educational administration in the Trust Territory of the Pacific Islands. The author is Linguistic Consultant of the Department of Education in New Guinea Administration.

The Creative Activity Program for Secondary Schools is the subject of the paper by Laurence S. Flaum, Professor of Education and Director of Student Teaching for Secondary Schools at Drake University. He wrote an "Activity Handbook for the Secondary School" for the Iowa State Department of Public Instruction. He holds membership in Epsilon chapter of Kappa Delta Pi.

Dorothy Lee Richardson is the author of the poem *The Road*, her first contribution to us for several years. She was, for some time, a missionary to the Igorots in the head-hunting country. Her husband is Headmaster of the Brent School, Baguio, Philippine Islands. Last summer she was on furlough in America. Her poetry has appeared in such periodicals as the *Atlantic Monthly*, *American Scholar*, *Saturday Review of Literature*, the *New York Times* and the *New York Herald-Tribune*.

Mandate is a poem from Dorothy Cowles Pinkney of Rowayton, Connecticut. She has received various awards in poetry including the First Prize of the Poetry Society of America. Among the many magazines to which she has contributed are *Poetry*, *Voices*, *Harper's Magazine*, and the *Saturday Evening Post*.

Fall comes from a frequent contributor, Gladys Vondy Robertson, of Denver, Colorado. She is a former teacher and is Past President of the Central Colorado Branch of the League of American Pen Women.

Gilbert Thomas comes as a new author, so far as THE EDUCATIONAL FORUM is concerned, but one who has been long and favorably known in England. He is a poet, essayist, biographer, and literary critic who has contributed to many leading English periodicals. He has published a score of books, two of which have been printed in American editions by The Macmillan Company. Among his more important publica-

tions are *William Cowper and the Eighteenth Century*, *Autobiography, 1891-1941*, *Builders and Makers*, and *John Masefield*. His poem in this issue is *A Field*.

Oma Carlyle Anderson, of Philadelphia, who has from time to time sent us articles for publication, is represented by *Exalted Moments*. It is expected that a volume of seventy-five of her poems will be published soon under the title, "Bright Is the Tempo."

An unusual number of book reviews are printed, the accumulation of the summer. We are including them all in this issue so that our readers may have a prompt report on them.

The Editor

Brief Browsings in Books

(Continued from page 126)

the basis for the philosophy which is expounded.

The Paradox of Oscar Wilde is a 250-page study of this interest-stirring author by George Woodcock. The flavor of the book is indicated by some of the chapters; the double image, paganism and Christianity, playboy or prophet, the contradictions resolved. The publishers are The Macmillan Company; the price \$3.50.

Selected Writings from a Connectionist's Psychology by E. L. Thorndike brings together some three hundred pages of papers which are not readily available in other form. In making the collection he has had in mind chiefly the needs of teachers who wish their students to become acquainted with the connectionist point of view. The volume is published by Appleton-Century-Crofts, Inc.

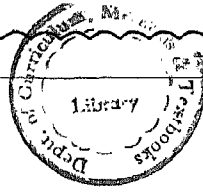
Bertrand Russell: A Sketch of His Life and Work is a pictorial biography by H. W. Leggett. This small volume of eighty pages has twenty-nine illustrations, many of them full page, showing the Earl and his family. The sketches present him as philosopher, prophet, pacifist, moralist. Among the subjects are his experimental schools, his views on marriage and divorce, his atheism, his interest in world affairs. In the preface the author presents him as one of a triumvirate of English thinkers who have changed the directions of affairs in Great Britain—

George Bernard Shaw, H. G. Wells, and Bertrand Russell. The publishers are The Philosophical Library. The octavo book is priced at \$3.75.

The same publishers present a Dictionary of Psychoanalysis, given in the language of Sigmund Freud, each definition being taken word for word from Freud's writings. One who wishes may locate each definition by the reference which the editors give. There are more than 200 pages. The editors are Nandor Fodor and Frank Gaynor. The price of the volume is \$3.75. The volume not only defines, but explains and interprets.

Idleness as a Part of Education is the address of Warden A. H. Smith, of New College, Oxford, given to the London School of Economics and Political Science. The idleness is not mere vacancy, loafing, but a constructive attitude toward the reflective life. Fifteen pages, Oxford University Press, at 50 cents.

The Play's the Thing by Joseph Mersand is a series of ten essays on plays and playwrights. Among the authors to which a full chapter each is devoted are Eugene O'Neill, Maxwell Anderson, Robert U. Sherwood, Paul Green and Philip Barry. Dr. Mersand is head of the English Department, Long Island City High School, New York City. The cost of the 95-page volume is \$2.50. The Modern Chapbooks, 284 Montauk Avenue, N.Y. is the firm which publish it.



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NUMBER 1



Volume XV

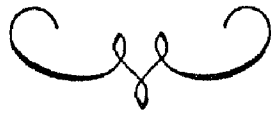
PART 2

THE PRESIDENT'S PAGE
LECTURER FOR ANNUAL DINNER (1951)
ELECTIONS TO THE EXECUTIVE COUNCIL
A STUDENT REPRESENTATIVE
THREE ELECTED TO MEMBERSHIP IN THE
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EXECUTIVE COUNCIL
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INSTALLATIONS
ANNIVERSARIES
CHAPTER PROGRAMS
THE CHAPTERS REPORT

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The Educational Forum



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THE EDUCATIONAL FORUM

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NUMBER I

1950

The President's Page

THE purpose of Kappa Delta Pi is "to encourage high professional, intellectual, and personal standards and to recognize outstanding contributions to education." Since a large majority of the persons elected to membership in Kappa Delta Pi are teachers or prospective teachers, each member of every chapter of Kappa Delta Pi may well ask: Will the program planned for this year contribute effectively to the teaching profession? Will my participation in the activities of the chapter make a contribution toward the recognition, and, if possible, the solution of important social problems facing the world today? What do the Kappa Delta Pi publications and activities—*Educational Forum*, the annual lectures, the research studies, research awards, teacher exchange, etc.—offer toward professional growth? Programs and activities of the chapters then should be planned with the intent of stimulating constructive thinking and teaching.

Every chapter of Kappa Delta Pi, every member of the organization, every teacher, should insist on a high standard of profes-

sional service for all teachers. There is no place in any classroom for the teacher who is incompetent, ignorant, who has insufficient facts; who is incapable of expressing himself effectively in speech and writing; who is uncultured, incapable of meeting and enjoying individuals of refinement; who is not prepared for teaching professionally and technically, because he lacks the skill and training for his tasks, that the lawyer or physician must have for his.

Chapters of Kappa Delta Pi officially and members individually should plan and participate in attractive, thought-provoking programs, meet with other Kadelpians in regional and State Education Association meetings, encourage educational research, advocate teacher exchange as planned by Kappa Delta Pi as a memorial to William Chandler Bagley, utilize one or more of the Foreign Exchange teachers in this country for programs, read widely in the *Educational Forum* and other professional literature, and thus effect an improved teaching profession. We trust 1950-51 may prove an outstanding year in Kappa Delta Pi.

The highest service we can perform for others, is to help them to help themselves.—HORACE MANN

Lecturer for Annual Dinner

THE next lecturer in the Kappa Delta Pi Lecture Series, whose lecture will be given at Atlantic City, February 15, 1951, and whose volume will be the twenty-third in the Kappa Delta Pi Lecture Series, is Charles Spurgeon Johnson, President of Fisk University, Nashville, Tennessee. His



Fabian Bachrach Photo

CHARLES SPURGEON JOHNSON

subject is not yet ready for announcement. Plans have already been made to hold a regional conference of the area surrounding Atlantic City on February 15 which will be climaxed by the annual dinner addressed by President Johnson. The meeting will be held during the period when the various teacher education groups are in session.

The meeting and dinner will be held at the Madison Hotel, Atlantic City. The dinner will be served at 6:30 P.M. Tickets will be on sale prior to the banquet at Atlantic City or they can be secured in ad-

vance from the Recorder-Treasurer's office in Tiffin. Members may bring guests. The cost of the dinner will be \$2.50 per person. Tentative reservations of sleeping rooms for delegates attending the regional conference have been made at the Madison. Assignments may be secured by addressing the Recorder-Treasurer.

Dr. Johnson, a native of Virginia, was in 1918 an investigator of Negro education for the Carnegie Foundation. For six years he was editor of *Opportunity*, a journal of Negro life. In 1928 he joined the faculty of Fisk University as Director of the Department of Social Science, a position which he held continuously until 1947. Since 1946 he has been President of the University. He was Director of the Institute of Race Relations at Swarthmore College for five years. He served in the armed forces in World War I. He was cited for public service by the University of Chicago Alumni Association in 1945. He was a member of the sociology committee of the TVA; a trustee of the Julius Rosenwald Fund; a member of the President's Commission on farm tenancy; a member of the 1940 White House Conference on Children; and vice president of the American Social Hygiene Association. He has been a member of the executive committee of the U. S. Commission for Unesco and a member of the United States delegation to the First Unesco Conference, (Paris, 1946).

Among his books are "The Negro in American Civilization," "Economic Status of the Negro," "Shadow of the Plantation," "Preface to Racial Understanding," "Growing Up in the Black Belt," "To Stem This Tide," and "Into the Main Stream."

It is expected that his volume will be ready for distribution at the close of the dinner at Atlantic City.

Elections to the Executive Council

THE election of officers for the biennium, 1950-1952, was reported briefly in May. It was not possible to introduce those who are new to Council at that time as it was necessary to furnish copy to the printer before the materials necessary could be secured. We now introduce new members to you by printing their photos and brief sketches.

Dr. Frank L. Wright, of Washington University, St. Louis, Missouri, who had been Executive Counselor of the Society since 1942, was elected Executive President. Our readers know of him and his activities, both by sketches previously printed and by his presence and participation in the Convocations. Thoroughly conversant with the affairs of Kappa Delta Pi locally (He is counselor of his chapter at Washington University) and nationally, he has entered upon his duties enthusiastically. He and Mrs. Wright spent last summer in Europe on a conducted tour arranged by Sherwood Eddy. Dr Wright returns with renewed energy and zeal for education and for Kappa Delta Pi.

Dr. Katherine Vickery was re-elected to the position of First Vice President, an office which she has held since 1942. Our members know of her efficiency and her increased responsibilities as the Society grows. At the Convocation of 1948 she served as chairman in the absence of Dean T. C. McCracken whose illness prevented his attendance.

Truman Lee Kelley, professor-emeritus at Harvard University, now living in Santa Barbara, California was elected Laureate Counselor, a position which he has held since 1948. As one of the founders of the Society, he is thoroughly conversant with its program and problems.

Two members of the Executive Council are new to its work, though not to the



Kirby Photo

RAYMOND R. RYDER

work of Kappa Delta Pi. Dr. Victor H. Noll, Michigan State College, East Lansing, Michigan became Executive Second Vice President and Dr. Raymond R. Ryder, Purdue University, Lafayette, Indiana, Executive Counselor. Dr. Noll has been counselor of Epsilon Kappa chapter and Dr. Ryder held a similar office in Eta chapter.

Dr. Noll holds his doctorate from the University of Minnesota. From 1922 to 1925 he was a teacher of science in the Bloomsburg (Pa.) high school. During 1925-26 he was a chemist and inspector at the Pittsburgh Testing Laboratory; during 1926-27 an instructor in chemistry in the University High School, University of Minnesota where he was an assistant in educational psychology, 1927-29, and instructor, 1929-30. He was an associate in research at Teachers College, Columbia University during 1932-34. For four years,



VICTOR H. NOLL

1934-38, he was Professor of Education and Psychology and Head of the Department at Rhode Island State College. In 1938-39 he became Associate Professor of Education at Michigan State College and became Professor and Head of the Department the next year. He remained as Head of the Department from 1939-1944. He has been visiting professor in summer sessions at George Washington University, Syracuse University, and West Virginia University. For two years, 1943-45 he was a lieutenant in the United States Navy. In 1947 he was chairman of the committee which prepared one of the two yearbooks of

the National Society for the Study of Education.

Dr. Ryder was a native of Montgomery County, Ohio, having been born near Dayton. After attending the rural elementary schools and a small rural high school he graduated from Juniata College (Pennsylvania). After teaching two years in high school, he became principal of the Brookville exempted village school, remaining until he was inducted into the military service in 1917, for two years of service. After he returned he served as teacher and principal in Ohio high schools and meanwhile received his A.M. degree from Ohio State University, and later, his Ph.D. degree from the University of Chicago (1943).

In 1926 Dr. Ryder became assistant professor and director of student teaching at Purdue University. He has continued in that capacity to the present time. In 1936 he was made associate professor and in 1946 director of teacher licensing. In the latter capacity he advises students about teaching requirements and recommends them for certificates if they qualify. He is the author of several articles published in the *School Review*. He has taught in the summer session of Oregon State College.

He has two children, a daughter who is a member of Kappa Delta Pi, and a son, who is a student in law at the University of Michigan. Dr. Ryder has been active in Boy Scout work, having served for several years as a member of the Harrison Trails Council. He is also director of the boys' work of the Lafayette Optimist Club which sponsors a good citizenship program.

I view education as the most important subject we, as a people, can be engaged in.—ABRAHAM LINCOLN

A Student Representative

THERE has been a growing feeling in the Society that it would be helpful to have a student representative who, though not a member of the Executive Council, would sit in on its meetings and express the viewpoint of the student members. Accordingly action was taken by the Convo-

cation providing that such a representative be elected by it for the Society. The ballot showed that Bob Rothschild, delegate from Kappa Chapter, Teachers College, Columbia University, was elected to the position. Mr. Rothschild has, since his election, attended all meetings of the Executive Council.

Mr. Rothschild whose picture accompanies this sketch, was educated in the Kirksville, Missouri schools, graduating from Kirksville high school in 1942. He served thirty-five months in the army during World War II as a member of the Army Air Corps. He graduated from Northeast Missouri State Teachers College in 1947. In 1946 he became a member of Kappa Delta Pi there. In 1948 he received his A.M. degree from Teachers College, Columbia University in secondary school administration. During 1948-49 he was an instructor in social science in the demonstration school of Northeast Missouri State Teachers College. For three summers he was an instructor in the summer session of his alma mater at Kirksville. This year he is a graduate student in Secondary Administration at Teachers College, Columbia where he is pursuing work leading to the Doctor of Education degree.



BOB ROTHSCHILD

Too frequent doses of original thinking from others, restrain what lesser portion of that faculty you may possess of your own. You get entangled in another man's mind, even as you lose yourself in another man's grounds.—CHARLES LAMB, in "The Old and New Schoolmaster"

Officers Who Retired from the Executive Council

Two officers retired from office at the Spring Mill Convocation, Executive President William McKinley Robinson and Executive Counselor, Kenneth F. Perry. Recognition should be made of their services.

Dr. Robinson had been a member of the Executive Council since 1942 when he was elected Executive Counselor to succeed R. J. Walters. He was Executive Counselor for a period of six years until he was elected Executive President in 1948 at the Convocation at Atlantic City. During the last biennium he was active in his duties in that office until 1950, when at his suggestion, he was not a candidate for reelection. He was chairman of the committee which made a major revision of the Constitution and Bylaws several years ago and was responsible for planning the regional conferences. He took the time on which he was on leave from his institution to make a tour of some weeks to hold regional conferences in the Middle West and West. He was always meticulous in his attention to the details of

the Society's operations and gave generously of his time (of course without compensation other than actual expenses) to further Kappa Delta Pi and its ideals. During his incumbency eight new institutional chapters were installed. During this same period he was also counselor of his own chapter, a position which he still retains.

Dr. Perry, also counselor of his own chapter, Theta, at Colorado State College of Education, served for two years as Executive Counselor. Though his period of service was for only a biennium he could always be depended upon to take an active share in the discussions of the affairs of the Executive Council and to support its high ideals. He will be remembered for his active participation in the affairs of the various Convocations during the last decade.

The Society wishes both of the officers well and bespeaks their active cooperation in its affairs of the Society even though they are not now members of the Executive Council.

MELLOW CELLO

*Let the melancholy cello
Melt the soul of my glad song;
Living joys are always mellow;
Rapture dies: it is too strong.*

—RICHARD L. LOUGHLIN

Three Elected to Membership in the Laureate Chapter

THE announcement of the election of members to the Laureate Chapter is always awaited with expectancy at the annual dinners at which those in attendance are first informed of their selection. Three newly-elected members of the chapter are presented in this issue.

Dr. Edgar W. Knight is well known to our members. In 1942 at the San Francisco meeting, he gave the dinner address using for his subject, Progress and Educational Perspective. The address, in expanded form, was published as the fourteenth volume in the Kappa Delta Pi Lecture Series. On several occasions he has written book reviews and articles for THE EDUCATIONAL FORUM.

Dr. Knight is a native of North Carolina. He was educated at Trinity College (now Duke University) where he received the degree of A.B. in 1909 and A.M. in 1911. He received the Ph.D. from Columbia University in 1913. From 1913 to 1917 he served as a professor of education in Trinity College. In 1917 and 1918 he was superintendent of the Wake County (North Carolina) schools, and from 1918 to 1919 he served as assistant educational director, for the Southeastern States, of the Committee on Education and Special Training for the War Plans Division of the General Staff. He was professor of education in the University of North Carolina from 1919 to 1934. Since 1934 he has been Kenan Professor of Education. He served from 1934 to 1937 as Director of the Summer Session of the University of North Carolina. He was appointed Fellow of the Social Science Research Council in 1925-1926 to study the rural and folk high schools of Scandinavia. He was a member of the Florida Education Survey Staff and



EDGAR W. KNIGHT

made a study of the rural schools of that State. In 1930-1931 he was a member of a special Commission sent to China by the Institute of Social and Religious Research to study educational conditions in that country, and in 1932 he went to Iraq (Mesopotamia) as a member of an educational inquiry Commission to assist that country in preparing a public school system. For several years he gave courses in the Summer Session of Columbia University and of the University of Michigan. He has served as president of the North Carolina Education Association and also as president of the National Society of College Teachers of Education. In December, 1940, he was appointed chairman of the Commission on Curricular Problems and Research of the Southern Association of Colleges and Sec-

ondary Schools. He is now chairman of the Conferences on Higher Education of the Southern Association.

He is author of *The Influence of Reconstruction on Education in the South*, *Some Principles of Teaching*, *Reconstruction and Education in Virginia*, *Reconstruc-*



Blackstone Photo

FLORENCE BARBARA STRATEMEYER

tion and Education in South Carolina, *Public School Education in North Carolina*, *Public Education in the South*, *Among the Danes*, *Reports on European Education*, *Education in the United States*, *Education in China* (with others), *Education in Iraq* (with others), *What College Presidents Say*, *Twenty Centuries of Education*, and *Progress and Educational Perspective*, *A Documentary History of Education in the South Before 1860*, in five volumes. He is a frequent contributor to magazines on educational and social subjects. Since May, 1938, he has been serving as Educational Commentator for *School Management*, a

magazine published in New York for school executives. He served as educational consultant to Hampton Institute and made a survey of that institution and he directed a study of higher education for Negroes in Alabama.

Dr. Florence Barbara Stratemeyer has long been active in the affairs of Kappa Delta Pi, both in her chapter at Teachers College, Columbia University and in its national affairs. For some years she has been the efficient counselor of Kappa chapter. She became a member of the Executive Council as First Vice President in 1928 and served until 1942. She has had a distinguished educational career which is summarized below:

Critic teacher, Detroit Teachers College; Assistant Principal, elementary school, instructor Detroit Teachers College; associate in curriculum research, Teachers College (Columbia), Associate in Teacher Education, Assistant Professor, Associate Professor, Professor of Education since 1942.

Author: *Rating Elementary School Courses of Study* (Co-Author); *Effective Use of Curriculum Materials*; *Twenty-third Yearbook of the National Society of College Teachers of Education* (section on Curriculum Pattern and Content) (Co-author); *What About Survey Courses* (section of Curriculum of New College) (Co-author); *A Philosophy of Supervision of Student Teaching*; *The Internship As An Integral Part of Teacher Preparation*; *Developing a Curriculum for Modern Living* (Co-author); *School and Community Laboratory Experiences in Teacher Education* (Co-author). A contributor to magazine and survey reports.

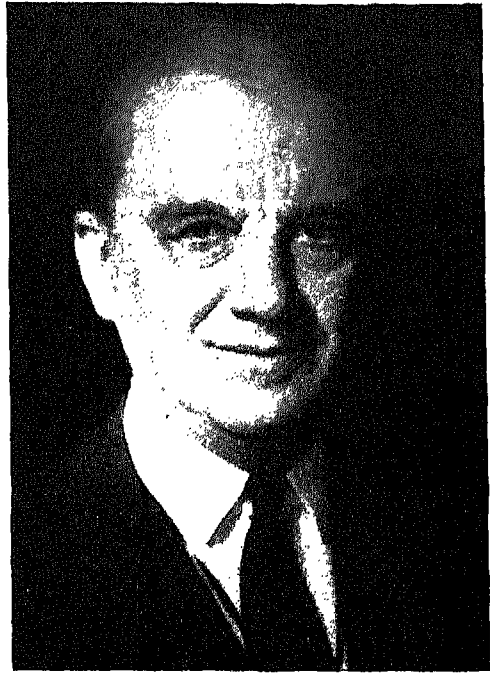
Member: Kappa Delta Pi, Pi Lambda Theta, Association for Student Teaching, Association for Supervision and Curriculum Development, American Educational Research Association, American Association of University Professors, National Society for the Study of Education, National Education Association.

Dr. Owen D. Young, the third member selected, is a lawyer and corporation official whose home is in Van Hornesville, New York. Honorary degrees have been conferred upon him by twenty-six colleges and universities, including such institutions

as Johns Hopkins, Yale, Harvard, Columbia and Princeton. For some years he was a member of the Board of Regents of the State of New York, his term expiring in 1946. For a dozen years he was a trustee of the Rockefeller Foundation and a member of the General Education Board. For more than a score of years he was a member of the Board of Trustees of St. Lawrence University, the last twelve years President of the Board. For six years he was a member of the American Youth Commission of the American Council of Education. He was a member of the National Advisory Council of the American Youth Commission. He was also a member of the planning committee of the Conference on Children in a Democracy.

He was counsel and Vice President of the Board of the General Electric Company from 1913-1922 and chairman of the Board during 1922-1939 and 1943-1944, since which time he has been honorary chairman. He has been chairman of the Advisory Board of the National Broadcasting Company and a director of the New York Life Insurance Company. He has served on many governmental boards concerned with industrial and financial problems. President Wilson appointed him to membership on the First and Second Industrial Conferences and, under President Harding he was chairman of the Conference on Unemployment and Business Cycles.

He was a member of the first Committee of Experts appointed by the Reparations Commission and an unofficial adviser at the London Conference of Premiers following



Conway Photo

OWEN D. YOUNG

World War I. For three years he was chairman of the International Chamber of Commerce.

Among the honors conferred upon him by foreign governments are: Order of the Rising Sun (Japan); Commander of the Legion of Honor (France); Commander of the Order of Leopold (Belgium); First Order of the German Red Cross (Germany); Grand Cross of the Crown (Belgium); and the League of Nations Association.

He is a member of several historical societies and is on the National Council of the Boy Scouts of America.

Keep your feet on the ground and your eyes on the stars.— Inscription, Grave of Theodore Roosevelt, Oyster Bay, L.I.

Reports of Members of the Executive Council

Report of First Vice-President

SEVENTEENTH CONVOCATION, MARCH 27-29, 1950

IT is the function of the First Vice-President's office to receive petitions and investigate institutions applying for a charter of Kappa Delta Pi. Institutions submit data which are then sent to the members of the Executive Council and their approval of the institution obtained. The groups are then notified to prepare Detailed Petitions which are checked and again sent to the Executive Council. Upon approval of the Executive Council, Summary Petitions are released to chapters. Although chapters have forty-five days within which to return their votes on petitions, seldom more than half vote and charters are usually granted by default. This is a deplorable situation and you can render a service by insisting that your chapter return a vote on all petitions submitted to it.

Possibly, we should take time to review the policies of your Executive Council in approving an institution. The first report from a college or university gives its standing with various accrediting agencies, a breakdown of the enrollment (there must be at least 100 students in the combined Junior and Senior classes if an institution is approved) and a statement about practice teaching facilities, the size and training of the faculty in education, the condition of the library, other honor organizations on the campus, the entrance requirements of the institution and the teaching load of the faculty. The Detailed Petitions contain a listing of all members of the department of education, a history of the college, an explanation of the grading system and the record of each member of the petitioning

group from the registrar's office. This record must be signed by the registrar. After the members of the Executive Council have checked and approved each student's record and the additional materials submitted about the college, the Summary Petitions are sent to the chapters. Many of the chapters respond promptly. There are some from whom we never hear and still others who send votes several weeks after the date on which voting is closed.

There has been some question in my mind as to whether or not petitions should be sent to the chapters during the summer months. There is nothing in the Constitution to the contrary. However, some of you protest that you are not active in summer and that petitions should not be circulated. A check of our membership reveals a predominance of institutions that have summer schools, and, in the instance of the teacher's colleges enrollments are larger in summer than during the winter term. There does not appear to be a satisfactory solution other than to suggest that those chapters that are inactive during the summer, provide a set-up by which the Executive Committee together with your counselor could check on petitions and cast the vote for the chapter. During the past two years we have not had as high as 70 percent of the chapters voting on any one petition and in many instances less than 50 percent have voted within the forty-five day limit.

Since the last meeting of the Convocation in Atlantic City in 1948, this office has received and followed up forty-seven letters

of inquiry from institutions and alumni groups. Of that number twenty-five submitted Preliminary Information. Four of these groups were deferred until certain standards are met, while nineteen were approved to prepare detailed petitions and two were held for discussion at the meeting of the Executive Council during this Convocation. This office has received Detailed Petitions from the following institutions at which chapters have already been installed:

Beaver College, Jenkintown, Pennsylvania
East Texas State Teachers College, Georgetown,
Texas

State Teachers College, Minot, North Dakota
Brockport State Teachers College, Brockport,
New York

University of Delaware, Newark, Delaware
Loyola University, New Orleans, Louisiana
Valley City State Teachers College, Valley City,
North Dakota

John B. Stetson University, De Land, Florida

Kappa Delta Pi continues its steady growth. Groups interested in chapters are spread from Massachusetts to Florida, from Washington state to California. Inquiries have recently been made from a college in the Philippines and another in Puerto Rico.

KATHERINE VICKERY

Executive Counselor's Report

SEVENTEENTH BIENNIAL CONVOCATION

THROUGH the years as a chapter counselor, it has been my privilege to listen to reports of past Executive Counselors and other officers of Kappa Delta Pi at four Convocations. Looking back upon those experiences I think I tended to take them for granted and little appreciated the tremendous amount of work which was constantly required to keep this society operating smoothly. So, as a newcomer to the Council, I pay my respects to those men and women who over the years have carried on the background work of this fraternity and who gave of their time and energy to give us the strength we today possess. When, as a student, I became a member of the organization in 1923 there were only about nineteen chapters. Today as you well know the number is closer to the two hundred mark and the story of that growth is the story of the work of the Council assisted and advised by chapter counselors and student delegates to Convocations such as you are now attending.

My brief report to you then will reflect what I as a newcomer to the Council have learned in the past two years. It will pass

on to you the problems related to regional conferences, regional counselors or other techniques whereby we may better serve the several chapters of the society in the interim between Convocations.

When I was elected to this office two years ago I thought that because of my attendance at several Convocations and as a chapter counselor I knew something of the inner work of the organization. I was soon to discover, though, that the responsibilities of your officers were far greater than I had ever dreamed, and I sat through two or three Council sessions before I was able to sense the complexity of the problems involved. Dr. Robinson tells me that my experience was not unique, and that he felt quite the same not too many years ago.

A leave of absence and other unavoidable circumstances last year prevented my initiating the regional conference planned for the biennium at that time, but I naively believed that such a conference could be organized and held in a matter of a few weeks after the original letter and inquiry blank was sent out. I *still* think that it *could* be done, but I have learned that people just

don't function that rapidly and we would have to sacrifice much democratic procedure if we were to do such a thing. Responses to my inquiry continued to be received over a period of three months, and because such a meeting would have come too close to the dates of this Convocation it was thought best to postpone that particular regional conference until next year on a date to be determined by the chapters involved. But that experience was not without value, because it was apparent that the greatest amount of time is spent in the initial grouping of chapters, the selection of a host chapter, and the sorting out of problems for discussion. Dr. McCracken, who fortunately was vacationing in Colorado, gave me several hours of his time last summer when we attempted to organize on paper logical groups for conferences. However, from a thousand miles away one can never be sure of driving conditions, passable mountain roads or other factors involved as chapter delegates are asked to come together for a meeting. I have already talked to several of you about a logical group in your particular area, and before the Convocation closes I hope to visit with others who can make suggestions that will enable us to organize all chapters into permanent regions or districts that could be called into a pre-determined center for conference when necessary. An additional step, of course, will require chapter approval of this organization, and acknowledgment that delegates could drive without difficulty to such a meeting for a one day session. At the same time that approval of the regional group is being secured, potential "host" chapters can be determined, and a third item—the best time of year for the regional conference—can also be decided upon. This last item probably will vary in different parts of the United States because of weather conditions.

Again in theory such groups *could* be

determined by a Council officer, the dates set, and discussion topics announced. But as I said previously this society chooses to ask *all* chapters to share in planning, and your help in the determination of logical chapter groups is part of that plan. From a democratic standpoint it also seems wise to ask a chapter other than the "host" chapter to be responsible for the program at a regional conference. However, in our own area where Denver was the "host" chapter a short time ago the group from the University of Wyoming at Laramie was asked to organize the program. They arrived all right, but you who are familiar with Colorado or Wyoming know that without the slightest provocation they could have been held up by one of our famous blizzards. The chapter from Western State at Gunnison runs an even greater risk if they drive—and to use train service would require an extra day or two of both groups. Therefore someone perhaps should suggest whether or not it is more practical to center *all* responsibility for the meeting with the "host" chapter. Before the regional organization is complete it may be necessary or desirable in certain instances to make provision for delegates to remain overnight at the place of the meeting. In most instances conferences up to this time have been arranged so that delegates could arrive about nine o'clock in the morning and return to their homes the same day.

The problems for discussion at regional conferences which were sent in by chapters will almost parallel the problems you will consider at this Convocation. They range from selection of new members to the preparation of the yearly program—from the pledging program to initiation fees and finance. The value of the regional conference lies in the solution to and the better understanding of local chapter problems, and these problems are many and varied.

Dr. McCracken, Dr. Vickery and I

were asked to consider techniques of getting special assistance to chapters on problems in the course of the regular school year. We met twice, and to make a long story short, recognized the possibility that there are several chapter counselors who have had considerable experience with Kappa Delta Pi over the years and who could be induced to come to the aid of any group—time and the travel problem permitting. These counselors have attended several Convocations, they have probably faced all the “headaches” that can confront a chapter, and if you think it desirable, techniques can possibly be worked out where their help can be made available.

The other problem we discussed is perhaps even more significant—namely that of keeping *all* counselors in close touch with the activities of the society. Some of your chapters already follow the practice of sending the counselor to the Convocation every other time. A few send the counselor to every meeting. But in most cases a student delegate is sent who shares his experience with the chapter until graduation, which all too often is in June following the meeting. All this means that in all too many chapters there will be active members and counselors who have never had the privilege of catching the spirit of the society as it is represented here and passing that spirit along to others. The members of chapters are selected from the junior and senior classes, and in many places it is not uncommon for a person to be elected, initiated and graduated within a two or three months’ period. Assimilating such a person, and instilling in him the

values we have to give counselors who have had occasion “to learn the answers” can best assist here. Perhaps this Convocation will have a suggestion for meetings that may be arranged whereby this counselor can work and talk with others, that he may return to his campus better fitted to guide his own chapter.

I feel then that in the past two years I have learned more than I have served, and those lessons have come from Dr. McCracken, Dr. Robinson, Dr. Vickery, Dr. Kelly, and Dr. Wright. You can’t work with such people long without sensing the greatness of our society and what it means in the field of education.

The problems ahead will of necessity concern the continued organization of the regional conference program, in order that meetings may be scheduled and run off with a minimum of letter writing and other time consuming elements. The locating of individuals in your area competent to supplement your counselor’s advice to you, and who may be close enough to your chapter to drive over for a meeting merits your consideration. And finally the search for a method to assist the chapter counselor, the one rather permanent person in the group, to keep abreast of the problems of the society must engage our attention for a moment. In spite of the troubles we sometimes face, the difficulties we have on occasion thought insurmountable, Kappa Delta Pi has continued to grow and to serve its members. Perhaps from this meeting additional suggestions can come to add strength to the organization.

KENNETH F. PERRY

Report of the Laureate Counselor

BIENNIAL CONVOCATION, MITCHELL, INDIANA, MARCH 27-29, 1950

CERTAIN distinguished educators have been elected to membership in the Laureate Chapter. Their names will be reported at a later time by the Executive President.

The steps necessary to initiate the mak-

ing of research awards have been completed, as reported in *THE EDUCATIONAL FORUM*, Volume XIV, Number 1, Part II, November, 1949. A copy of the letter of transmittal of the Executive President and of the conditions of the award are appended hereto. Delegates and Counselors are urged to acquaint the members of their chapters and alumni with these awards and to do what is within their power to actively further educational research and the submission of research products to the Award Committee. As of this date no research study has been submitted and of course no award made.

With deep regret I report the deaths of two of our Laureate members. In Memoriam notes are appended hereto.

Respectfully submitted,

TRUMAN L. KELLEY,
Laureate Counselor

The following form is to be followed in the letter of transmittal to the Kappa Delta Pi Research Award Committee.

Place

Date

Chairman of the Kappa Delta Pi

Committee on Research Studies and Research Awards

(Truman L. Kelley, Laureate Counselor,
1611 Paterna Road, Santa Barbara, California)

Dear Sir:

The undersigned, chapter President and Counselor of Chapter, jointly or singly have examined the research study entitled

..... written by whose date of birth is and whose present address is

Three typewritten (or printed) copies of this study are submitted herewith.

This study was completed by the author prior to The author has received degrees as herewith listed, together with institutions and dates.

Accordingly this product is submitted in the competition for the (undergraduate award)

(graduate and alumni award) for the calendar year

(If the candidate is the author of other published research studies a list of the same with dates and places of publication is requested.)

We understand that the announcement of awards for a given calendar year will ordinarily be made early the next year at the time of the annual lecture banquet of Kappa Delta Pi.

Respectfully submitted

.....
President of Chapter

.....
Counselor for Chapter

(Both signatures are requested, but if for any reason it is necessary to submit a product over a single signature it will be given consideration.)

In transmitting the above conditions of the award the Executive President sent the following letter:

Dear Counselor and President:

This letter is timed to reach you at the very beginning of the school year in order that the enclosed announcement may be early called to the attention not only of your at present active members but also to those off-campus members who might be interested. Mindful of the purpose of Kappa Delta Pi, as stated in its Constitution and By-Laws, "to recognize outstanding contributions to education" as well as to the provision in Article II, Section II, for Research Awards, it is with pleasure that the Executive Council makes this announcement. It is hoped that there are studies now under way or completed which may be submitted this year. There is no reason why there may not be an announcement of awards at this next Convocation should there be studies of sufficient merit submitted before January first.

It has seemed to the Executive Council that the chief responsibility for executing this program should rest with the chapters individually. This is a new responsibility placed upon the chapters and one for which they have no established rules and procedures. What constitutes the best way for stimulating research at the academic level held by members of Kappa Delta Pi may develop with time and the Executive Council may, at a later date, make proposals for a common procedure by all chapters for the discovery and reporting of high grade educational research by members, active or graduate, of Kappa Delta Pi.

However, at present, the Executive Council asks that each chapter take the initiative by whatever

means it sees fit, in encouraging scientific research, and in discovering, appraising and sending research products to the Committee on Research Studies and Research Awards. This material will be finally appraised by the committee, but a careful initial screening by a chapter committee and the chapter counselor will not only facilitate the work of the committee, but will also tend to prevent raising false hopes and it will lessen disappointments.

The award committee is well aware that modern educational research is a complex undertaking that is ordinarily pursued by candidates for the doctorate degree and by post doctorate students. Though this is so, the life blood of progress is research, and research of a sort and of a kind is

heartening and awakening at every level of educational activity. Kappa Delta Pi through its awards, undergraduate and graduate and alumni, desires to honor serious, competent, and honest endeavors at this below-doctorate level.

The chairman of the award committee—the Laureate Counselor—will be glad to attempt to answer any questions that occur to chapter officers and counselors.

In the furtherance of one of the basic purposes of Kappa Delta Pi let us all join in the encouragement of more and better research at all scholastic levels.

Sincerely yours,
Win. McKinley Robinson
Executive President, Kappa Delta Pi

Report of Resolutions Committee

KAPPA DELTA PI CONVOCATION, 1950

1. We wish to express the appreciation of the delegates to the officers for their competent planning, their foresight in anticipating problems and the financing of a convocation which represents such a large portion of our 166 chapters.

2. We appreciate the efforts made by the management of the Spring Mill Inn during an off-season period to provide for our needs, to the Indiana chapter for the courtesies of the Coffee Hour, and to the Indiana State Department of Conservation for the trip to the Pioneer Village.

3. We commend the Executive Council on the selection of this site and time for the convocation, in a central location and not overshadowed by a large convention. We suggest that a similar choice be made for 1952, but with due regard for transportation.

4. We express joy over the achievements of Kappa Delta Pi under the leadership of

Dr. T. C. McCracken, particularly the broad program of activities rather than mere increase in physical size, and for the continued interest and counsel of T. L. Kelley who as a student was instrumental in founding the first chapter.

5. THE EDUCATIONAL FORUM has risen to new heights of effectiveness among leading educational magazines. Much of this success is credited to the efficient methods and competence of the editor, Dr. E. I. F. Williams. His dispatch in handling materials is an asset to the organization, and his good business judgment has safeguarded our surplus funds.

Respectfully submitted:

KATHERINE COLYER
KATHRYN BAKER
S. J. BOTLEMAN
H. C. CHRISTOFFERSON
KATHRYN HOFFMAN

The Spring Mill Convocation Summarized

BY ACTION of the Society it is the duty of the office of the Recorder-Treasurer to summarize the actions of the Convocation in the columns of THE EDUCATIONAL FORUM. Because the Convocation was held late in March last spring, a month later than usual, it was not possible to prepare the summary as such and yet have the magazine appear from the press prior to the closing of colleges when students would depart for home from their college residences. Accordingly the financial report of the Recorder-Treasurer and the reports of the President and Vice President of the Society were printed in the May supplement. Reports of other officers will be found elsewhere in this issue. With descriptions of special features of the Convocation and discussion of special actions which were taken, it is believed that the members will

have a comprehensive notion of the acts and proceedings of the Convocation.

Only one essential change was made in the By-Laws. The time during which chapters may vote on approval of new chapters was reduced from forty-five days to thirty days. (Article VI, Section 1, (a)).

Revisions of the Constitution and By-Laws were made in a new edition, the Revision of 1950, which has already been sent to chapters. Individuals may secure copies on request to the office of the Recorder-Treasurer. The *Manual for Officers* was also revised. There are several new features which are believed an improvement in form and binding. These are not sent to individual members but are sent to the counselor of the various chapters, by whom they are distributed to the officers who need them.

Change in Subscription Price for *The Educational Forum*

FOR many years there has been no change in the subscription price for THE EDUCATIONAL FORUM. Now, with the increasing cost of paper, printing and services, the Executive Council has voted to increase the subscription price to non-members of the Society from \$2.00 to \$3.00 for persons living in the United States. Foreign subscriptions, including Canada, will be \$3.50 per year. Single copies will be sold at \$1.00 a copy. The subscription price will remain as heretofore for members of the Society.

The changed price is effective with the issue for November, 1950.

Even at the increased price to non-members it is still low in rate compared with most other similar magazines. Each year 620 pages are included in the volume, exclusive of advertising. The many complimentary letters which are received in the General Office indicate that the contents are considered high grade, the articles expert discussions of fundamental educational problems.

I believe that the teacher is the most important person in American society. . . . Teachers College is one of the foundation stones of the American educational system.—DWIGHT D. EISENHOWER

In Memoriam

Edward Lee Thorndike

DR. EDWARD LEE THORNDIKE, Professor of Educational Psychology Emeritus, Teachers College, Columbia University, and a member of the Laureate Chapter of Kappa Delta Pi, passed away in his home, Montrose, New York, August 10, 1949, just prior to attaining his seventy-fifth birthday, having been born August 31, 1874, the son of Edward R., a minister, and Abby B. (Ladd). In August, 1900, he married Elizabeth Moulton, who with four of their children survive him.

He was a precocious youth, as were his illustrious brothers, but Edward Lee's development seemed to take a turn not in the family tradition for he became devoted to experimental science in its applied aspects and particularly to problems of human conduct and psychology.

His university study is sketched by his degrees, a B.A. from Wesleyan, 1895, a B.A. from Harvard, 1896, an M.A. from Harvard, 1897, and a Ph.D. from Columbia, 1898. The logic, insight, and pragmatism of William James, the controlled and statistical experimentation of James McKeen Cattell, and the sweep and humanitarian interest of G. Stanley Hall, whose enthusiasm and voluminous production came within his purview, all helped to set the spark and give direction to the efforts of the man who may fairly be called the founder of modern educational psychology, a science devoted to teaching and learning, to human motivation and to social welfare as the summation of individual worth, dignity and functioning. Thorndike's support of individualism has been cited as belief in "capitalism," but assuredly to him capitalism was but an incident, or a consequence, to his unswerving belief in the worth of the individual man.

Edward Lee Thorndike's early psychological experimentation with fishes, baby chicks and monkeys, nicely shows his intellectual insight, his confidence in experimental method and his permeating search for human reference. If psychology lost a great animal psychologist, mankind gained a genius in guidance and counselling.

The catholicity of Thorndike's interest led colleagues and students far beyond the field in which he held a chair, to bring their problems to him and he seldom failed them. One of the categories in his roster of mental abilities was the ability to keep many things in mind with reference to a single end. He possessed this ability to a remarkable degree and repeatedly used it to the astonishment of students who would bring to him problems to which they had devoted years of study and with regard to which they had the conviction that here they certainly knew all the angles. Some thinkers under the provocation of a new problem go into a trance and later emerge with an answer, but this was not the Thorndike method. He would go into a sort of a soliloquy, but not exactly so for the poor student trying to keep up with him would frequently be asked for a detail of his intent, for facts, for his proposed methodology, etc. All of this was a process of siphoning the rich experience and the analytical powers of an untrammelled mind into a new channel. The crux of the problem and of the method for handling it, the two being inseparable to Thorndike, would come to him with a snap and then woe to the student who could not keep up. But many of them did keep up and left him with a new vision and a new method. Their products embellish the literature throughout the range of the social sciences.

Thorndike's voluminous writings on animal learning, educational psychology, mental and social measurements, nature of intelligence, inheritance, growth and senescence, social welfare, etc., constitute the headwaters of a stream that will flow forever, but equally important headwaters lie in the hearts of those of the younger generation who have profited by the generosity, the warmth and the penetrating analysis which he has so freely given them in personal interviews.

Edward Lee Thorndike's cup was full

to overflowing with honors, citations, honorary degrees and posts in learned societies and his labors extended to more than the span of allotted years, but those in the field of scientific education, a field which he more than any other man created, feel a personal misfortune in his passing and those who were more intimate with him will, with deep sadness, miss the sparkle of his eye and the irrepressible chuckle that would sweep over him as he noted the amusing consequences of a bit of illogic.

Truman L. Kelley

Carl E. Seashore

Dr. Carl E. Seashore, Dean Emeritus of the Graduate College, former Chairman of the Psychology Department at the State University of Iowa and Laureate Chapter Member of Kappa Delta Pi, died Sunday, October 16, 1949, in Lewiston, Idaho, at the age of 83.

During his half century of service to psychology and graduate education he not only saw these fields undergo marked development but also contributed greatly to their direction. With his death, psychology and graduate education lost an outstanding leader.

Dean Seashore received his bachelor's degree from Gustavus Adolphus College in 1891 and his doctor's degree from Yale University in 1895. He became a member of the psychology staff at the State University of Iowa in 1897. He was made Chairman of the Department in 1905 and Dean of the Graduate College in 1908. He held both of these positions until 1937 when he received the title of Dean Emeritus. During this time both the Department of Psychology and the Graduate College rose to preeminence under his guidance. As an individual scholar he contributed directly, and encouraged many others to

contribute, to many aspects of psychology and graduate education. He became internationally known as a leader in the scientific approach to aesthetics (both in music and in art), he participated in establishing the first independent research agency devoted to the study of the normal child, The Iowa Child Welfare Research Station, and he encouraged others to develop methods of treating language disabilities in speech and reading. He was the recipient of many honorary degrees and voted the "Honors of the Association" by the American Speech Correction Association for his contributions in that field. He was a Past President of the American Psychological Association and in 1934 was the Chairman of the United States delegation to the International Congress of Psychology in Copenhagen.

His productive life after his "retirement" in 1937 is indicative of his intellectual stature and continuing professional zeal. In addition to being called back to active duty in 1942 as Dean pro tem, Dean Seashore seized upon any free time to write many books and articles. One series of books summarized the extensive research work that had been done in the field of the psychology

of music; another volume described the development of psychology at the State University of Iowa. In addition he continued through various articles and "open letters" to contribute his views on many aspects of college education and administration. Many former students and professional colleagues continued to seek his counsel which was al-

ways worthwhile and stimulating. His loss is deeply regretted, but he has truly created a universally recognized and living memorial through his writing, his students and the institutions that he developed during his lifetime.

FRANCIS P. ROBINSON

Stephen P. Duggan

On August 18 the press announced that Dr. Stephen P. Duggan, founder and former director of the Institute of International Education, passed away at his home in Stamford, Connecticut. He was 79 years old. After he received the Ph.D. degree from Columbia University in 1902 he was granted honorary degrees by half a dozen colleges and universities. He was a member of the teaching staff of the City College of New York from 1896. He was Director of the Institute for International Education from 1919 to 1946, when his son Laurence succeeded him.

He was elected to Laureate membership in Kappa Delta Pi in 1943. He held membership in many American educational and social organizations. Foreign nations decorated him: Italy with the Commander of the Order of the Crown, France as an Officer of the Legion of Honor, Czechoslovakia with the Official Order of the White Lion, Hungary as an Officer of the Order of Merit, Roumania with the honor of Commander of the Order of the Star, and Chile with the Order of Merit.

He was author of *The Eastern Question—a Study in Diplomacy* (1902); *A History of Education* (1916); *The League of Nations* (1919); *The Two Americas: An Interpretation* (1933); *A Professor at Large* (1943).

He had wide educational contacts. He was secretary of the American University Union in Europe since 1926. He was connected officially with many European educational groups. These activities he found the time to follow through at the same time he remained on the faculty of City College of New York.



DR. STEPHEN P. DUGGAN

Installations

Installation of Zeta Tau Chapter, Stetson University

THE chapter, Zeta Tau, was recently established on the campus of Stetson University under the leadership of Dr. R. L. Carter, a member of Kappa Delta Pi at Peabody and an outstanding member of the education faculty here. The installation ceremony took place on April 6, 1950 under the auspices of Dr. Thomas C. McCracken.

Following the installation, members initiated were the following: Dorothy Ballentine, John Banner, Virginia Davis, Elizabeth Flory, Nita and Keith Hansen, Mrs. Louise Marcell, Ernest Owens, Mary Ethel Gilbert, Ulilla Treon, Ann Pickens, Allen Croft, and Barbara Jean Smith. *Faculty Members Elected* were Dr. H. C. Garwood and Dr. Ray V. Sowers. Dr. R. L. Carter was elected counselor. *Officers Elected* were President, Elizabeth Flory;

Secretary, Barbara Jean Smith; Treasurer, Ulilla Treon; and Recorder-Historian, Virginia Davis. A banquet was held following the installation and initiation at which Dr. McCracken made a very inspiring and helpful talk.

On April 11, the officers held a meeting to draw up proposed by-laws of the chapter. This document was presented to the chapter on May 10. The local dues were set at \$3.50.

The next initiation was held May 26, 1950. Those initiated were as follows: Nancy Baker, Della Sue Decker, Roy Crosby, Robert C. Gray, Francis Fitzpatrick, and Mary Ellen Phillips.

Mrs. R. L. Carter was elected an honorary member.

—VIRGINIA DAVIS, *Recorder-Historian*

Installation of Zeta Chi Chapter, Tennessee A. and I. College

ZETA CHI Chapter of Kappa Delta Pi was installed at Tennessee State Agricultural and Industrial College, Nashville, on July 16 by Dr. Katherine Vickery, Executive First Vice-President. The initiation and installation service was held in the library. Mrs. Geraldine B. Fort, Kappa, and Dr. Virginia S. Nyabongo, Kappa, members of the faculty of Tennessee State A. and I., assisted by visitors from Alpha Pi chapter, Peabody College, composed the initiating team. Attending and assisting with the initiation were: Miss Frieda Johnson, Mr. E. A. Anderson, Counselor, Mr. James Mason, President, Mr. James Penrod, President-elect, all of Alpha Pi. Fol-

lowing the installation service, Dr. W. S. Davis, President of Tennessee A. and I., was made an honorary member of Zeta Chi Chapter. Dr. Charles H. Johnson, President of Fisk University, has accepted the invitation of the chapter to become an honorary member but was unable to attend this initiation.

The following members were initiated: Dr. Oliver Wendell Crump, Head of the Division of Education, Mrs. Frances A. Sanders, Head of the Department of Elementary Education, Louis Vander, Marie Russell, Lila Mae Hobson, Mrs. Elizabeth Henry Hughes, Dennis Marion Jones, Robert Bradford Miller, Eddie Murphy, Eu-

gene Ernest Peck, Mary Elizabeth Williams, Mrs. Yvonne Corliss Willie, Mrs. Gladys Ford Wood.

Immediately after the initiation a lovely banquet was served in the student dining hall. The society's colors, violet and jade green were tastefully carried out in the table appointments. Mrs. Geraldine B. Fort was Mistress of Ceremonies. She introduced Dr. Katherine Vickery who spoke on *The History and Ideals of Kappa Delta Pi*. Dr. Virginia S. Nyabongo introduced Dr. George N. Redd, Director of the Summer

School of Fisk University. Dr. Redd talked on *Current Issues in College Education*. Dr. W. S. Davis closed the program with a discussion of the progress and opportunities which Tennessee State A. and I. now enjoyed.

The chapter elected the following officers: President: Robert Bradford Miller, Vice-President: Eddie Murphy, Secretary: Lila Mae Hobson, Treasurer: Mrs. Yvonne C. Willie, Historian: Marie Russell Harris, Counselor: Mrs. Geraldine B. Fort.

TRIBUTE TO A COUNSELOR

"Service to Humanity through Education" exemplifies the life of Miss Virginia Foulk who is retiring at Marshall College at the end of this academic year after forty-two years of service in public education in the schools of West Virginia. For over a period of twenty years Phi Chapter has received her loyalty, support, and unending toil. She has the signal honor of having served Phi Chapter as President from 1929-1931, Counselor from 1937-1943, and Convocation delegate to Atlantic City in 1930 and to San Francisco in 1942.

If one were to look back over the minutes of Phi Chapter for several years, he would find her name appearing time and time again on various committees. She worked on the national committee which revised the national constitution and which was accepted at the San Francisco Convocation in 1942. To commemorate Marshall's centennial year in 1937, Miss Foulk began to compile a history of Phi Chapter from an earlier history written by Miss Isabella Wilson, from the Minutes, and from old copies of *Phi News*. When the flood broke in January, 1937, many of her records were destroyed; however, she was able to complete the history. Much of the success of our Twenty-Fifth Anniversary Dinner in 1948 can be credited to her carefully laid plans as First Vice President during that year.

* * *

To Miss Foulk go the best wishes of the Chapter for her continued happiness and success.

—*Phi News*, May, 1950

Anniversaries

Alpha Eta—Twenty-Fifth Anniversary

THE Twenty-Fifth Anniversary of Alpha Eta Chapter at Cape Girardeau, Missouri was celebrated on April 29, 1950 with a banquet and the annual freshman testimonial dinner at the Centenary Methodist Church. Dr. R. R. Hill was toastmaster. The honor freshmen were presented by Dr. S. A. Kruse and the response was given by Miss Mary Ann Wilson. "Memories" were recalled by Mr. Burwell Fox, Miss Alma Schrader, Miss Bertie Cleino, Mrs. LaRose Wright and Mr. Lloyd Watkins. The counselor, Dr. S. A. Kruse gave the closing charge.

An anniversary booklet presents a short history of Alpha Eta chapter, a list of charter members, a complete list of the members who have been initiated during the last quarter century, a list of the winners of the Kappa Delta Pi Scholarship Awards from 1929-1930, when they were first established, and a list of the pledges. The college "alma mater" closes this interesting and valuable historical record of nineteen pages.

Our congratulations and best wishes for the second quarter century.

Beta Upsilon—Twentieth Anniversary

THE spring initiation banquet of Beta Upsilon Chapter of Washington University in St. Louis, Missouri, was held on May 13 in the lounge of the Women's Building on the campus. It was for the one hundred and fifty members and guests a most auspicious occasion, not only because there was a large group of forty-two initiates, but because this meeting also marked the twentieth anniversary of the installation of the chapter. For this event Beta Upsilon was honored by having for its guest speaker Dr. Thomas C. McCracken, executive president emeritus of the society and the installing officer of the chapter twenty years ago.

The initiates considered themselves very fortunate in having the opportunity to hear and meet several members of the executive council: Miss Katherine Vickery of Alabama College, Montevallo, Alabama (First Vice-President); Victor H. Noll of Michigan State College, East Lansing, Michigan (Second Vice-President); Raymond R.

Ryder of Purdue University, Lafayette, Indiana (Executive Counselor); and E. I. F. Williams, Recorder-Treasurer and editor of THE EDUCATIONAL FORUM. Also introduced was Bob Rothschild of Teachers' College, Columbia University, New York City, who is the student adviser recently elected to meet with the executive council. He is the first to occupy the position, the post having been created at the recent convocation.

Dr. Frank L. Wright, chapter counselor and now the national president, was presented with a purse as a token of appreciation for his twenty years of faithful and untiring service in the interest of not only the local chapter but also that of the national organization. He introduced his co-workers on the council, who told the assembled group about the duties of their various offices and of their hopes for the future success of Kappa Delta Pi.

Following the impressive and dignified initiation ceremony the high light of the

evening was the informal talk given by Dr. McCracken, who spoke from his own rich experiences on the topic "Some Mile-posts of Kappa Delta Pi." It was indeed a rare privilege for all present to learn so much about the society from one whose twenty-four years of service is so closely linked with the history of its development. In a reminiscent and anecdotal style, Dr. McCracken discussed the origin of Kappa Delta Pi, the addition of chapters, the founding and development of THE EDUCATIONAL FORUM, the financing of the na-

tional convocations, the extension of chapters to the teachers' colleges, the research awards, the W. C. Bagley teachers' exchange, and the spirit of Kappa Delta Pi.

The formal program was concluded with a social hour, giving opportunity to meet the distinguished visitors and to renew old acquaintances. To all from both far and near who contributed towards making its anniversary meeting such a success, Beta Upsilon is indeed grateful.

GERTRUDE FIEHLER, *Recorder*

Alpha Theta—Twenty-Fifth Anniversary

AN OUTSTANDING public school educator was the chief speaker when Alpha Theta Chapter of Kappa Delta Pi, University of Akron, celebrated its 25th anniversary, April 24.

Dr. Virgil M. Rogers, superintendent of schools in Battle Creek, Mich., was the guest at a reunion banquet on the university campus.

Active in the American Association of School Administrators, Dr. Rogers also serves on the National Education Association's Commission on the Defense of Democracy.

He is a member of the National Advisory

Panel on American Education in Occupied Areas. In 1947 he served as educational consultant for the Army in Germany.

Dr. Rogers was initiated into Kappa Delta Pi while at Western State College in Gunnison, Colo., where he earned a master's degree. His undergraduate work was done at Wofford College in Spartanburg, S.C.

Among the guests were Dr. George Hayes, first counselor; Dr. E. L. Kuhnes, his successor; President H. E. Simmons and Dean Howard Evans. The celebration was arranged by Dr. Mabel M. Riedinger, present counselor and Jean Repp, president of the chapter.

If you will have a tree bear more fruit than it hath been used to do, it is not anything you can do to the boughs, but it is the stirring of the earth and putting new mould about the roots that must work it.

—FRANCIS BACON

Chapter Programs

ZETA CHAPTER

University of Cincinnati, Cincinnati, Ohio
1949-50

Theme: "Our Community."

October 10—Selecting Music for The Cincinnati Symphony Orchestra Concerts. Dr. Thor Johnson, Music Director, Cincinnati Symphony Orchestra. Music: Miss Joan Harrison, Flutist, Accompanist. Introductions: Miss Erma Davis. Place: Drawing Rooms, U. C. Teachers College.

November 4—Business Meeting: Drawing Rooms, U. C. Teachers College.

December 2—Scholarship Bridge Party.

December 12—Fall Initiation Banquet. From '49 to '49 in Cincinnati: Dr. Bessie Bruce White, lecturer, traveler and Superintendent, Cincinnati Union Bethel. Music: Christmas Carols conducted by Miss Lotta Veazey. Introductions: Miss Helen Bradley. Place: Faculty Dining Room, U. C. Student Union.

January 9—Joint Meeting with Phi Delta Kappa: Educational Ambassadors' Report. Kappa Delta Pi Committee: Chairman John Michael, Audrey Schulz, Ruth J. Johnston. Place: To be announced.

February 13—A Panel Discussion: Sharing Problems of Theory and Practice in the Teaching Profession. Dr. Claude V. Courter, Superintendent, Cincinnati Public Schools. Miss Olga Stuerwald, Principal, St. Bernard High School. Mrs. Phyllis Wagner Kuhn, Intermediate Grades, Riverside School. Miss Bessie Gabbard, Primary Grades, Linwood School. Mr. Glenn Volz, Art Student, U. C. Teachers College. Dr. Ethel Thompson, Asst. Professor of Education, Teachers College. Moderator: Dr. Irving Robbins, Professor, U. C. Teachers College. Music: Miss Virginia Sippel, Violinist. Introductions: Dr. Carter V. Good. Place: Laws Memorial

Auditorium, U. C. Teachers College.

March 13—"We Build Together": The School-Centered Community. Miss Margaret Monroe, Principal, Washburn School, Mrs. Vivian Beamon, Principal, Jackson School. Music: To be arranged. Introductions: Miss Callie Trinkle. Place: Drawing Rooms, U. C. Teachers College.

April 3—Business Meeting: Drawing Rooms, U. C. Teachers College.

May 8—Spring Initiation Banquet. Art: A Basic Resource in the Community. Mr. Philip Rhys Adams, Director of the Cincinnati Art Museum. Music: Miss Mary Strautman, Vocalist. Introductions: Dr. Clara Stratemeyer. Place: Faculty Dining Room, U. C. Student Union.

ZETA CHAPTER

University of Cincinnati, Cincinnati, Ohio
1950-51

Theme: "Developmental Living."

October 16—Readings of Original Verse. Music: Jewish Folk Music by Bureau of Jewish Education Choir. Topic: "A Land Reborn—Tel Aviv"—Mr. Sol Luckman.

November 20—Business Meeting.

December 18—Initiation Banquet. Music: Christmas Carols by Walnut Hills-Avondale Church Choir. Topic: "Peace or a Sword"—Mr. Charles P. Taft.

January 15—Music: Selections by the Cincinnati Music-Drama Guild. Panel: "Educational Developments Beginning in the First Quarter of the Twentieth Century." Professional Growth—Miss Helen Bradley. Elementary Education—Miss Bessie Gabbard. Secondary Education—Dr. Helen Crossen.

February 15—Music: International Club of the University of Cincinnati. Topic: "Evidences of Progress in International

Living"—Miss Freda Closs—Cincinnati Board of Education, Rev. David Thornberry—World Federalists. (This is a joint meeting with Phi Delta Kappa.)

March 19—Business Meeting.

April 9—Music: Miss Joan Harrison, flutist. Topic: "Atomic Energy—What it Contributes to Modern Living"—Dr. Hoke Greene—Dean of the Graduate School.

May 14—Initiation Banquet. Music: Miss Mary Strautman, vocalist and Mrs. Ruth Beckman, pianist. Topic: "Can Man Survive?"—Mr. William Hessler.

ALPHA IOTA CHAPTER

*North Texas State Teachers College,
Denton, Texas*

1949-50

"The Educators Report." A program endeavoring to promote a closer bond among students and educators in the United States and foreign countries.

January 10—Dr. Johnnye Christian, Director, Dept. of Home Economics, T.S.C.W. "Germany, 1949." 8:00 P.M. Library Auditorium. Meeting open to the Public.

February 14—Miss Mary E. Blagg, Dept. of Govt. N.T.S.C. Dr. Mary Patchell, Dept. of English, N.T.S.C. "Education Through Travel." 8:00 P.M. Library Auditorium. Meeting open to the Public.

March 14—Book Review. "Psychology in Education." 8:00 P.M. Library Auditorium. Meeting open to the Public.

April 11—Report of delegates. 8:00 P.M. Library Auditorium. Meeting open to the Public.

May 9—Installation of Officers. 8:00 P.M. Library Auditorium.

May 19—Spring Formal Dance. 8:00-11:00 P.M. Mary Arden Lodge.

DELTA BETA CHAPTER

Kent State University, Kent, Ohio

Following is the program of Delta Beta chapter for the school year of 1949-50:

October 20, 1949—A banquet was held honoring John Dewey. The principal speaker was President J. R. Emens of Ball State Teachers' College, whose address was entitled "Contradictions in Education."

November, 1949—The Ohio Unit of Supervisory Teachers held a Workshop at the University at which time the members of the chapter acted as guides, aided in registration and were in charge of guest student-teachers. Dr. Florence Stratemeyer of Columbia University participated in a roundtable discussion pertaining to student-teacher problems.

December 1, 1949—Paul Lysek, a university graduate student who is a native of Poland and who was educated in the University of Cracow, and is also a former teacher in England, gave a comparative description of schools in Poland, England, and the United States. After this meeting an informal discussion and social program followed.

January 18, 1950—At the initiation banquet, Mr. Sumner Vanica, head of the department of visual aids of the Akron Public Schools, spoke on "Use of Visual Aids in the Public Schools Today." Twenty-eight new members were taken in at this service.

February 21, 1950—Delta Beta Chapter sponsored a reception for the College of Education faculty, the University School instructors and the Methods professors. This annual affair brings together students and faculty in an informal atmosphere and enables better understanding between the two groups, as well as developing closer ties within the faculty.

April 27, 1950—The second initiation banquet served as an anniversary dinner commemorating the 15th anniversary of

the installation of Delta Beta Chapter at Kent State University. Dean Ashbaugh, retiring head of the College of Education, Miami University, Oxford, Ohio delivered the principal address of the evening. The title of his address was "The Responsibilities and Opportunities of Teaching." At this banquet, Dr. Amos Heer, director of student-teaching at Kent State University, was awarded the Honor Key for his service in the 15 years that he acted as advisor and for being instrumental in bringing the organization to the campus.

May 25, 1950—The annual picnic was held at Adelle Durbin Park, Stow, Ohio.

May 31, 1950—The annual Honors Day Tea coincided with Scholarship Day,

at which time those students who have excelled in their work at the University are given recognition for their exceptional scholarship. The tea serves as an all-university function.

The officers for the year were Jean Barnum, president; Margaret Cook, vice-president; Patricia Buckson, secretary; Jess Rankin, treasurer; Stephen Matusak, historian. Next year's officers are Virginia Heinrich, president; Frank Kahr, vice-president; Carolyn Schupp, secretary; Donald Hassman, treasurer; and Jean Brew, historian.

Dr. Gerald Read is the chapter advisor.

STEPHEN MATUSAK
Historian

Demand for Reprints

NO ISSUE of THE EDUCATIONAL FORUM is printed without requests for reprints from authors of articles and others. Though the contents of THE EDUCATIONAL FORUM are copyright material and permission to print must be secured from the Editor, it is the policy to be generous in giving permissions. In this way the articles are read by many others in addition to the sixteen thousand subscribers on the list last spring.

Perhaps no article has ever had the requests for reprints that have been received for "Unmasking the Communist Masquerader," written by J. Edgar Hoover, of the FBI, and printed in the May, 1950, issue. The FBI itself asked permission to reprint it. The United States Flag Foundation, of which General Douglas MacArthur is hon-

orary chairman, has asked permission to reprint an edition of more than a million copies of excerpts from the article. The New Haven, Connecticut, Police Department has asked permission to reprint it in the *New Haven Teachers Journal* in connection with its youth program. The Daughters of the American Revolution are reprinting 2,700 copies which they will distribute to all National Defense chairmen of the several local chapters. Permission has been granted for the use of the article in the *Journal* of the New York State School Boards Association Inc., which goes to school board members of the State of New York. It has been printed in full in two newspapers, *The Saginaw (Michigan) News* and the *Tiffin Advertiser-Tribune*, at the requests of the editors. Other requests are pending.

The Chapters Report

BETA ZETA chapter, of the University of Idaho, Moscow, Idaho, initiated sixteen members at the conclusion of the 1950 Summer Session. Three additional students, who could not be present at the initiation ceremony on July 27, will be received into membership in Delta Kappa Pi during the coming school year.

The members of Beta Zeta chapter assisted in the arrangement for the Parent-Teachers Association conference, held on the campus on July 10 and 11. They made and bound books of tickets for the Conference, designed appropriate covers, and worked at the initiation desk during the Conference.

Temporary summer officers for the Gamma Gamma chapter, Moorhead State Teachers College, Moorhead, Minnesota were elected at a meeting in Ingleside lounge on Thursday, June 29, 1950. Eleanor Leathart of Fairmount, North Dakota was chosen summer president; Evelyn Nicholson of Detroit Lakes, Minnesota was named vice president and Jennie Johnson of Pelican Rapids, Minnesota was chosen secretary. Ivo Mersmann is faculty counselor of the chapter.

Initiation was held at Ingleside on Thursday, July 13 for six initiates: Miss Agnes Bjerke, Detroit Lakes, Minnesota; Miss Mary Fuxa, Bejou, Minnesota; Miss Edith Miller, Moorhead, Minnesota; Mrs. Alice Olesberg, Moorhead, Minnesota; Miss Dorothy Skarstad, Fargo, North Dakota; and Miss Helen Tykeson, Kennedy, Minnesota.

Following the initiation a banquet was held at the Graver Hotel in Fargo. Covers were laid for 21 guests. Miss Barbara Peller from Czechoslovakia spoke about the educational system in her native land. Group singing and piano selections by Miss Eunice Larson completed the program.

On Saturday, March 18, Gamma Zeta Chapter, State Teachers College, Trenton, New Jersey, conducted a program which had as its theme the topic, "Teaching and Tomorrow's World." Representatives of honor societies, Future Teachers of America Clubs and other student groups from over 60 high schools were present. This was in pursuance of our society's aim of interesting more capable people in joining the teaching profession.

The program opened with tours of our beautiful campus, conducted by members of the Chapter. President Roscoe L. West extended his welcome and a brief musical program was presented by the College Music Department. President Frank Byrne then explained the aims and purposes of Kappa Delta Pi. The keynote speaker was Dr. Robert Morrison, Commissioner of Higher Education of the State of New Jersey. He discussed probable conditions in tomorrow's world and the demands which would be made on the teacher.

After luncheon at the College Inn, a panel discussion was held to discuss the topics opened up by Dr. Morrison's address. The Moderator was Miss Bertha Lawrence, Dean of Instruction, and the panel was composed of members of Kappa Delta Pi and the Future Teachers of America. After a stimulating discussion, the audience was divided into groups of six to consider the topic, "What Changes Would You Like To See In Tomorrow's Schools?" Some very interesting conclusions were reached which are being forwarded to appropriate authorities for consideration. The day closed with a reception and tea.

The affair was distinguished by the whole-hearted participation of all members of the Chapter. The general chairman was Stanley Kelm. Serious consideration is be-

ing given to making this an annual affair as a result of the success of this first attempt.

Rho chapter, Central Missouri State College, Warrensburg, Missouri, participated in the annual honors convocation on May 18. The address was given by Dean Loyd E. Grimes and the honors and awards were announced by President G. W. Diemer. Included were all academic honors of the college, membership in honor organizations, including Kappa Delta Pi, honors in teacher education, and athletic awards.

On May 2, Epsilon Omicron chapter, State Teachers College, Eau Claire, Wisconsin, held its recognition tea for freshmen and sophomores. There were fifty guests who learned about the program of Kappa Delta Pi. Invitations were issued on the basis of scholastic achievement. Welcomes were extended by President Roy Smith, and Miss Laura Sutherland, counselor. A report was made of the Spring Mill Convocation by the delegates, Miss Marjorie Anderson and Carol Endle. During the social hour music was furnished by Miss Barbara Barry.

On February 21 in the school cafeteria, the Delta Upsilon Chapter, State Teachers College, Jersey City, New Jersey, held its annual open house dinner. After a delicious repast, entertainment was provided by a trio composed of piano, violin and cello. Two of the musicians are members of our chapter. The speaker of the evening was Dr. W. D. Glen, Jr., Ph.D. of the N.Y.U. Testing and Advisement Center, New York. Dr. Glen's topic was Psychology and Modern Education—Psychology and You.

Dr. Glen began by telling something of the people who come to the Testing and Advisement Center. He said, "The people who accomplish most are those who state their problem and wish assistance." Psychologists keep these people through interview to find out their trends in behavior.

Their intelligence is tested, their aptitudes and abilities are explored and their special interests are discovered.

Dr. Glen believes that there are many kinds of intelligence. He feels that some people are especially superior in subject matter of a concrete nature, while others may excel in subject matter of an abstract nature.

The noted psychologist cites three types of skills that one may possess.

1. Logically—Intuitive
2. Aptitudes and Skills
3. Verbal, Special and Interpersonal Skills

Of these three, he lists the last as most important for he says, "What is the use of being bright and able, if you cannot get along with others?"

Dr. Glen told us that at the center they try to reeducate the human being or to teach people to be independent.

Another method used at the center is to break a person into traits and to treat him accordingly. These are usually dominant and submissive. There are also different types; 1) schizoid, 2) introvert, 3) extrovert. Dr. Glen pointed out, however, that most people are a mixture of these and usually are not decidedly one type.

In connection with education, Dr. Glen gave specific examples to illustrate his points, for instance the primary grade child who used visual and kinesthetic methods to arrive at the correct answers of combinations. He also mentioned that children learn to read through clues.

"Tragedies begin when one begins to accept the feeling of failures," stated Dr. Glen. He firmly declared that it is up to us, the future elementary school teachers to start the children on the right path where they will feel secure and assured of success. A lively question period followed this inspiring talk and then dancing brought the evening to a close.

Kappa Chapter, Teachers College, Columbia University, has sent the following notes on its activities:

As reported earlier in these pages, Professor Louis M. Hacker, director of Columbia's School of General Studies, addressed Kappa's December initiation banquet on the subject, "The Free University in a Free Society." At a regular meeting of the chapter in mid-January, Professor Stephen M. Corey delivered a lively rejoinder under the title, "My Idea of a College." The talk took the form of a report of the experiences and pronouncements of fictitious Edward U. Cator, president (1938-date) of mythical West Dakota College. Admission requirements at W.D.C. demanded that a student offer, not a high school diploma or a score on college entrance examinations, but evidence: (1) that he was ready to learn something that could be learned at W.D.C., and (2) that he could pay the tuition fee. "Increasingly," remarked Dr. Cator, "professors at W.D.C. are people who can see relationships between many fields of knowledge and can counsel with students to the end that they are highly efficient at helping students decide what they ought to do." Professor Corey is executive officer of the Horace Mann-Lincoln Institute of School Experimentation, Teachers College, Columbia.

Students from all departments of the college were invited jointly by Kappa Chapter and by Pi Lambda Theta and the Early Childhood Education Club to hear Dr. Howard Lane, professor of education, New York University, late in February. The topic he announced was "How To Bend a Twig," and his record-breaking crowd was unanimously delighted with his refreshing view of elementary education.

A large number of initiates received the impressive ritual of our society on March 13. During the informal tea that followed,

several of them commented on the vitality of the obligations they had assumed. The speaker at the initiation banquet was Sigrid Schultz, foreign correspondent. Her subject was "Europe in 1950."

Joint fraternity meetings are old hat at Teachers College. They were, that is, until this April when, purely for fellowship, Kappa Delta Pi, Phi Delta Kappa, Pi Lambda Theta, and Phi Mu Alpha Sinfonia cooperatively sponsored a social hour with a brief musical program. It turned out to be the highlight of the season.

The 1950 Convocation brought signal honors to two members of Kappa Chapter. Announcement was made that Professor Florence B. Stratemeyer, Counselor, had been elected to membership in the Laureate Chapter. Bob Rothschild became the first student adviser to the national Executive Council, a position created by the Convocation.

At the last regular meeting of the year a contribution of \$500.00 to the World Friendship Student Fund was approved. Officers for the coming year were elected and installed.

Officers 1950-51

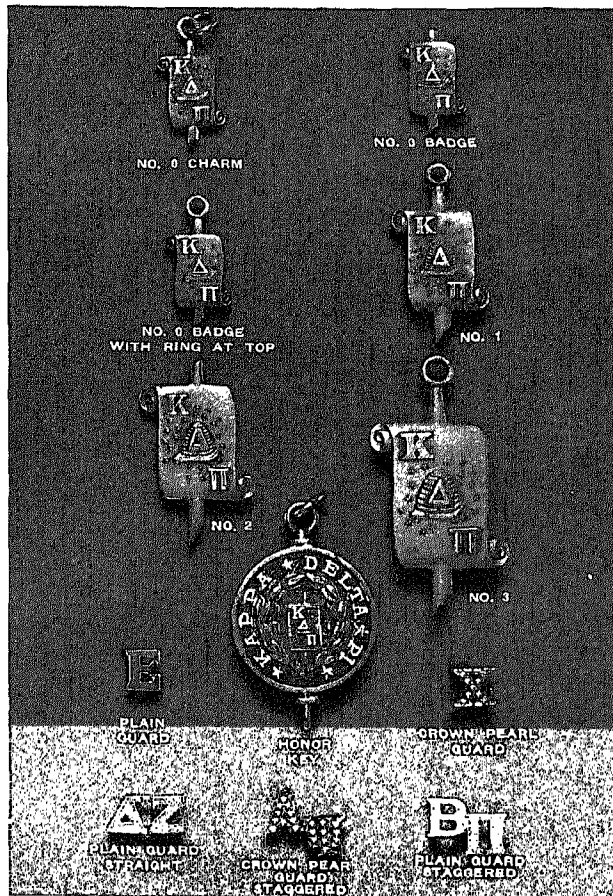
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Committee Chairmen

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Upon the initiative of incoming President Ada Stephens, the old and new officers held a final executive session together. Retiring council members explained their functions and made suggestions for improved methods of operating in 1950-51. Tentative plans were set for the chapter's activities during the 1950 summer session.

OFFICIAL INSIGNIA OF KAPPA DELTA PI



Orders on official blanks must be approved by a chapter officer and the Recorder-Treasurer of the Society

Checks and money orders should be made payable to Burr, Patterson and Auld Company, Detroit, Michigan.

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Charm					
Honor Key					\$6.50

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JANUARY • 1951

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Behind the By-Lines

In a period of doubt and despair both Western Europe and the United States are groping for a faith which will give significance to living and direction to the strivings of men. In a commencement address last spring Ordway Tead proposed a solution in his *The Faith That Makes Men Whole*, a faith which comes through a religious belief in God. Dr. Tead frankly faces a situation which is more and more concerning educational leaders. He writes with authority as the President of the Board of Higher Education of New York City and as Editor of the social and educational books of Harper Brothers.

Democracy in a Modern Age is a paper by Boyd H. Bode, now a lecturer at the University of Florida. He is Professor Emeritus of Education at The Ohio State University. One of America's leading philosophers in the field of Education, Dr. Bode is the author of *Democracy as a Way of Life*, published in the Kappa Delta Pi Lecture Series. Other volumes of his are "How We Learn," "Progressive Education at the Crossroads," "Modern Educational Theories," and "Fundamentals of Education." He is a member of Alpha chapter of Kappa Delta Pi and is also a member of its distinguished Laureate chapter.

Sebastian de Grazia, Assistant Professor of Social Sciences of The University of Chicago, writes on *The Principle of Authority in Its Relation to Freedom*. This year he is on leave of absence, engaged in research at the University of Florence, Italy. He is the author of "The Political Community," and a forthcoming book, "The Government of the Passions," has education for the citizen as its central concern.

If I Had Ten Lives by Alonzo G. Grace is the dramatic recital of the Norwegian teachers' fight to retain the principle of freedom in education. Dr. Grace has recently been appointed Professor of Educa-

tional Administration and Chairman of the Department of Education at the University of Chicago. He has been a lecturer on the university faculties of Minnesota, Yale, Western Reserve, Syracuse, Columbia and New York University and was, for a time, Director of Adult Education in Cleveland. He served as Commissioner of Education in Connecticut. From 1946 to 1948 he was director of study for the armed services educational and service program, and was later head of the educational and cultural relations program in the American zone of Germany under General Clay. He is the author of "State Aid and School Costs," and "Tomorrow's Citizen." He is an honorary member of Kappa Delta Pi.

Jesse Stuart, well-known Kentucky poet and novelist, presents the short story, *Teacher to Fit the Schedule*. He has spent much of his life as a teacher and school administrator and knows the problems of the schools. His recent book, "The Thread That Runs So True," has been read and quoted widely. His "Songs of a Bull Tongue Plow," "Men of the Mountains," "Taps for Private Tus-sie," and "Trees of Heaven" are among his better-known works. He has been in England on a Guggenheim fellowship and is widely known as a lecturer.

Fred Joyce Schonell, of the University of Birmingham (England) is author of *New Concepts in Education*, a composite of three broadcasts which he gave over the network of the British Broadcasting Company. Professor of Education and Head of the Department of Education at the University of Birmingham, his primary field of interest is in remedial teaching. He is President of the Midland Branch of the British Psychological Society. Among Dr. Schonell's publications are "Essential Arithmetic Tests," "Backwardness in the Basic Subjects," "Essential Intelligence Tests," and "The

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The Faith That Makes Men Whole

ORDWAY TEAD

WE ARE here to mark the next turning of the way for many who will help to shape the new generation in knowledge, love and faith. We are here also as aspiring individual souls. And we are here as citizens of the greatest, internationally most responsible nation in a world of suspicious, proud, impoverished and morally disunited countries.

As teachers, as individuals, as world citizens, we have lives to create—or as it used to be said, souls to save—our own and those of many whom we shall never see.

Somehow, across the years, it is our special assignment to affect the minds and hearts of young people so as to change for the better the way the world runs. For the very premise of educational effort is that we have something greatly valuable to be transmitted. Only in that faith do we conquer.

What, then, is to be said about that animating faith which should surcharge with confidence and continuing vigor our approach to teaching?

What about a faith to make men whole?

I shall try briefly to examine four questions:

1. Why especially do we need some faith?
2. What is the matter with the faith we have had?
3. What kind of faith is needed?
4. Can we hold such a faith in rational self-respect?

1. Why especially do we need some faith?

Someone has said that "faith is not belief in spite of evidence but life in scorn of consequences." It was Job who said "Though He slay me, yet will I trust in Him." And he thus for all time set the tone of the deepest faith in life that man can cherish.

Faced with ultimate questions of war and peace, survival or destruction, love or hate, community or anarchy, moral order or moral chaos, modern man is probably more profoundly disturbed about his place in the world than was any previous generation.

We need some faith and we yearn for it because we seek to be *saved*. We want to be saved from life without meaning, without direction, without creative power, without some authority and support for the supreme effort to build Godlike values into our world.

We need to be saved from a corroding fear that mankind is being driven to self extermination much as the swine in the Bible story rushed over the cliff into the sea and were destroyed. We are fearful that our mastery of nature is a hollow mockery and that we are not masters but slaves.

Thus we seek strength for devotion to the noblest visions of a compassionate humanity even though we as persons or as a nation might have to sacrifice our lives if that vision is to be realized. We feel in our bones that there is something to be formed and produced on earth which is greater than the individual yet of which he is an organic partner. And that feeling in our bones we seek to buttress by a more coherent grasp of reality—which we have a right to believe would be a faith to make men whole—or at least to make men *strive* toward wholeness at the level of something beyond only “personality development,” necessary though that is.

We need our faith, to follow the suggestion of Whitehead, for four crucial reasons. We are staggered at our aloneness in the world. Each person confronts suffering, tragedy, guilt, death—and has somehow to come to terms with them. Second, we are in search of something which may be referred to as “world community.” Third, we seek

justification as to the meaning of the human scene—assurance that all is not vanity. And, fourth, we seek to be assured that in the widening community to which our loyalty is summoned the individual life counts, has dignity and integrity, remains an end in itself.

In short, for this meager span of struggling years, set in an arena becoming more complex as we look into the microscope and the telescope, the individual asks nothing so much as to be led to the sources of certainty, of meaning and of value. In some tragic way our faith and vision have failed many of us in this hour of dire uncertainty.

2. What, then, is the matter with the faith we have had?

Have not the search for faith and the affirmations of faith always tried to shed light on meaning and value? Surely we are not without some awareness of the contributions of wise and noble men—saviors, saints, seers, martyrs and prophets—to a growing knowledge of what is righteous and beautiful and true. No discerning person of goodwill who will inform himself historically can deny the following heartening landmarks; first that of sublime insights into ineffable reality; second that of a lofty moral stature demanded of us as in the revolutionary Sermon on the Mount; and third that of sacrificial efforts already made by many to extend the areas of human co-operation and the influence of a law of love in human relations.

Yet there are two comments to offer upon this undeniably stirring record of human aspiration. The landmarks all too easily become institutionally frozen and

even nullified both in misapplications and also in our complete failure to translate vision into practice. Schiller no doubt meant something like this when he said, "I believe so much in religion that I cannot believe in any of the religions." Freeze the revelation into dogmatic form and the fruits so often yielded are those of hypocrisy and formalism. We witness smugness, literalness, self-righteousness, possessiveness as the vision of one seer is institutionalized for the acceptance of many.

But even worse, we again and again hear the loudly pronounced view that some particular institution alone supplies salvation; and there is no road to God or truth except through the straight and narrow path "*our*" group has defined. If you would have salvation, come unto us, and follow our royal road with all its accompanying overbeliefs, turning your back on the errors and heresies of your past and of all other doctrines.

Faith and religion, we at once begin to realize, are not all good. They may be good or bad, pure or alloyed, inclusive and universal or exclusive and parochialized. What, of course, *we* want to be concerned with is pure religion and undefiled, is high religion in which the ties that bind are binding *all* our hearts in *human* love, is mature religion in which all men of goodwill worship at a common shrine—the shrine of a progressively knowable God.

And the other comment upon conventionalized faith is that it always confronts the problem of coping with, incorporating and using the new revelations of each age. For if there is any

directly observed truth at all, it would seem to include recognition that the disclosure of more fragments of reality and truth to humankind is a continuing fact. Today many of us have to deny that at some past date there occurred some absolute and final revelation after which, so to say, the heavens closed forever. And man is in this view left to struggle with some interpretation of the ancient Word, as in Greece they struggled to find guidance from the utterances of the Delphic oracle.

Surely, any faith to make modern man whole has to take into account wider knowledge, some new extensions of understanding as in the world of science, technology, art and education these are still being borne in upon us. It is true that we in the West have focussed and no doubt overstressed revelations too restricted in kind. But in the historic and global view, the reasons for faith, the nature of faith, the quality of faith, are all matters as to which the evidence is still coming in. And faith needs and uses evidence not because it does not go beyond evidence but because knowledge renders faith more comprehensive and profound. And woe to that generation or that institution which in some irrational and rigid way is still intoning "the old time religion is good enough for me."

The consensus of the reaction of plain men today is that the old time faith is *not* good enough, and has in the last fifty years, both here and the world around, increasingly been found wanting. Religion as the expression of faith, has always to be fulfilled, to be purified

of its dross, to be born again into each age of need and doubt and hope.

There is, of course, a sense in which religion is the same yesterday, today and forever. But there is a deeper sense in which high religion is a convinced commitment of man to the perennially new disclosures vouchsafed to the human spirit.

Hence, we confront the third question:

3. What kind of faith is needed?

More is required of us today than to say that our need is for faith in God. For it is in the further and deeper search for God that the very nature of the problem lies. It is literally true, as the wisest utterances of today's seekers after truth acclaim, that a new search for God is zealously and reverently underway. And thus a faith of new vitality, relevance and depth is in process of becoming.

And what are some of its elements?

I turn again to Whitehead and remind you of his characterization of religious insight, as illuminating our question. He says:

"The religious insight is the grasp of this truth: That the order of the world, the values of the world in its whole and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery of evil, are all bound together—not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony, which is God."*

* *Religion in the Making*, Alfred North Whitehead, The Macmillan Co. 1926, p. 119.

Will you note to what he calls attention? The connotative words are order, value, beauty, zest, peace, mastery of evil, positive creativity.

But these are not words only. They are the reminders of those concerns about ultimates which are the current focus of those who are taking the measure of the world as it has been revealed to us in the searchings of the wisest minds in recent years. And I call to mind such names as Einstein, Planck, Millikan, Whitehead, Gandhi, Albert Schweitzer, General Smuts and others.

We are in the humility and honesty of many such earnest inquirers today enabled to glimpse a new Heaven and a new earth where "the former things are passed away."

Our faith in a principle of order is not naïve. Our faith in a law of love in human relations is not mere wishfulness or sentimentality. Our faith in the unlimited or universal human community is not fatuous. Our faith in the uses of human mastery of nature for divinely intended human ends is not quixotic.

The realities here are experienced and experienceable. They derive, in other words, from a naturalistic and humanly creative awareness of the forces in and around us. But these are forces which are clearly shot through with human obligation; we are mandated toward the effort to realize them as the price of human decency, fraternity and survival. There is an *absolutism* to the summons that as we discover how man in nature and nature in man work together, we are *required* to speed along the process

of improving and enriching this interdependence.

The fact increasingly dawns upon us that this absolute summons to be true is *of the essence of things* for man. Old separations of the holy and the secular, the moral and the non-moral, the spiritual and the material—these fall away; these do not reflect what we are discovering as true about man on earth.

The career of man is a holy cause in its entirety. Only as it is approached with reverence for life does this career rise to its full stature. Only as the search is pursued with wonder, humility and love can it be fruitful. Only as one catches the vision that it is in collaboration with creative influences that man's life finds meaning, does the dynamic and divine nature of the human career become revealed.

We find God; we find response; we find support and we find a progressively revealed authority for living the life into which we are inescapably plunged. There arises a new sense in which "the practice of the presence of God" is meaningful and is necessary. "Underneath are the Everlasting Arms," not to waft us to heaven on flowery beds of ease, but in the sense that we are required to be co-workers with the perennial processes of man-in-nature.

St. Augustine's famous utterance takes on new meaning: "Thou hast made us for Thyself and our hearts are restless until they find their rest in Thee." This is no cheaply bought insurance of safety and salvation. This is no quick acceptance of divine intent which easily supports us and wipes away all tears. This

faith—namely, that we are privileged progressively to discover how man is to function—is a tough doctrine, a demanding claim, a difficult *via dolorosa* for mankind. But it has this glory that the struggling human career becomes a divine career. Meaning, purpose, direction, hope,—these are restored to it. Fear is not removed but it is sublimated as we are able to listen to the harmonies and overtones which the hearing ear can hear.

I am not saying that by knowledge we come to God. But through our widening knowledge the simple heart and the sensitive soul find a *natural* faith re-enforced and guided. We are apprehended by that which we do apprehend, as was wisely said centuries ago.

And this leads to my final question:

4. Can we hold such a faith in rational self-respect?

When we repeat, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living" are we asking for a special dispensation from on high? No, not any more. As has been nobly said, "we do not ask for God's help, we ask only that He be there." We affirm a convincing discovery. It is that there is a kind of total *outlook* and a kind of developing total *practice of conduct*, which illuminate and hearten the human career. Moreover this heartening is not imputed merely because we wish it so. It comes about because men find in experience that "the Spirit beareth witness with our spirits."

That experience may not be general. It may not be nonchalantly come by.

It clearly requires to be induced even though we know "the wind bloweth where it listeth and we know not the day or the hour" when the wind of the spirit may blow refreshingly through any individual mind and heart.

The faith that makes men feel a sense of wholeness is not derived from a book of specific ethical rules; it is not drawn from texts on new discoveries in the natural and human sciences; it is not established in formulas of energy or spacetime. Faith is, as it always has been, the heeding of the still small voice. "Be still and know that I am God," remains the insight of spiritual wisdom.

But for all of this, and beyond the simple, humble searching of the individual heart, the natural revelations of man-in-nature cry out for our allegiance in ways that the great scientists and philosophers have realized and have summoned us to. If you are worried about the company you keep as you seek God, as you would practice the presence of God reverentially in your own life—know this! That you keep company with the elect of the ages and of today. The roster is long; on it are the finest minds, the wisest spirits, the most discerning and loving souls the world has known. There is no obscurantism here. There is no closing of the mind or surrender of reason.

There is rather, the moving of mind and reason into a larger universe where, amid mystery and surrounded by the unknown, the human heart still finds itself at home and vibrantly alive. The unutterable, the pervasive, the ineffable and

sublime in the world—are in and of *us* as they are in and of God. They are of our own groping nature with the utilization of every rational resource we can summon.

I am fully mindful, let me say in conclusion, that this is not a sermon but a commencement address. And I hope I have made it clear that in the setting of the kind of world and life process in which I believe we are sharers, the moral obligation to be intelligent is imperative. It is the kind of world in which clear thought, arduous study, rigorous adherence to standards of truth seeking, are of the nature of the moral mandate seven days a week and every hour of the day.

The way to the kind of mastery life requires, is a way which *education* has in great measure to show. The "know-how" of faith is knowledge about how to act—knowledge which education must help to yield. The practice of faith requires that our minds go "all out" upon all the problems which self and society face. There is, of course, no real faith without works which *trained intelligence* and love dictate. In short, we can no longer separate the task of education and the summons of high religion.

All this has naught to do with debates on the separation of church and state. It has to do rather with our realization that the kind of human society a democracy is dedicated to achieve, will be achieved only as the fruits of the mind in education and the fruits of the spirit in religious faith combine to help the human spirit to transcend itself.

The faith that will make us whole in purpose and striving is not merely respectable, not merely in harmony with the life of reason. Faith is the essential concomitant which underlies our salvation in the measure that our striving earns it. And that striving bears good fruit only *as the task of education is well done by teachers*—as they are able truly to cultivate the necessary reflective efforts of us all.

It is true for 1950 as it was true when

Paul wrote his Epistle to the Hebrews, that:

"Faith is the substance of things hoped for, the evidence of things not seen. . . ."

And the sublime nobility of his conclusion is still true—

"And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect."

IS THIS EDUCATION?

BERNARDINE FREEMAN

*I can solve a quadratic equation,
but I cannot keep my own bank balance straight.
I can read Goethe's Faust in the original,
but I cannot ask for a piece of bread in German.
I can name the kings of England since the War of the Roses,
but I do not know the qualifications of the candidates in the next election.
I know the economic theories of Malthus and Adam Smith,
but I cannot live within my income.
I can recognize the "leit-motif" of a Wagner opera,
but I cannot sing in tune.
I can explain the principles of hydraulics,
but I cannot fix a leak in the kitchen faucet.
I can read the plays of Molière in the original,
but I cannot order a meal in French.
I have studied the psychology of James and Titchener,
but I cannot control my own temper.
I can conjugate Latin verbs, but I cannot write legibly.
I can recite hundreds of lines of Shakespeare,
but I do not know the Declaration of Independence, Lincoln's Gettysburg address, or the Twenty-Third Psalm.*

In Time of Confusion

LILLIAN EVERTS

He sleeps beside his dream to keep it where
the world is young as bridesmaid, and as fair,
without the semblance of a single care
where birds caress the branch of every tree,
spilling their voices far and wide, to free
the marvel of their fluted symphony
inviting him to join them in the spree;
where grass is all about him and where flowers
replace his vague remembrance of the towers
that once upon a time were in this place:
a time to conceal or to erase
when little people hustled to and fro,
wondering why or where they had to go
in search of what not one of them was clear—
not even he who wiped away the tear.

He wakes to find the magic thin and worn
where hope is groping, lonely and forlorn
in wonder why it happened it was born
without a given place to lay its head,
without a single one to see it fed . . .

But it is morning; it is time to leave
without the time to ponder or to grieve
about the dream that pulls his will apart
to greet the day; that holds him by the heart
while there is need to brush the teeth and go
off in haste to what he does not know
confronts him on the way to a confusion
to lead him, puppet-like, to disillusion . . .

Despite the indication of dismay,
he challenges the need to lead the way
to carry on until the hours of night
offer him a dream of second-sight.

Democracy in a Modern Age*

BOYD HENRY BODE

I

ONE OF the ironies of the present times is that our growing determination to make the world safe for democracy has gone hand in hand with a corresponding uncertainty as to what we mean by democracy. A cynic could ask for no better opportunity to display his talents. To those of us who are not cynics the present situation calls for a searching of hearts and minds to see what is to be done about it. We have become confused; and it is obligatory to ask the reason for this confusion, as a first step towards straightening out our thinking and clarifying our sense of direction.

In dealing with a problem, it usually pays to find out how it originated. If we can trust current references to the purposes of the Founding Fathers, the initial idea of democracy was engagingly simple. It was practically identical with restriction on the functions of government. If we accept this interpretation, we can understand why, as a people, we still tend to be distrustful of government. We can also understand why special interests tend to meet any proposed extension of governmental regulation with indignant repudiation, on the

ground that it constitutes regimentation and tyranny. From this point of view democracy and "free enterprise" seem to mean pretty much the same thing.

It may be conceded without hesitation that the Founding Fathers placed considerable emphasis on restriction. In the light both of existing circumstances and of the quarrel with England in which they had become involved, this was understandable enough. Moreover, the idea of restriction had a special appeal to the frontier type of mind, which it continued to have for a long time afterwards. What those earlier Americans especially craved was equality of opportunity to exploit the resources of the New World, and so they gravitated naturally towards the view that government should be confined as much as possible to police duties. In the words of Thomas Jefferson, that government is best which governs least.

As a matter of simple justice to the Founding Fathers, however, it is necessary to insist that they were thinking in broader and more positive terms. As evidence we need but point to the Preamble of the Constitution. What they sought was not primarily less government but a government which was different in origin and in purpose. Instead of government by remote control, they demanded government "with the consent of the governed," which would automatically be a different kind of government. The reason for this demand was

* This paper was originally prepared for inclusion in a volume of essays to be published in honor of Dr. E. V. Sayers, on the occasion of his retirement from the University of Hawaii a few years ago. Unfortunately this project had to be abandoned owing to unforeseen difficulties, and so this paper is now offered separately.

twofold: (a) to provide a hearing for all the interests concerned in any proposed legislation, and (b) to secure legislation which would seek to harmonize or reconcile conflicting interests as far as possible in a common program. Implied in all this was the big idea that an ideal community is a community which makes the continuous extension of common interests and purposes its guiding principle and its test of progress. In such a community freedom and equality become identified with participation in maintaining and promoting a type of common life in which unity of purpose and diversity of interests and capacities go hand in hand. *E Pluribus Unum*.

This meaning of what we have since learned to call democracy was indeed implied but was not explicitly formulated by the Founding Fathers. If they had clearly seen this meaning they might have hesitated to go on with the job, because it was a meaning that opened up the way to a basically different interpretation of the origin and nature of moral and spiritual values, i.e., to a different philosophy of life. With respect to this interpretation, we are now struggling with divergent points of view, and this divergence is what lies behind the present prevailing confusion as to the meaning of democracy.

With respect to these values, the Founding Fathers spoke in the language of their own times. These values, so they held, are supernatural in their source and authority. The right to liberty and equality is divine in its origin; all men are *created* equal, and all are endowed by the Creator with inalienable rights, such

as the right to life, liberty, and the pursuit of happiness. This being the case, they concluded that all men, even atheists and sceptics, are entitled to live their own lives and to follow the truth as they see it. Freedom of conscience, freedom of religion, freedom of speech, are God-given rights. Questions of religious belief must be settled by each individual for himself; they must not be decided by the state, and they must not be taken into account in dealing with matters pertaining to the common good.

What the Founding Fathers were really saying was that a democracy can afford to tolerate a wide diversity of beliefs because there is a wide area of common concerns in which this diversity does not matter. In providing for public health, for example, or postal service, or roads and playgrounds, or in remedying slum conditions, we can ignore this diversity as irrelevant. What is needed or desired is to get all the people interested in the improvement of their common life. In academic language, the task is to widen the area of common interests and common purposes. To justify undertakings of this kind it is not necessary to invoke external sanctions or commands; these common interests and purposes can stand on their own feet. With respect to them, atheists and sceptics have the same obligations as everybody else, and they may prove to be just as good citizens as the rest of the population. Freedom of conscience is a feasible policy because it does not get in the way of the task of building a common life.

All this adds up to the conclusion

that within this area of common affairs we operate with moral standards which do not require a supernatural basis and sanction. These affairs generate their own standards. The situation is akin to a partnership, say in the butter-and-egg business. The partners have different duties and functions, but as partners they have equality of status, and the prosperity of each is determined by the success of the common undertaking. Analogies are dangerous, but democracy seems to offer a certain parallel. Each member of the community has his own place and function in the larger life of the group, and progress is measured by the degree to which this place and function becomes increasingly significant, both for the individual and for the community as a whole. The road to progress, in a word, is through increased participation. All social regulations, such as property rights, marriage laws, labor relations, and what not, must be judged by this test. But this is just another way of saying that democracy has its own distinctive kind of morality. It is not derived from any extraneous source, but grows out of the soil of every-day experience, the Declaration of Independence to the contrary notwithstanding. Democracy within its own area is as empirical as agriculture or medicine. It has no rules of conduct that are good for all time.

II

In the past this general point of view has been widely accepted in practice, though not in theory. We have lived together and worked together in this country, without bothering much to philoso-

phize about it. Now, however, the time has come when we need to take stock of ourselves. The reason is that with the growth in the complexity of our modern civilization, we are having increasing trouble with our standards. It is easy to say that democracy means a common life which exists apart from religious beliefs, but the facts do not fit into this convenient distinction. What are we to do, for example, when people object, on religious grounds, to military service, to flag saluting, to paying taxes, or to sending their children to the public schools? Or conversely, if they insist, for the same reason, on the practice of polygamy, or nudism, or public exhibitions of snake-biting as a test of religious faith?

The same difficulty crops out in the field of education. Our schools are supposed to maintain official neutrality with respect to religious beliefs, but this is becoming increasingly difficult at the present time, however it may have been in the past. Religious beliefs become involved in such topics as evolution, the historical account of the Reformation, and the nature of the mind or soul—to mention only a few. Neutrality and effective teaching have become incompatible, and we might as well recognize the fact.

What we are up against at the present time is a conflict of standards. Our confusion springs from the fact that we have failed to recognize the nature of this conflict. We got along pretty well in the past because the area of common concerns was relatively small, and so it did not seem necessary to reflect on the difference between the moral standards within this area and those outside of it.

The average American led a double life, without being clearly aware that he was doing so. But this can not go on indefinitely. We need to know which standard to invoke in cases of conflict. One or the other of these standards must have final authority when it comes to a showdown. It must be made entirely clear that democracy has its own distinctive standard, which has nothing to do with creeds or dogmas, but is guided solely by the requirements of associated living. Democracy places exclusive reliance on empirical methods for determining standards; which is just another way of saying that democracy is a name, not for a set of political arrangements, but for a whole way of life. If we are to remain—or to become—a democratic people, we must go all the way. The only alternative is to return to a past which we thought we had left behind.

This conclusion gives added meaning

to the familiar saying that we are living in an age of revolution. The present is probably the most momentous period in all history, because it confronts us with the whole question of basic outlook on life. Which standard or standards are to have final authority? In this situation our schools obviously have a special opportunity and a special obligation. It is not their prerogative to decide which standard or set of standards is to claim our allegiance, but it is unquestionably their obligation to make the younger generation intelligent as to the nature of the choice that has to be made. In order to fulfil this obligation properly, there must be extensive reorganization of subject matter and procedures all along the line. In education as in the other areas of life we are on the threshold of a new day, which, as we fervently hope, will introduce a long-hoped-for era of peace on earth and goodwill among men.

If the United States is to be a democracy, its citizens must be free. If citizens are to be free, they must be their own judges. If they are to judge well, they must be wise. Citizens may be born free; they are not born wise. Therefore, the business of liberal education in a democracy is to make free men wise. Democracy declares that "the people shall judge." Liberal education must help people to judge well.—F. CHAMPION WARD, in "The People Shall Judge"

The Principle of Authority in Its Relation to Freedom

SEBASTIAN DE GRAZIA

FREEDOM, as a word, cannot stand alone. A political philosophy, if it is to use the word, will have to amplify it carefully. It is surprising that so many persons—and I speak of scholars, of political philosophers—have assumed that freedom must mean something specific in itself, as though there were no such things as words that required amplification. The confusion wrought by a careless use of the term can be shown by example.

First of all there is the rhetorical use of the word. You have but to invoke fair freedom in any tongue and you get a warm response. The power of the word is universal, and based, I believe, on the presence in man of an appetite, an appetite for activity, one that varies greatly with age and circumstance, yet one that *demand*s a certain minimum of physical exertion. The word used thus in a poetic or rhetorical fashion cuts a connotative path through ideas like caging or close confinement or bound slavery. The thought of these conditions immediately arouses in the hearer a feeling of repulsion, of the need to avoid such things, of the need to retain liberty. This quality recommends freedom to the slogans or rallying cries of almost any political movement.

But the word in this sense, as the satisfaction of a necessary minimum of physical activity, can have only a limited

political usage. It was not the danger of being bound hand and foot that led Patrick Henry to utter his famous words. Nor does any political ideology that I know offer the prison house to its adherents as a reward for their loyalty. The appetite for exercise too easily can be sated by emptying water from one bucket to another or by running briskly around the prison yard. Yet, as I say, it is in this sense that the word, freedom, has an appeal and a meaning that is universal.

The word is used often in another way—as freedom of choice or freedom of opportunity. But the question to be asked here is, which choices? what opportunities? Some political scientists give a quantitative answer. The more choices, the more opportunities—the more freedom. They even classify political systems according to their quantities of freedom. Liberalism is that system that provides the maximum while totalitarianism is that system that provides the minimum of freedom.¹ This school of thought probably has been too much influenced by analogies of freedom of physical movement, and seems to have the idea that liberalism leaves man unbound while totalitarianism ties one hand and one foot behind his back. It forgets that

¹ See, for example, Hans Kelsen, *The Political Theory of Bolshevism* (Berkeley: University of California, 1949).

if one does not designate the kind of choices or the kind of opportunities for which one is free, the things that can be chosen or the opportunities that can be devised are limited only by the natural environment and man's ingenuity. There is freedom to think about political elections and there is freedom to think about art just because one does not have to think about elections. There is freedom to wiggle the toes, there is freedom to divorce, there is freedom to rob everyone. You mention one, your opponent will think of another. It is like the old mathematical riddle of trying to conceive of the highest possible number, yet knowing that you can add always another integer. I am quite sure that a Spartan could have compiled as long a list of freedoms as an Athenian. Indeed, not long ago the ancient Greeks and the Eskimos were compared in just this respect, and were found to come out equal.² Even if they had or could have come out unequal, there still would be the question of weighing each freedom they possessed.

So this futile quantitative approach to freedom merely hides the important aspect of the problem, which is, that to estimate greatest freedom you must assume a parallel hierarchy of values pertaining to freedom (for example, for us and for the Russians) or you must assume a universal hierarchy of values. Otherwise, everytime you say, "Freedom for X is good," your diabolical

opponent can say, "No, freedom from X is good." And herein lies the weakness of the so-called libertarian doctrines of persons like Spencer and Mill.³

Perhaps because of difficulties such as these or perhaps because of a reluctance to give up its rhetorical power, some persons use the word and yet either say it is undefinable or refuse to define it.⁴ They say that we know what we mean when we use the word, and that is enough. One can observe, however, that somehow, whatever it is they mean by freedom, they seem to have it while others have to be forced into it.

This position roughly can be translated thus: We like what we've got and everybody should have it. Which makes the old quip relevant: Comes Der Tag, the poor shall have strawberries in winter, even if it gives them a rash. Another and perhaps more defensible variant of this position on freedom is less jingoistic and runs like this: We like what we've got and we're willing to fight for it. In both these cases, it should be clear that a universal standard of justice is being claimed without the ground for it being put forth.

There is no denying that the word freedom has real utility for those who use it but will not define it. It gives them a sense of absolute morality. But in truth they do not know and cannot say what the morality is. Therefore the political philosopher will have to raise

² See Vilhjalmur Stefansson, "Was Liberty Invented?" in R. N. Anshen, ed., *Freedom and Its Meaning* (New York: Harcourt, Brace and Co., 1940).

³ William Ernest Hocking in *What Man Can Make of Man* (New York: Harper and Brothers Publishers, 1942) pointed out the ultimate necessity in J. S. Mill's system for somebody to decide what is harmful or what is useful.

⁴ See Robert M. MacIver, "The Meaning of Liberty and Its Perversions," in Anshen, *op. cit.*

the objection, Do we truly know the meaning of the word freedom, or is it an *obscure per obscurus*?

A look now at the usage of freedom in Rousseau's famous opening phrase may be enlightening. "Man is born free, and everywhere he is in chains." In this declaration Rousseau was not thinking of one's legal condition at birth for obviously one could be a slave or the son of slaves then as at any other time. Rather he felt that by looking at man when born he could be seen free of the deforming influences of society.

I should like to take this idea of Rousseau and carry it farther, to propose, in fact, using man-as-he-is-born as the modern version of man-in-the-state-of-nature.

New-born man is an organism with potentialities. That is all that can be said for him in isolation. He has a divine spark but, unless fanned, that spark flies back to its Maker. He has needs or appetites but does not know what to do with them nor even what they are. It is part of the uniqueness of this organism that at his start, he knows so poorly what to do for himself. His activity is diffuse, random, uncoordinated. If this is what it means to be free—to know not what one wants nor how to get it—Rousseau was concerned not with freedom but something else.

Man is born neither free nor forced. Only after he is touched by human hands, does he get the chance of earthly freedom.

Simple though this point may be, it has not been seen correctly by the state of nature theorists. In the first place they assume that man-in-the-state-of-nature

has motives which for one school (Rousseau or Locke or the anarchists, for example) may be mostly good motives and for another school (Hobbes, for instance) may be mostly bad. In the second place, these theorists, depending on whether they belong to the good or bad school of pure motives, generally hold that the influences put on man when not in the state of nature are respectively bad or good. One might say that both schools are alike in that they affirm an inverse relationship between original state and civilized state.

Taking man out of an imaginary original state and viewing him as he is born, we see neither of these possibilities.⁵ The state of nature theorists had given natural man credit for qualities he does not have—pity, compassion, egoism, brotherliness, or a drive for power. The motives of new man are blameless, surely enough, but they are also praiseless. Man-as-he-is-born, man uninfluenced by other men, can be considered free no more than can a ship becalmed. Being uninfluenced is not being free. New-born man is freedomless.

Gradually he is brought out of this condition by the three most important

⁵ One of the more serious weaknesses of the eighteenth-century Philosophers, the laissez-faire, the classical democratic, and the anarchist schools is their belief, expressed or not, in an inborn morality which they often called "reason." No modern psychology that I know of claims that moral ideals are inborn. The nearest thing to even a suggestion of this sort is C. G. Jung's somewhat unclear conception of the collective unconscious. But this idea is far from offering support to the moral individualists. That there is a faculty of conscience, however, few would deny. See, for example, H. B. Action, "Autonomous Ethics: Man without Conscience?" *The Hibbert Journal* XLVIII (1949), 33-40.

communities of family, state and religion. From them he learns what is right and what is wrong, he learns morality. He learns that he is expected to do right, he learns responsibility. The state of nature theorists, according to whether they held man's natural state to be good or bad, claimed that the influences of this unnatural state were restrictive or facilitative. But a psychological and anthropological examination of the influences that the community brings to bear on new-born man shows that they are not one or the other. They are restrictive and facilitative, both.

This fact has been greatly neglected in modern times. The general impression in the social sciences seems to be that the acceptance of moral standards is restrictive of freedom. This I believe to be a gross misunderstanding of the nature of morality. The community takes this bundle of life with its appetites and its faculties and tries to make it grow into an ideal form. Some of its activity the community blocks, some it ignores, some it encourages. Morality involves not only curbs and restraints but purposes and loves and ideals, not only restriction but also direction. (Partly in order to emphasize this neglected side of morality, I have in *The Political Community*, 1948, called moral standards "directives.") A moment's thought will convince you that a moral command has not only a side that says "don't" but also a side that says "do." The avoidance of bad behavior means the doing of good. Not to be dishonest is to be honest, not to be cowardly is to be brave and courageous. Morality is Janus-faced, and if it is

conscience that says "no," it is also conscience, as Nietzsche tells us, that can "say yes to one's self."

When brought together, these moral standards, these goals, and laws, and crimes, sins, and loves and hates, constitute an interrelated system containing various elements, cosmological, eschatological, ideological. To say that they constitute a system, is not to say that in the minds of most men they have a systematic shape. These standards or beliefs are some ordered, some unordered, some irreducible. They have a system, however, in that all together they tell the person how to take his terrestrial journey. In the simplest terms, they say to the man who is to become a political animal: *these* people are our kind, our brothers, therefore love them; *these* figures are the great ones in this world who enable us to get what we need and desire, our common good, therefore love them and obey their laws; *this* is the way to show your love for them, this is the way they want you to conduct yourself.

Freedom begins to be possible. From youth, declares Iphigenia,

Von Jugend auf hab' ich gelernt gehorchen,
Erst meinen Eltern und dann einer Gottheit
Und folgsam fühlt ich immer meine Seele
Am schönsten frei.

As the political and religious system of beliefs of the community is unfolded to him, the new man begins to have purposes, things to do, ends to attain. These beliefs or morals become what we know as conscience.

Therefore, I suggest that the primary freedom of man should be limited by definition to the state of acting according

to the commands of conscience.⁶ And since the commands of conscience are the belief-system of his community taken into himself, no freedom is possible without his having acquired first a system of beliefs.

Yet, how is this belief-system "taken into himself," how do these communal moral ideas become part of the self so that the self reciprocally becomes part of the community? At this stage of the inquiry the state of nature theorist gives way to the social compact theorist. In the Leviathan Hobbes wrote this interesting passage: "The desires and passions of man are in themselves no sin. No more are the actions that proceed from those passions, till they know a law that forbids them; which till laws be made they cannot know, nor can any law be made till they have agreed upon the person that shall make it." Quite clearly, this is exactly the point we have been discussing, except that we have emphasized that not only sin but virtue and freedom, too, are impossible without law. Asking ourselves now when does man-as-he-is-

⁶ A scrutiny of the definitions of freedom given by many political writers will reveal that this suggestion is not radical. For T. H. Green, to be free is to be one's moral self (*Lectures on the Principles of Moral Obligation* (New York: Longmans, Green and Co., 1895)). For Alexander Meiklejohn, to be free is to be one's worthiest self (*What Does America Mean?* (New York: W. W. Norton and Co., 1935)). For Jacques Maritain, to be free is to be always choosing the good (*Freedom in the Modern World* (New York: C. Scribner's Sons, 1936)). For John MacMurray, to be free is to be one's real or true nature (*Freedom in the Modern World* (New York: D. Appleton-Century Co., 1936)). Even J. S. Mill in his *On Social Freedom Tract* (New York: Columbia University Press, 1941) spoke of the free man as one who acts on the impulse of the highest motive.

born meet with the first application of law, we realize that it has happened already, in the community of the family, with the first teaching of morality. At this time, as Thomas would say, he makes his first decision concerning his last end. Let us examine this original instance more closely. It may be regarded, if we choose to use an older terminology, as the beginning of a continuously reaffirmed covenant. Who are the parties to it? What is their status? Who is the person that makes the law? What is the penalty for not agreeing to the law?

The parties to it are parent and child. Are they equals? Not at all. They are superordinate and subordinate, one the protector and provider, the other the protected and provided for. Not the child but the parent gives the law. He is the director, or to follow the etymology of the name "father," he is the spiritual infuser. And the penalty for disobedience?—ultimately, separation from the community, which is the psychological meaning of death. Repudiation by the community signalizes the visitation of very pain and terror, complete loss of the blessings of peace.

The salient characteristics of the persons who give the law or, as earlier described, who bequeath the morality of the community should be distinguished. They know right from wrong, their strength is great, they are concerned only with the common good. These qualities I should call the qualities of authority. This definition does not depart from common usage. Webster defines authority as power based on esteem. In the case

at hand, we find that these persons have power based on moral knowledge and physical force, and they are esteemed for it and for their love for the common welfare. Please note that it is not power alone that makes authority but power *plus* an exclusive devotion to the commonweal.

Thus we see that man is taken out of a state of nature by a set of understandings or by a covenant with an already existing authority. Accepting this authority gains him admittance to life according to the given system of beliefs, in other words, life within a community, first within the family, later within the Great Community. This covenant becomes a model for succeeding ones.

In a well-knit community a series of formal covenants occur that guide man from the state of nature into the state of community, gradually exacting more responsibility and granting more privilege. Anthropologists call these political and religious ceremonies the rites of passage. They mark formal stages in the acquisition of the community's system of beliefs. Once the person becomes a full citizen, however, political ceremony and observance of tradition does not cease but participation now signifies a formal renewal or reaffirmation of the belief-system. In these formal or ceremonial celebrations, the presence of authority or its representative is unmistakable. The pact may be renewed or affirmed on other, less formal occasions, however, when the action toward authority is solely psychological in character. An explicit oath or pledge of allegiance to tangible or present persons is not

necessary. Whenever in the acts of a man an alternative appears and yet he chooses the course of conscience or authority, his act becomes an encounter with authority and an affirmation of his unity with the community. Obversely, the criminal and the traitor are breakers of the covenant, and set themselves outside the pale.

Linking conscience to authority, as I have done, may be somewhat perplexing. In light of the uniquely individual way the word conscience has been employed in modern times, this confusion is understandable. Let me explain that the role played by authoritative figures in the formation of conscience is determinative. This fact was well known to those who made the greatest study of political education, the ancient Greeks. Modern psychology has rediscovered it by a process of uncovering in our minds layer after layer of persons—parents, teachers, priests, counsellors and leaders—whose morality, whose strength, whose knowledge we needed and admired and sought to unite in ourselves. Were it possible, which it is not, for psychologists to uncover the last layer and the last person, there would be nothing left of the man they set out to analyze but the empty vessel. In destroying our heroes we destroy ourselves.

Freedom, as we have seen, means something only in connection with a desideratum. Some of our desiderata are ordered as means to further ends, others are irreducible. Whenever traced their ramifications lead back to authority, to the teachings of conscience, to the goals of community. One can make a distinc-

tion between the directives of early authority and later authority, and say that conscience incorporates the teachings of early authority. One can say that later authority cannot conflict with the irreducibles of conscience. One can say also that in order to adjust to changing situations there must be a sphere of moral action that can be modified by later authority. But one cannot say that conscience exists in man-in-a-state-of-nature nor that it develops in any way except through authority. When Socrates heard a voice murmur in his ear, "Listen, Socrates, to us who have brought you up," when he listened and obeyed, he affirmed the political covenant for the last time.

Since authority, then, is responsible for the setting up of values, it follows that authority is a necessary condition of freedom, for freedom apart from values or goals or morals is meaningless.⁷

Authority, used correctly in this sense, does not refer to the presence of a central power strong enough to maintain order, thereby allowing some person or even a majority to pursue its ends. It does not have a Hobbesian meaning whereby without order there is the war of all against all, and therefore no freedom. It is more basic than an external form of order. The principle of authority would hold that though there were perfect peace in the world men would not know how to act in it. It would hold that, there is no freedom unless there is an internal order to the mind. Order in the

state without does not directly provide order in the state within (with the possible exception of the child whose inner state is more approachable). Indeed, if a country that is believed to be unjust, namely, not exclusively devoted to the common welfare, succeeds in providing order, it may produce such despair in the minds of the people, that their political community dies. This has happened often when order was given to a state by its conquerors. A world of power without justice is an orphan's home. In the conventional sense, order exists but it may not be the order of the authority that the community accepts. While it is the task of authority to provide order, in the sense of imparting a purposive or teleological structure to the world, an order in the more limited sense, a sort of police order, can be provided by persons who are not authorities. Authority and order, then, are not the same.

Now since authority is the deference in which certain personages of great strength and moral knowledge are held, it is incapable, per definitionem, of posing obstacles to the pursuit of the good. If it does, it loses part of its essence, namely, its attribute of moral knowledge. This is true both logically—a moral arbiter cannot choose immorality—and psychologically—a ruler found to be immoral, loses his rulership. Therefore, while it is possible for freedom and power to be opposed, no conflict can occur between freedom and authority. Authority is not only a necessary but a sufficient condition of freedom.

One can object here, "Well, since

⁷ One writer who explicitly states the relation of freedom and authority is John Winthrop, *The History of New England from 1630 to 1649* (Boston: Little, Brown, and Co., 1853), II, 281.

everyone has belief-systems that have been transmitted by authority, then *everyone* has freedom." In a way, this can be true. It is possible, since different political and religious authorities exist in different communities, to have different goals and therefore different freedoms. As a matter of fact do not all states claim that they provide the *real* freedom? Certainly Russian literature shows that the passion for freedom has been as constant in Russia as in England. How do we account for the young Bolshevik visitor who said to a French acquaintance, "I can't stand your Paris. Nobody is free here. I want to get back to Moscow."⁸ These things are explainable only if we remember that to be free is to proceed in the path set by conscience or authority.

Still it is possible, and this is the important thing, to say that a state has *no* freedom, and to say it even though the state has beliefs and goals. Men will be unfree, their freedom impossible, if their systems of belief conflict.⁹

Whatever may be the cause, a community that permits a conflict in belief-systems to develop defeats itself and loses its freedom.¹⁰ Saying that a political

community has conflicting belief-systems is saying that in it the right goals are undeterminable. To appreciate the full significance of this you must remember that when we talk of belief-systems we talk of matters of conscience. What occurs in conflict is the vivisection of the conscience. The psychological consequences are not pleasant to contemplate. From the events of the last quarter-century alone, we can assemble evidence of the magnitude of the horror.

Obviously, if freedom demands movement toward ideals, there can be no freedom when ideals are undeterminable. Caught between conflicting courses of action, the community, like Buridian's ass, is stopped dead.

Appearances, however, may be deceptive. The community may seem to be a hive of activity. Some persons will be gingerly taking one or another of the conflicting courses, but their action is half-hearted. A divided will cripples action. Others will be stirring at great rate, but their action is a desperate seeking for the resolution of their moral indecision. Their business is really a moral stewing. They have only one freedom, if that it can be called, the freedom morally to stew.

To put it tamely, this inner tumult is uncomfortable. It opens up arms to any ideology that promises to deliver men

⁸ This incident was reported by John MacMurray in *A Crisis of Culture* (London: National Peace Council, n. d.).

⁹ I do not say that this is the only way it is possible to decide that a state has no freedom. There is the most important revealed or absolute way but it is not contradictory. If one takes this stand, the freedom of others becomes felt freedom while the freedom of one's own state is revealed freedom.

¹⁰ Compare this conception of freedom with that applied to physical objects. "A free object is one subject to a single or a harmonious group of influences rather than to seriously opposing

ones. It acts without conflict and in the particular direction in which it is impelled. A free-falling body, a free-wheeling automobile, a free-floating balloon are precisely such cases and are accurately called 'free.'" Ralph Gerard in "Organism, Society and Science," *The Scientific Monthly* L (1940), 340-350, 403-412, 530-535. It is interesting to note that even this physical usage of the term freedom implies teleology.

from the conflict of beliefs. *Anything* to end guilt-laden action. *Anything* to end unfree inaction. *Anything* to be free again.

There are those whose reaction to all I have said goes something like this: "We agree. Conflicting belief-systems have very bad effects, even dangerous. But without different belief-systems we would lose the diversity we desire so much. Therefore our real problem is to decide which we value more—diversity or unity." This argument forgets that diversity can be unfree, that what appears to be diversity may not be the reward of a good political system but the worried wrenching of hands of morally bewildered people. Furthermore, the dilemma—diversity or unity—is an unnecessary one. Moral unity should not be confused with Indian-file uniformity. Morality, like the law which is part of it, is not prescriptive of particulars. The kind of diversity we prize is related to freedom and can only be achieved through moral unity. Freedom can never be attained in confusion. But with sureness in their system of beliefs, namely, with sureness about who are their kind, who should be their leaders, what is the path of virtue and their common good, men can sail out adventurously. Timidity, uniformity, eccentricity are qualities of uncertainty and fear.

The freedom in the best state can be likened to the freedom in that rare and excellent thing, the improvising orchestra. Because there is unity on the harmonic foundations, the uncharted melodies of each musician can rise to the skies. Every man's song blends har-

moniously into a symphonic whole. Yet without each man's sureness of harmonic knowledge, there has to be a prescription of and slavish adherence to individual notes. Even the bowing of the strings will be marked and done uniformly. And this is necessary, for when those who have no real knowledge of their foundations come together, the result is not harmony but cacophony, not diversity but disorder.

It must be apparent that what has been said affects some of the traditional conceptions of democracy. Yet, in the few remarks that follow, I am disposed to proceed cautiously and to stress the difficulties of communicating in a paper broad in compass but short in length.

It would appear that the use of the word freedom as the summation and symbol of democratic ideology should come in for scrutiny. Is freedom anything more than *the* word for the makers of phrases? In the sloganeering way it is being used now it postpones the expression of true aims and thus acts as a concealer of beliefs. Freedom is an open-ended word. Everybody wants freedom, but what do they want it for? That is the question. What is at the other end of *any* freedom? At the other end is the ideal, the belief, the great love, the course. When we express these beliefs instead of reiterating "freedom," we can hope to develop a moral unity. After a period of disengagement from morals such as the last several centuries have been through, the fact that belief-systems hold the community together, actually constitute the community, has been brushed aside. If we are to keep the word freedom at all, it must grow to

signify not disengagement but engagement, an engagement of morality. In the only meaning that makes sense, freedom requires devotion to ideals.

If an examination of freedom shows that it is but the intermediate step to the vital sphere of beliefs and morality, then this sphere should be our real concern. Recognition of the fideistic nature of belief-systems reminds us not only of the supernatural or metaphysical or a priori character of politics but also of the complementary relationship of politics and religion in the great community. For the citizen the belief-system of the political community holds the highest standard and fulfils divine intention.

The study of belief-systems presents problems that we have been unaccustomed to meeting, problems of the elimination of conflict in belief-systems, of their maintenance and orderly change and revitalization. It brings us also to reconsider some things we believe we have discarded, like ceremony and tradition. The particular circumstances of American democracy have lent it a vocabulary of violent iconoclasm. In consequence we have not yet seen that ceremony and tradition are ways of reaffirming the political covenant.

Whatever other justification there may be for it, contrasting man-as-he-is-born with man-in-community does show that the division of individual and community is fictitious. It is odd that many democratic philosophers have assumed that the individual has great goals or ends that bear no relation to the community, that he has a special something to pursue or to become or to realize, and that the community has had little or

nothing to do with this something.¹¹ Thus Barker, to select one of many, asserts that democracy is based on "the free and full development of human personality." Apparently the word free here is used rhetorically, but what of "development"? The potentialities for development in man-as-he-is-born are numberless. In what direction, in what image, is he to develop? If you leave him alone, he will die. You cannot rely on age to bring him reason and freedom, as Locke suggested. The age he will reach will not be ripe enough. And what of the "human personality"? Without the community, it is an unreal figment, as no one knew better than Bradley.

The trouble with such phrases is that they are truncated. Like many of our freedom phrases, they hail from a time when there was a divine image to guide man's growth. Dissolve the image, the development falls flat. And so do the phrases.

By observing man grow into the citizen we learn that authority is a creative, a cultivating force. In authority we find the transmission, guarantee, and symbol of the common belief-system that is the community. In authority we find the key to the riddle with which Rousseau opened the *Social Contract*. "By what inconceivable art has a means been found of making men free by making them subject?" This should lead us to study authority in spite of the opprobrium heaped upon it in the confusion with power.

The problem of democracy has been

¹¹ Of course, not only democrats but others like Hegel and Gentile falsely have posed state versus individual interests.

to keep its authority, to keep its head up in the political realm. For over a century an economic ideology has tried to supplant the political covenant. As if this were not enough, in recent decades a related pluralist ideology has questioned the necessity of recognizing any authority for the common welfare. Both these ideologies should be viewed with suspicion. The effects of their rivalry are evident in the present conflict of beliefs, which could not occur, were not the place of authority confused.

Political philosophers in other ages were more fortunate. They could discuss the question, who should rule? without

apology. *We* have yet to learn that to have a ruler is necessary and good. The present inquiry went into certain matters that generally are considered closed, and it came up with the conclusions that an individual apart from the instruction of the community is impossible, that freedom without a faith or a system of beliefs is a contradiction in terms, that a faith without authority is inconceivable, that authority is the sufficient condition of freedom.

Without authority, no faith; without faith, no community; without community, no freedom—that is the way the foregoing ideas depend on each other.

THESE HABITS IRK YOUR BOSS

RUTH MILLETT

A man who employs a number of office workers wonders how girls expect to get ahead in the business world if they do these things:

Claim skills they don't have when applying for a job.

Never do anything they aren't told specifically to do.

Wait to be reminded to do jobs that should become routine after the first few days.

Answer a business telephone in a breezy or chatty manner.

Forget to give messages they have taken over the telephone.

Skip out for coffee or cokes three or four times a day.

Do their social telephoning during office hours.

Spend a lot of time gossiping with other girls in the office.

Dress for work as though they were dressing for a party.

Expect the boss to listen to a lot of personal chatter about themselves, their husbands or their dates, their health, etc.

Act too familiar with customers and other office callers.

Talk in a loud voice.

Use office time to catch up on their own correspondence and other personal business.

Ask for time off whenever they want it, or, just as bad, pretend illness when they want time off.

Make a habit of getting to work late.

Give their employer the idea that they feel they are doing him a favor to work for him.

Lines

HARRY TRUMBULL SUTTON

*All things are as a dream to me:
Tint gathering patterns are—a dream;
How real they are, too real to seem!
Yet not too real to be a dream.*

*How can the sea be very sea
When, lo, it floats in yonder cloud,
Whose yielding slopes the winds have plowed,
And see, it is another cloud!*

*I am ten thousand miles away,
But stars do not misplace their flame;
I am forbid to touch or tame,
Yet I consume their private flame.*

*The sun is peering up the slope,
To measure out a daylight span,
All move as if to serve some plan,
But none make long or short the span.*

*Forever so, an endless dream?
Yes, be it so with rose and tree,
With morning peeping, cloud and sea,
Growing field, and blooming tree!*

*Pass not, dream world, pass not away,
To immortality lay claim;
Forbid be years my eyes to maim;
Trees be but wood, nor wonder claim.*

If I Had Ten Lives

ALONZO G. GRACE

THE NORWEGIAN teachers' fight to retain the principle of freedom to teach and to learn, and to prevent the imposition of the Hitler "New Order" by the arrogant Nazi occupier and his Quisling representatives is one of the most dramatic demonstrations of individual and collective courage, of devotion to a system of values, and of faith in the democratic ideal that occurred in any country during World War II. It will not be my purpose, however, to parade before you an inventory of the unbelievable cruelties which were suffered by five hundred teachers in defense of liberty and a democratic educational system, for these teachers were merely the symbol for the ideals of an entire profession; neither would any useful purpose be served by dwelling at length on the Paleolithic brutality of an occupier intent upon the establishment of a "New Order" at any price. Humanity, law and order, social justice are not in the vocabulary of totalitarianism. The systematic manner in which the teachers of Norway were able to bring about the defeat of the Nazi effort to conquer the educational system is a matter of importance to every educator.

The Norwegian people never have been willing to endure arbitrary and unrestrained power from above. The feeling for law and order, the rights and responsibilities of the individual, the place of the state in the lives of men and the inviolability of the home are deeply rooted in the minds of Nor-

wegians. The Constitution, known as the Constitutional Law of May 17, was adopted in 1814, and the rights of citizens, while not expressed in any general declaration, are embodied in a number of direct special rules with a definite legal bearing. The ideas of freedom and democracy have found a national form in the Norwegian Constitution.

The Norwegian devotion to these principles is expressed clearly by Paal Berg, President of the Supreme Court, in his discussion of "Norway as a State Based on Law," in which he says:

Life in this wild, hard, mountainous land of ours has made us into stubborn, self-willed persons. That is so. We will have freedom and have difficulty in giving way to others. But a people which for unnumbered generations has lived on the margin of the possible, and has had to work hard to create living conditions—such a people understands the value of the protection which law and justice can give to the product of each man's toil and striving. That is why it is said in our ancient law books of the saga period: "By law shall the land be built up, not by lawlessness destroyed."

This, in some measure, reflects the devotion to liberty, law and justice which is the heritage of the Norwegian people. It, also, reveals the basic values underlying the educational system of this country.

Educational Opportunity in Norway

Before the German invasion, Norway had a highly developed and democratic school system. This meant much to the

Norwegian people during the period of occupation. The schools had helped to create values which provided the Norwegian people with the energy, strength, and personal courage to remain loyal to their convictions even at the cost of life itself. The resistance of the Norwegian teachers, school children, and parents during the critical era of war, military defeat, and occupation reveals a spiritual power permeating the Norwegian school system which persecution and terrorism never could destroy.

The Norwegian school system was developed over a long period of time and at considerable financial sacrifice on the part of the people. The average population density is only 9.1 persons per square kilometer. The country is poor. The establishment of a convenient, effective, and inexpensive school system has been exceedingly difficult. The schools, however, have been conducted on a high level of efficiency in spite of this.

Four important principles among others underlie the Norwegian educational system:

1. The primary aims of the Norwegian educational system are: (a) the fullest possible development of the abilities and energies of each individual student; (b) the development of the personality of each student as an individual as fully as possible.
2. Pupils are allowed to develop as free human beings in the belief that fully developed free human beings are the best citizens for a free community, and that schools of a democratic society must be democratic schools.
3. Each child shall have equal access to an education irrespective of race, creed, economic status, social class, or

political preference of the parent.

4. Education through seven years of the elementary school with opportunity to choose the direction for further education is compulsory for all children.

All children, rich or poor, meet together during the first seven years of schooling. This unitary school system has led to the greater leveling out of differences between high and low, rich and poor. Beyond the seventh year educational opportunities in a five year gymnasium program leading to the university, or a three year modern secondary school program are provided. In addition to the schools already mentioned, continuation schools, peoples' high schools, and technical schools are available. It is the mother institution of other academic colleges. There are other higher schools including effective teacher education programs, engineering or technical schools, and the recently organized University of Bergen, formerly the Bergen Museum.

The Fight for Freedom 1940-42

With this brief and incomplete background of Norwegian education, let us consider the fight for educational freedom in Norway. During the last half of April, 1942, a small, weather-beaten coastal steamer, the S. S. *Skjerstad*, sailed from Trondheim up through the Arctic Circle and around the North Cape to some unknown port on the Arctic Sea. In the hold of this ship, living in unbelievable conditions, were five hundred Norwegian teachers condemned by the Nazis to be the objects of the most wanton and sadistic fury of Hitler's terror agents in Norway. The crime for

which Hitler's Gauleiter in Norway, Kommissar Terboven, had decreed that they must be broken spiritually and physically was this—that together with nearly twelve thousand of their professional colleagues they had dared to stand up for the right to maintain their own democratic organization, and to educate their pupils in accordance with the principles of truth and justice—but let us return to the beginning of this fight.

Quisling's party was known as the Nasjonal Samling. Because Norway had a system of state education embracing the entire educational organization, it was to be expected that with the internal administration having been handed over to the party by the German Kommissar Terboven in September, 1940, an effort would be made to turn the schools into instruments for the propagation of Nazi doctrine. Quisling, however, even during his most successful moments, never had been able to gain more than two per cent of the support of the adult population, and had not been able to win a single seat in the Parliament. What he hoped to do was to pervert the minds of Norwegian children and youth in order to build up his party. Much of his program was designed to appeal to youth as against the old people. From the start, however, Norwegian teachers and parents recognized that the struggle for the youth would be a crucial test.

Quisling's Kommissar for church and education then attempted to impose the so-called "New Order" on education as early as the winter of 1940-41. Various regulations were issued. This was the formula:

1. Quisling's portrait must be hung in all schools.
2. German must supplant English as the first foreign language.
3. Textbooks on constitutional law and history will be revised.
4. All English textbooks will be removed.
5. Instruction in the schools will be given in the doctrine of the Nasjonal Samling.
6. All school children in Oslo must visit the Hitler Youth Exhibition held in that city.

The application of these directives resulted in school strikes. With the growing evidence of brutal behavior of the Quisling Storm Troopers against school children, and the directive that forced school children to attend the Hitler Youth Exhibition, student strikes increased in Oslo, Bergen, and Trondheim. The general support of parents and teachers came as a severe shock to the Quisling regime. Even now Quisling authorities began more cautiously. This was the new procedure:

1. Teachers were called together in local meetings at which they would be addressed by a Quisling propagandist, or some educational official who had joined the Nasjonal Samling.
2. The leader would then demand that all teachers join the Nasjonal Samling and support the "New Order."
3. He threatened that if they refused, they would be transferred to "other and more suitable work," and he would explain how a good Nazi teacher should behave in school. This was (a) to change the outer man—
1) The teacher should enter the

classroom with his hand raised and should greet the pupils with the Quisling variant of the Nazi salute.

- 2) Each lesson must begin with the reading from one of the sagas.
 - 3) Every classroom must be decorated with the red and yellow colors of the Nasjonal Samling.
 - 4) Quisling's portrait must hang on the wall.
- (b) to transform the inner man. This was less difficult, for it was only a question of obtaining and using the party pamphlets written in a popular style with Nazi principles clearly and simply stated.

And what additional steps did the Quislings take in an effort to break morals, to undermine the opposition, to force the "New Order"? Here are some of these methods:

1. To weed out some of the more vigorous opposition through arrest and dismissal from the position.
2. To provide for the reorganization of school boards, and a number were reorganized.
3. To bring the Governing Board of the Teacher Training Schools under the control of the Nazi supporters.
4. To give preference to candidates who were members of the party as vacancies occurred.

The teachers' organizations in May of 1941 took part in the joint protest of forty-three professional and Civil Service associations against the nepotism of the Quisling regime and its arbitrary action. Reich Kommissar Terboven then ordered the appointment of Nazi "controllers" to the professional associations concerned with the protest. Members were deprived of their democratic rights.

But the teachers' answer to this Nazification of the organization was mass resignation, thus the "controllers" had nothing left to control.

The teachers continued the contacts with each other through unofficial channels, making certain that they could consult from time to time about the policy to be followed in the resistance movement. Thus it was that throughout 1941 the teachers managed to build up a resistance to all Nazi attempts to penetrate the school system. The schools remained the bulwark in this defense of liberty and struggle for freedom.

The Infiltration Technique Abandoned

Beginning in February, 1942 conditions were different. Quisling had been given the title of Minister President. His first instruction was to carry out the complete adjustment of Norwegian life to fit with the "New Order," and to bring the churches and schools which constituted the greatest opposition, under the control of the Nazi state. The infiltration technique was abandoned, and it was replaced by a "blitz" attack. What happened then? Quisling issued a decree on February 5 establishing a "Nazi Teachers' Front"—a unified, totalitarian organization to which all Norwegian teachers were obligated to become members. And what happened?

1. As leader, Quisling appointed Orvar Saether, former Chief of Staff of the Storm Troopers (Quisling Hird).
2. On February 6 came another decree, which established compulsory membership in the party Youth Movement for all Norwegian children between the ages of ten and eighteen. Control

of this movement was vested in the Labor Service. The object was compulsory physical training and labor service during their free time. The real purpose, of course, was clarified by Quisling. He declared that this Youth Movement gives the party control of 400,000 young people from whom those who are to be trained for party membership may be selected.

3. On February 8 the official Quisling daily, "Fritt Folk," stated that the new "Teachers' Front" would serve as a straight jacket for all those who were unwilling to do their duty to the State and the Norwegian youth. In commenting on the decree, Saether stated that "teachers were not being compelled to become members, but in due time they would find it appropriate to do so, that passive loyalty was not enough, there must be active co-operation."
4. New regulations were adopted with respect to school discipline and teaching methods. These were issued by the Minister of Church and Education—Quisling's portrait was to be displayed; a half-hour's instruction on the doctrines of the party was to be given weekly; children who showed disrespect for teachers or fellow pupils who were members of the party were to be suspended for six months, and if a positive attitude had not been developed during that period, they were to be sent to a reform school.

The Norwegian teachers at this time decided that, whatever be the cost, these new decrees had to be resisted. Of the 14,000 teachers, over 12,000 unequivocally rejected these decrees. Strong support came from the clergy, especially concerning those decrees relating to the regimentation of Norwegian children.

The Effect of the Blitz Technique

What was the reaction of the Education Ministry to this great protest movement of Norwegian teachers? It was decreed that resignation from the "Teachers' Front," the Nazi organization, would be regarded as the equivalent to resignation from the profession. Those teachers who had not withdrawn their resignations by March 1, would be dismissed, without pay and pension rights, and would be sentenced to compulsory manual labor in Northern Norway.

There was fear, however, on the part of the Ministry of Education that a united opposition of teachers, parents, and children might lead to school strikes even on a wider scale than those of February, 1941. Therefore, all elementary and continuation schools throughout Norway were ordered closed for thirty days on the basis that "there was a fuel shortage." In spite of the fact that the loss of position, salary, and pension faced these teachers, when the thirty day limit had elapsed only a mere handful had withdrawn their resignations. On the other hand, the few who had maintained a passive attitude were so completely awakened to the issues at stake that they associated themselves with the opposition.

The Quisling leader of the Teachers' Front, Ovar Saether, on March 5 then attempted to explain by radio some of the misunderstandings regarding the purpose of the organization. He issued a new appeal for teachers to withdraw their resignations by March 15; he denounced the opposition as a demonstra-

tion against authority; he announced that a list of three hundred teachers would be drawn up for compulsory manual labor. During the following week, the three hundred were arrested. They were sent to work for the Germans on the extension of the Northern Railway, as an example to the others.

The second time limit for withdrawing resignations expired. Acting on German instructions, wholesale arrests of teachers took place. In every county lists were prepared and each arrested teacher was asked:

1. Can you furnish any evidence that you are sympathetic toward the Germans or the Nasjonal Samling?
2. Have you taken part in the German courses arranged by the Department of Labor and Social Welfare?

Naturally, affirmative answers would mean, if not forgiveness, a less harsh attitude, but the affirmative answers were not forthcoming. Then 290 teachers in Oslo, 200 in Bergen, 100 in Trondheim were sent to concentration camps, to labor camps, to camps with Russian prisoners where conditions were particularly appalling.

Demonstrations took place in almost every community. Crowds cheered as smiling teachers marched, heads high, to police stations and thence to railway stations for the long trip—in all, 1,300 teachers were arrested.

The Quisling Ministry again was alarmed at the growing resistance, and on April 8 announced that in spite of the "fuel shortage" schools would reopen April 9; that no teacher would be forced to join the party. However, a

teacher who resumed teaching would be regarded as "automatically" in the party. Those who refused to sign up under these circumstances would receive no pay.

The Teachers' Manifesto

The teachers voted to return to school—but without salary. On April 9, each teacher read a Manifesto to his pupils. This was a Manifesto of faith in freedom and reaffirmation of protest against membership in the Nazi "Teachers' Front." Thus each teacher read as follows concerning his desire to continue teaching—but under his conditions.

I made this declaration (that is against membership) because to be a member of the Norwegian Teachers' Front and to teach are two fundamentally different things. For the same reason I am unable to recognize the Ministry's view that anyone who teaches is thereby a member of the Teachers' Front. "Each child's soul that we unfold is a new province for the country" says one of our dearest national songs. We teachers, together with the home and the church, have the responsibility of seeing that this unfolding takes place in Christian love and understanding, and in harmony with our national and cultural traditions.

We have been entrusted with the task of giving you children that knowledge and training in thorough work which is necessary if you are to receive full and many-sided development as human beings, so that each one of you can take his, or her place in the community for the benefit of himself and others.

We have been given this calling by the Norwegian people and the Norwegian people can call us to account for it. We also know that the sum total of the knowledge and energy which is accumulated in a

country, is the greatest and most durable of all its sources of wealth. It is our duty to protect those values. We would be untrue to our vocation if we did not devote our energies to the accomplishment of this task, especially in this period of affliction through which we are now living. Every restriction which is imposed on the free development of our schools, undermines the foundation on which our people's future must be built.

The teacher's vocation, however, is not only to give the children knowledge. He must also teach the children to believe in and desire that which is true and just. He is therefore unable to teach anything which is in conflict with his conscience without betraying his calling. Anyone who does so is committing a wrong both against the pupils whom he should lead and against himself. That, I promise you, I will never do. I will never ask you to do anything which I consider to be wrong, nor will I teach you anything which in my opinion is not in accordance with the truth. As hitherto I will let my conscience be my guide, and I believe that I shall then be in agreement with the great majority of the people who have entrusted me with my educational duties.

The Gestapo Intervene

I will not proceed to describe the results of this Manifesto. Minister President Quisling, however, was so alarmed that he immediately conferred with the Reich Kommissar Terboven and requested him to intervene and crush the opposition with the Gestapo terror machinery. Of course, the German master was only too ready to help. On April 21 in Oslo, in a public address he stated:

Resignation of the Norwegian teachers who oppose us must be regarded as a strike, but a strike is an attempt to disturb public order and thereby threatens the interests

of Germany and the Security of the German Wehrmacht. This matter is no longer an internal Norwegian affair, because I am obliged to protect German interests in Norway, and I am prepared to do this duty with all the necessary sternness and determination.

Orders were given to the chief of the SS and the Gestapo forces in Norway that the teachers' resistance was to be broken at all costs. Seven hundred of the arrested teachers were sent to a military encampment. They were given until April 30 to withdraw their resignations from the organization. On that date they were summoned to listen to an address by the commandant who told them that "if they thought a bunch of filthy, Norwegian school teachers could set themselves in opposition to the 'New Order' in Europe, they were making a big mistake." In spite of indescribable brutality, only four succumbed to the ultimatum.

The teachers from this group were loaded into busses, taken to the railroad station, and packed in cattle trucks which were locked and bolted. During the twelve-hour train journey without food, temperature freezing, no lavatories, the German Gestapo guarded these teachers, armed with automatics. They arrived at their destination in the middle of the night. They were lined up on the platform, and hungry and worn, they marched on the double three miles to a camp. Those who lagged behind were victims of blows from rifle butts. Arriving at the camp with perspiration dripping from the forced march, they were placed in unheated, cold barracks and were given food for the first time in

twenty-six hours—the food consisting of a slice of black bread.

And then came the attempt to break them physically. At six each morning they were awakened and forced to take four to five hours of physical exercise. Those who collapsed were given additional punishment. After these hours of exercise, the teachers were assigned by the SS to work at meaningless tasks—such as clearing away snow with pitch forks, broom handles, dish cloths, or with their bare hands; or to carry stacks of wood from one place to another and then back to the original place—then more exercise in the afternoon. It was often the habit of the SS to take a rest during the exercise, but only to leave the victim in some difficult position which, of course, could not be changed. They were forbidden to talk or even to smile when they were working or exercising.

After fourteen days of this regime, twenty teachers collapsed and agreed to withdraw their resignations. They were released. But this was not significant for propaganda purposes, and the remaining teachers, in spite of everything, held out against all pressure and threats. Eventually 150 of the older teachers were sent back to the concentration camp.

Then the fate of the 500 was determined. On April 13 they went through the same transportation brutality and after a sixteen-hour trip via cattle car, they were herded aboard the *SS Skjerstad*, a vessel built in 1904 for a maximum of 250 persons. The ship had been abandoned by the Norwegians and had

been refloated by the Germans because of their shortage of tonnage. Fifty German guards accompanied the teachers, took over the private cabins and bunks, and the 500 teachers were packed into the holds where there was barely standing room. The resulting story is too brutal, too shocking, too unbelievable to repeat here, and I shall not follow the voyage of the *Skjerstad* from Trondheim April 14, until it arrived at Kirkenes on April 28. But the spirit of all is expressed, I think, in a letter which one teacher smuggled out, which stated: "*If I had ten lives, I would gladly sacrifice them all to prevent our youth from being brought up in a way which would make them like unto those at whose mercy we have been placed.*"

On the Home Front

And what about the children and youth during this period and the effect of the Teachers' Manifesto? Beginning with the days of the Oslo school strikes in February, 1941, youth not only seventeen and eighteen, but children in elementary schools as well, demonstrated remarkable understanding of the principles at stake. They played their respective parts in many ways, for example:

1. Compelled to attend the exhibition of Hitler Youth in Oslo, 1941, they sang the national anthem as they passed German Headquarters. As they walked through the exhibit their eyes were fixed on the ground the entire time.

2. Some of the older youth were arrested for shouting outside the Royal Palace "Long Live King Haakon." One small elementary school child walked up to a

policeman saying, "Long Live King Haakon—arrest me too."

3. Children chalked up slogans on the walls, had Norwegian flags and badges sewn on clothes so police could not tear them off, and so on.

In fact the demonstrations became so well organized and effective that new directives were issued to punish children and youth. But these were consistently ignored by teachers and pupils. In every way these children and youth aided the teachers. Even the Norwegian Youth Organizations when put under Nazi control, resulted in the editors of the journal of the association declaring that placing these organizations under the Nazi Youth Organization and political control of the Nasjonal Samling had destroyed youth organization and there would be no support for the new organization.

The spirit of confidence, faith, loyalty expressed by teachers, parents, and children never was more dramatically revealed than in a letter of thanks transmitted from teachers to pupils in April, 1942 during the most acute period of this conflict. In part, the letter reads:

To our pupils:

We teachers have been proud of you during the time since our country was occupied. You have shown how children from good homes and with good schools can endure hardship. You have been of good heart even in the darkest moments when many grown-ups lost courage. You knew that what is good and true will always win in the end, and therefore, you never stopped believing in the liberation of our country. . . . You were never taken in by all the lies which were sent out through the newspapers and in other ways . . . you showed that you understood the seriousness of the

times. . . . We can no longer meet in our classrooms, and you know whose fault that is. Once again you have not been deceived by the lie that teachers are on strike.

A country with good capable men and women never will be poor, however much an enemy may lay it waste . . . therefore, you must not be idle. . . . You must concentrate all of your will-power on retaining what you have learned and on winning new knowledge. Each day you must devote some time to school work . . . you must read in your school books and revise what you have read before. You must practice your arithmetic and write essays and dictation. The teachers who have not been put in concentration camps will help as well as they are able, and too, you will get help from your parents, but first and foremost you must depend upon yourselves. In that way you can help our country, and those who work the hardest help it most. We expect and believe that not a single boy or girl calling himself or herself a good Norwegian will desert from duty. Remember: Laziness is desertion.

From the Teachers.

One of the methods used by the Nazis was to call "protest meetings" of parents all over the country. Through the German controlled press and radio these meetings were reported as *indignation* meetings at which resolutions of protest against the irresponsible behavior of Norwegian teachers had been passed. Or there were fake directives which were supposed to have come from the underground leaders of the teachers' movement advising the teachers that the struggle was useless and they should capitulate. Of course, few were deceived. In brief, the Quisling program had no effect except to reduce Norwegian education to a state of chaos. On April 25,

1942 defeat was admitted and all directives and circulars were withdrawn. They tried to cover up by asserting that teachers would be regarded as *automatically* members of the Nazi organization, merely by virtue of the fact that they were engaged in teaching. Of course, this deceived no one. The teachers were under no illusions, and they knew that their first victory had been attained, but that no complete victory, or complete educational freedom were possible as long as the Nazis remained in Norway.

Einar Boyesen, Director General of Education, in his address on "Norway's Educational System" delivered at the Hundorp Conference, 1946, for British and Norwegian teachers, summarizes the historical contributions of Norway's

teachers as follows:

Looking back on the five hard years of occupation, we are perhaps justified in regarding the Schools' fight as a clear expression of the will of our people to defend the freedom of the spirit and the human rights of the individual. We think we are entitled to say that the Norwegian school has given proof that in its teaching and educational work it has become a valiant exponent of our people's development towards true democracy, that it is in harmony with the community which it exists to serve, and that it has shown its ability to educate young people who not only display a marked degree of political maturity and social consciousness, but who were also prepared, when the call to action sounded, to risk everything for their democratic ideals.

Dare we, who have been untouched by such a test, promise anything less?

ON TRAINING FOR DECISIONS

*The great object of the schools—an object dear to the heart of every lover of his kind—is, to exercise and to strengthen the minds of the children; to save them from vicious associations and from depraved habits; to lead them to the perception and the love of truth in the exact sciences; to give them a delight in exploring the vast world of natural history, where, at every step, they are surrounded by the proofs of the greatness and goodness of God; and thus to prepare them as far as by any human means they can be prepared to bring a clearer and stronger mind and less selfish and impure affections, a more ardent love of man and a higher reverence for God, to the decision of those momentous questions of time and eternity which in the last resort each man must not only decide for himself, but must abide the consequences of his decision.—HORACE MANN in *Thoughts*.*

Teacher to Fit the Schedule

JESSE STUART

THE ONLY reason I recommended Bert Bennington to the Blakesburg city school board was I needed a teacher to fit my schedule. I had to have a teacher with a major in history and minors in math and shopwork. I happened to know Bert was qualified for the position but I didn't know whether or not he'd teach school. He wasn't interested in teaching. But Betsy, my wife, and I had gone to high school with Bert. And we knew him well. Even though he had good qualifications, we wondered if he could teach. Bert had never been too fond of youngsters.

The neighbors had always said Bert was too old for his years. He was regarded as a very headstrong young man. Even the young women around Blakesburg admitted that. They knew Bert had fallen for only one girl in his lifetime. She was Sadie Patton, a pretty, but giddy little blond who had a voice like a nightingale. She was as frivolous as the wind. When the war came, Bert Bennington was one of the first Blakesburg men to go away. Then, Bert's nightingale, Sadie Patton, married a serious-minded young man who was much like Bert Bennington. He even looked like Bert.

After five years in the war, forty months of this five years spent in the Pacific from Australia to the Philippines, Bert Bennington came home. He didn't return to his own home for his father and mother had passed away.

He came to live with us because he loved my father and mother. And my father and mother loved Bert, I believe, as much as they did one of their own children because he was so attentive to them. That's why I knew Bert so well and why he seemed to me like a brother. That's why I was willing to risk his being on my high school faculty. I knew if Bert started fussing with them I could talk to him as I couldn't talk to any other faculty member. I knew Sadie Patton's marriage had upset him, though he would never admit it.

Bert stayed one week in Blakesburg after he was hired to teach and after school had begun. But he didn't like hotel rooms and he didn't like eating at restaurants. "I've had enough of both in my day," he said, "now I want to live in a home, eat homecooked food, and enjoy home-life." I told Betsy about it and she said to bring him to our home, five miles out of Blakesburg on our little farm. We had a tractor, team of horses, hogs, chickens and 84 acres of land on our farm. We knew Bert was an outdoor man and this farm would give him plenty of elbow room.

Betsy was more anxious for Bert to come to live with us for another reason. Betsy's sister, Pauline, was unmarried. And she came to visit us often. Betsy thought if Bert and Pauline were thrown together at our home, there might be a spark of love between them. For Bert Bennington was a good-looking man.

One of the most handsome men in Greenwood County. He was six feet three inches tall. Had blue eyes that sparkled when he looked at you. He had brown hair and he was ruddy complexioned. He was broad-shouldered and slender. He could have had women falling at his feet if he had wanted them. But he wanted them to stay away, ever since the love affair he had with Sadie Patton.

Just the same I had a feeling that as soon as Bert met Pauline, fireworks would start. Pauline was as pretty a brunette as man ever laid eyes on. She wasn't tall and she wasn't short. She was just about the right size. She had big soft brown eyes that looked at you questioningly. Her eyes were shaded by heavy long black lashes. She had pretty teeth and a strong mouth with lovely lips. She was the kind of girl that men looked at more than twice. Betsy and I believed Pauline would change Bert's attitude toward women. We talked it over one afternoon when Bert was out swinging the ax for his physical exercise, something as natural to him as the air he breathed.

We thought that honey-sweetness in Pauline's voice would soften Bert Bennington. For Pauline had a way with her about men. All but one. She was wearing an engagement ring now which that one had given her while he was dating other women. We hoped she'd leave the ring at home when she met Bert. We wanted this affair to work both ways. One to show Willie Snowden he couldn't treat Pauline any way. Another to introduce Bert to the right woman.

But something happened before Pauline stopped by. This was the second week in September, mind you, the first week Bert had lived with us. I was just through giving him a lecture on the psychology of the high school age. I had had many complaints. Pupils had told their parents how unfriendly Bert was. When my pupils' parents came to see me, I made excuses for Bert and told them I would take care of the situation and everything would work out all right. But something happened.

Millard Otis drove his Blakesburg taxi up in front of our door and Joan Westfall got out. Here she was on the day she had mentioned in her letter to Betsy.

"Hiya, Tom," she said to me. "You certainly look fine. How's Betsy?"

"She's wonderful," I said. "Say, Joan, I'd like for you to meet a friend. Joan Westfall, this is Bert Bennington!"

"Glad to know you, Joan," Bert said, eyeing her suspiciously.

"Thank you, Bert," she laughed. "I'll be seeing you after while. Where's Betsy? And little Tommie?"

I carried Joan's bags inside. I left her standing with little Tommie in her arms while she told Betsy about her first trip South.

"Say, Tom," Bert said when I went back out into the yard, "Who is this gal? She doesn't live around here, does she?"

"No, she's from Milwaukee, Wisconsin," I said.

"From Milwaukee," Bert repeated. "How'd you and Betsy know her? How'd she know about little Tommie?"

"Oh, I've told you about her, Bert," I said. "You just didn't pay any attention."

"You never told me about this girl," he said.

"Remember I told you about a baby-sitter we had when I was attached to Great Lakes Naval Training Station and Betsy and I lived in Milwaukee? Remember I told you she was a high school senior then and one of the handiest girls we'd ever seen?"

"She doesn't look like a baby-sitter to me," Bert said.

"But that was in 1941," I said. "Since then she's finished her last year in high school and has her college degree. And I think she's worked a year for some electric company. Betsy has kept in touch with her," I explained. "She always said when the war was over and we got back to the Hills of Kentucky she wanted to visit us. Said she wanted to come when autumn came to the hills. I don't know too much about her. Betsy can tell you if you're interested."

"I'm not interested," Bert said.

"She doesn't lack for sense," I said. "She can do 'most anything. We've often compared her to the girls around here. We've never known one around Blakesburg like Joan Westfall! She could cook, make dresses, take care of babies, teach kindergarten even then! But you know," I kidded, "she's a Northern woman. Talks fast. Works fast. Always in a hurry!"

He went back to cutting wood for the fireplaces. While I worked around the barn, Bert stopped chopping. I looked toward the woodyard and there stood

Joan talking to Bert. He wasn't any more of a stranger to her than we were. She seemed to know him from the first time she laid eyes on him. She had never known, nor did she care, for his ice-coat shell of armor. Not Joan. She'd melt it or break it. She was that kind of a girl.

Before I had milked the cows, I heard Bert's ax again. He was chopping like he was trying to make up the time he lost while talking to Joan.

"Joan, you're up to your old tricks," I said as Bert and I walked into the kitchen and saw the pie and cake she had baked.

"Guess I am," she said as she kept on working.

Bert and I got ready for supper. Then we sat down to eat. When we finished Joan jumped up from the table and fixed our desserts. She gave us huckleberry pie made from our canned huckleberries. We knew Bert didn't like huckleberries, raw or any way. But when Joan gave him a piece of huckleberry pie, he accepted. We were glad Bert didn't tell her he didn't like huckleberries. I'll never forget the surprised look on his face when he took his first bite of the pie.

After supper we sat and talked. Joan, Betsy and I did most of the talking. We asked her about herself and her family and about our old neighbors in the Greenway apartments. Joan told us about all those we asked about. Bert sat silently and smoked his pipe and listened to this Northern girl speak words faster than the blowing wind. He blew wisps of smoke and watched her with twin-

bling eyes. As she talked, a faint smile often spread over his face.

When Bert and I came home from school late one afternoon, I got the surprise of my life. When Bert started chopping wood, Joan brought a cross-cut saw from the woodshed.

"Let me help you saw some wood," she said. "I love it."

Bert couldn't very well refuse. I had to hurry to the barn to keep from laughing. Bert looked strangely at me as I passed him holding my laughter. In a few minutes he and Joan were making the cross-cut ring through the hard black oak. She could use a cross-cut almost as well as Bert.

"You know, Bert," I heard Joan say, "sawing wood is something besides enjoyable work. It's a game to test how well two people will get along together. When I pull, you've got to push if we get along. When you pull, I have to push and you bet I will." Their faces were filled with laughter, as they stood there silhouetted in the slanting rays of an autumn sundown.

Wednesday afternoon of that week she and Bert got the tractor out and turned a two-acre creek bottom I wanted to sow in wheat. Joan drove the tractor while Bert cut a few briars between the bottom and the little creek. Bert was surprised to find a woman that could do almost anything.

And I'd never seen any man improve in his disposition and his teaching like Bert Bennington. High school girl seniors who had been afraid of him, now followed him about the schoolhouse talking and laughing with him.

On Thursday afternoon, I had planned to ask him if he wanted the car to take Joan for a drive over the autumn-coloring Kentucky hills. But my plans were upset. I saw Pauline's car parked in front of our house. Joan was not out to meet us. She was inside talking to Pauline and Betsy. And when we went inside, Betsy introduced Bert and Pauline. When Pauline met a young man and turned on her soft honeysweet words, it was hard for any man to resist her. I could tell, Betsy could tell, and Joan could tell that here was love at first sight. That's all there was to it. Bert Bennington had never met a more beautiful woman in his life. Joan soon followed Betsy into the kitchen. I went about with my evening chores. We left Bert and Pauline together in the living room.

That late afternoon I didn't hear the ring of the ax, the singing of the cross-cut saw or the moaning of the tractor. I didn't see the happy tall man and tall woman silhouetted against a Kentucky sun-down. I didn't hear their merry laughter nor their happy voices. But I didn't think it bothered Joan and I know it didn't bother Bert. I knew he was happy. I knew if he weren't happy he wouldn't stay in our living-room and talk to Pauline. I knew Joan was happy too or she wouldn't have baked another huckleberry pie and another cake. For Pauline stayed for supper and Joan served. She wouldn't let Betsy do anything.

After supper we laughed and talked and Joan did a lot of listening. She seemed to be amused by Pauline's con-

versation. Joan didn't talk anything like Pauline. Joan shot her words at you so fast you could hardly catch them and hold them. She listened to Pauline and Bert, to Betsy and to me. Joan went to bed when we did. We left Pauline and Bert talking in the living room.

Friday morning when Bert and I drove to school, he was silent. He looked at the long yellow arms of the willows swishing in the September morning wind. And he observed from the side window the dew-wet rustle of the blood-red sumacs standing along the old fence rows.

In the afternoon when we went home, something else had happened. Betsy had taken cold and was running a temperature. Joan was doing all the work and taking care of Little Tommie. Betsy had gone to bed at noon. I called Dr. Skaggs and he drove out to our place in a few minutes.

"Pneumonia," he said after carefully examining her.

Saturday Betsy's temperature was 104. Dr. Skaggs came in the morning and in the evening. Joan and Bert took charge of the house. Bert helped her cook and I waited on Betsy. Sunday morning Bert had a date with Pauline but he called her up, cancelling the date, and told her the reason.

"Wonder what we'll do when Joan leaves," Betsy said to me.

Sunday afternoon, Joan walked up to me and said: "If it's all the same to you, I'll take two weeks vacation instead of one. I did plan to go home tomorrow but I can't go away and leave Betsy like this!"

"Thanks very much, Joan," I said. "I appreciate your offering to stay with us, but . . ."

". . . but what?" she broke in.

"You didn't come here to work," I said. "You came for a vacation."

"I've never had a better one," she laughed. "I like it here. I can run this house, take care of Little Tommie and give Betsy her medicine. I know I can handle everything."

"Very well," I said. "You win."

"Two weeks vacation," she laughed. "Two weeks vacation! Hurrah!"

That evening Bert and Joan got supper. After we ate they washed and dried the dishes.

Joan stayed with us all week. She did exactly what she said she would. By Friday Betsy was up and about.

That week at school Bert was not the same person I had recommended to teach at Blakesburg. The students had come to regard him as their friend and one of their own. And all of this had happened so suddenly. But you would have to know Bert personally to understand how this could happen so soon. When he was cold and controversial he was really that way. No compromise. When he let down and became friendly he went all the way. Then, to me, he showed strength. And he was a great teacher. He was one of my best.

Another thing he did too. This was the second week of Joan's vacation. Our school board was hard-up for cash. They had enough money to buy the materials for a Home Economics Addition. But not enough to pay labor to build it. Bert said he could build it with student help

during his two free periods. Said he could pick students to help and they could do the work. That was, if the school board and the pupils agreed. And they agreed. During that week, they made concrete and poured footers for the new addition. The pupils like to work with Bert who was as good a brick and stone mason as we had in Greenwood County. He was also a carpenter.

Sunday came and Joan Westfall had to go home. It was like losing a member of our family. She didn't call a taxi this time. Bert took her in my car to Blakesburg. We thanked her and thanked her and told her to come back any time. But we knew it would be a long time before we saw Joan Westfall again. We knew there would never be as much work going on again, as much baking and cooking and as much laughter as there been the last two weeks she was with us. There would never be more life in our home than she had brought.

When Bert returned, he drove my car over to Winston to see Pauline. He didn't get back until midnight. I knew he had taken Pauline to church. Pauline's mother and father were regular church-goers. That's one thing Willie Snowden hadn't liked. He wanted to attend a few Sunday movies. Instead he found himself at church.

The following week, Bert had two dates with Pauline. He took her to church and he took her to the movies. And that week, he not only did his part as a teacher but he taught senior boys how to lay brick.

At the beginning of the second

semester, Blakesburg High would offer home economics, a new course much needed and wanted. It was due to the practical ability of Bert Bennington we were getting it.

But Bert became again the old-man Bert. He was no longer the young high school boy in whom the pupils confided. However, he was a good teacher and he was doing so much for Blakesburg High School, parents and pupils and teachers respected him. We wouldn't get another teacher as willing to work. He moved. He hustled. He did things even if his disposition was sour at times. Twice, the week after Joan left, I had to give him pep talks. He took them good-naturedly.

On Friday, there was a letter in our box when he came home.

"Letter from Joan," Bert smiled. "Wonder why she's writing to me?"

There was also a letter for Betsy and me. It was a thank-you letter for the good time Joan had had with us on her vacation. But Bert's letter, he read to himself and laughed, until he shook all over. Betsy and I wondered what Joan had written. But we never knew.

The following week Bert went to see Pauline three nights and on Sunday. We had heard that Willie Snowden had heard of Pauline's new love affair and that he had tried to make up with Pauline. But we knew Bert got a letter out of the mail box from Milwaukee every afternoon except Sunday. On Mondays there were two air-mail letters. Yet he never failed to date Pauline.

As the days passed, he taught school, worked on the home economics addition,

dated Pauline regularly and received letters from Joan Westfall. Betsy and I did not know which girl Bert preferred. He never was so carefree with Pauline as he had been with Joan. Pauline didn't saw wood with him and tell him the cross-cut saw would tell whether two would get along or not. She took a man at face-value or she didn't take him. And that was that. She didn't plow with a tractor while Bert cut briars either. Neither did she bake and cook and clean, not even in her own sister's home. There was a world of difference in looks, personality and ways between Joan and Pauline. It was hard to believe one man could be interested in two girls as opposite as they.

The leaves turned multi-colored and drifted down like flocks of birds at each gust of wind. Bert dated, taught school, and worked at his bricklaying. October passed and November had come and had almost passed. It was getting close to Thanksgiving and I knew how well Bert loved to hunt. We planned to dismiss school two days for Thanksgiving. Then the week-end followed. Four days we'd be out of school. Bert had finished the walls of his home economics room and was ready for the carpenter work.

"How about a real good hunt, fellow?" I said. "You've worked hard and we need some real relaxation!"

"That's what I'm going to have," he said. "I'm going on a real hunt!"

"Where?" I asked.

"Wisconsin," he said.

"Where?" I joked. "Milwaukee?"

"Oh, I might see Milwaukee," he

answered casually. "I've never been there. But I'm going over on the Wisconsin River. Over around Sauk City!"

"You won't have much time to hunt," I said.

"I'll leave Wednesday night," he said. "Hunting clothes and guns are packed."

That was that. When the last class was over on Wednesday, Bert Bennington was off for Wisconsin. He was off in the night.

I went to school without Bert the following Monday morning. But when I got to school, Bert was there, looking fit as a fiddle. He seemed to be happy.

"Well, fellow," I said, "what big game did you bag?"

"You'd be surprised," he laughed and that was all.

Even that day, he spent his free periods on the carpenter work on the home economics addition. His mood had changed. He was the students' friend again. He was everybody's friend.

When we got home that afternoon, we found an airmail letter from Wisconsin.

"She must have sent it before you started," I said.

"Oh never mind her," he said.

Tuesday afternoon he took my car and went to see Pauline.

Willie Snowden got drunk and went to Blakesburg and smeared red paint on Bert's brick walls. Everybody in Blakesburg laughed about it.

Red paint on the brick walls didn't stop Bert from going to see Pauline. He went to see her three nights that week as usual and took her to high school

plays, movies and to dances. He'd started dancing for the first time in his life. And the reason: Pauline loved to dance. We had to admit we were glad he was with Pauline. We thought he had to go to Wisconsin to see Joan again to be sure. And now it looked as though he'd decided on Pauline.

The following weekend, Betsy suggested we take a hunt together. I had taught Betsy to hunt after we were married. She was a crack-shot and Pauline was a fair shot but didn't care too much for the sport. When we planned the hunt Pauline and Bert were ready and willing. That was the Saturday after Bert had returned from Wisconsin. I had bagged three birds and Betsy had bagged one. Pauline had knocked two from the air with one shot. She was lucky. Bert didn't have a bird. Then something happened. We started to cross the valley to climb the hill beyond Raccoon Creek, over in the crab-grass, ragweed and old broomsedge where there were seeds and cover for quail. We were dressed in hunting clothes and boots. Betsy and Pauline wore breeches and boots. But when we came to the creek Pauline said dramatically: "Take off your coat, Sir Walter Raleigh."

She stopped at the brink of the little creek that she could have jumped easily. Bert's face reddened like a turkey gobbler's snout. Betsy was embarrassed but I had to turn my head to keep from laughing.

"All right, Queen Anne, Queen Elizabeth, or whoever she was," Bert snapped.

He dropped his gun, picked Pauline

up with his big hands and pitched her across the creek, high into the air. Betsy screamed and Pauline screamed for she sailed like a quail lost from the covey until she hit in a soft mass of broomsedge. She happened to hit on all fours like a cat.

"You could have hurt me," she cried angrily.

"He might have crippled Pauline," Betsy whispered to me. "It's dangerous to handle a man like that. Let alone a woman."

I didn't say anything. We went up the hill, and Betsy and I were close but Pauline and Bert were far apart. Then we circled the hill and flushed a covey. I got six and Betsy got three. Pauline got one. Bert didn't get any. He was too far away.

When we got home for supper, Pauline was still angry. But Bert talked and laughed. He walked around in the house as if nothing had happened. He smoked his pipe and talked about the war for the first time. Talked about how a wild boar scared him in New Guinea more than any Jap ever did and how he picked up a club and chased the boar that tried to chase him. Then he laughed at his story and puffed his pipe hard. It was funny the way he told it. We laughed. Pauline laughed reluctantly. He took Pauline home and we supposed they made up.

During the rest of November and December, Bert finished his home economics addition. The Parent-Teachers Association presented him with a 21-jewel wrist watch. It was the first time one of our teachers had ever received

anything like this.

When Christmas holidays came, we did not ask Bert his plans. We thought he expected to stay with us. He didn't do any Christmas shopping. He stayed at home and chopped wood again. He sang while he worked. But two days before Christmas, he jumped the gun. He was gone.

Christmas morning, we were not surprised when we heard their laughter. We knew. Bert and Joan came over the

yard across the snow, hand in hand, while the taxi turned back for Blakesburg. We four stood there laughing together.

"Need a good 'home ec' teacher?" Bert said.

"You've built the cage," I said. "Now you've brought the bird."

Bert laughed and everybody joined him. Our laughter was louder than the wind in the leafless branches of winter oaks.

THE UNITED NATIONS' FLAG

Controversial: The United Nations' flag is becoming a controversial item in American schools today. Conservative school administrators are avoiding bringing up the issue at Board meetings. Brave school administrators face a barrage of criticism from patriotic and veterans organizations, and a round of applause from "liberal groups" when they have courage to propose an additional flagpole for the United Nations' flag on school grounds.

Chief promoter of the use of United Nations' flags in schools is the Extension Service of the Department of Agriculture. Prominent among those taking the opposite view is the "National Council for Education" recently described as an arch enemy of public education by Dr. Harold Benjamin. Says the Council: "Since Americans pledge allegiance to that flag, to give the United Nations flag the same prominence would confuse the minds of school children and raise the question as to where their loyalty should be."

The Department of Agriculture stated: "The Department of Agriculture undertook the United Nations flag program at the request of the Agriculture Committee of the United Nations Anniversary Committee, which is backed by some eighty organizations, including the Veterans of Foreign Wars, as well as the American Legion, the American Bankers Association and the National Association of Manufacturers."

This Is the Place

DOROTHY LEE RICHARDSON

This is the place I dreamed of coming to
When I was sixteen and when I was eighteen,
And twenty-one and twenty-six; the house
Upon the hill a little farther up.

Here are the children racketing in and out;
The oldest seeing a dim dream of his own
Begin to shape ahead, the next too busy
With nails or net or ball to lift his eyes
From these fine facts before them, the youngest dancing
From dog to moth to daisy with delight,
Bouncing her taffy braids, her brown eyes shining.

Here is the husband whom I feared might tire,
Take me for granted, merge me in the children,
Still quick to flood me with love's summer smile,
His richest kisses still for me alone.

Here is the house on which the warm sun shines,
New England country clapboard, city brick;
Here are the various trees, tall mountain pines,
Broad tropical rain-trees,—looking down on flowers
Through crystal air or sudden springtime showers.

The houses change, the trees, for we are rovers;
But still it is the love-filled place I dreamed.
So, standing in the once-upon-a-time future,
Let me look and listen hard, breathe deep this present
Lest, before I know, it be the past.

New Concepts in Education*

F. J. SCHONELL

I

DURING the present century there have been marked and far reaching changes in our conception of education, particularly in the education of children and adolescents. We can grasp these changes best if we look at the attitudes and practices at the beginning of the century.

Then the emphasis was largely upon instruction of *scholars* in a *class*—and often a very large class—70, 80, and even more was not uncommon. There was too much teaching by formal, lock step methods and too much repetition and imitation. All pupils were expected to reach similar levels of attainment, or at least *all* were expected to reach a respectable minimum. Those who didn't were either lazy or dull. Teachers did not often suspect that failure might lie in methods or material used by the teacher, that factors other than the laziness of the pupils were involved. And hence all kinds of caustic comments and canings were used to try to bring these so-called idlers up to normal standards, because, it was claimed, they *could* reach normal levels if they were pushed hard enough.

The only result was a good deal of hatred of school, truancy, and unhappiness. Naturally non-attendance figures

were high. For London schools summonses for non-attendance were almost 6 per cent in 1900, and even higher in some areas. At present the figures are about one tenth of this. You do not often find a parent who does not want his child to go to school and you don't often find a child who doesn't like going to school.

What then are the changes that have taken place? What are the newer concepts that characterize modern educational organization and methods?

The most fundamental change is the present day emphasis of Education Authorities and schools upon education, in the broadest sense, of boys and girls as *individuals*. Most people today accept the idea that education means something much *more* than merely instruction or teaching—that we should provide for maximum development of the personality of *every* boy and girl within the limits of his or her powers. Education must satisfy individual needs and fit to individual growth.

And, of course, equally far reaching in this broader conception of education is the recognition—repeatedly stressed by Mannheim and Clarke—of the importance of social factors in education—a recognition that education must satisfy social needs and fit to social growth. Teachers should be sensitive to the influences of home, church, and society, and in their methods should take note of, and make use of social background. And moreover, they should train direct-

* EDITOR'S NOTE—This article is a combination of scripts of three broadcasts given over the network of the British Broadcasting Company. It is reprinted by their permission.

ly and indirectly for social adjustment and social responsibility.

But obviously what one may loosely term the individual and the social aspects of education are in many ways complementary. We are just learning how important it is not to divorce these, not to formulate them as separate influences on the one hand or as separate aims on the other. We now know, for example, that *some* of the characteristics of the young adolescent, once thought to be an intrinsic aspect of his development between 13 and 16 years of age, result largely from the pattern of the community. They arise directly from social influences.

Or again, take an example nearer the classroom. In the early stages of teaching reading and numbers to young children it is evident, from studies of children who fail to learn, that it is absolutely essential to consider *both* the individual mental level of each child and the social or experiential background from which he comes. A pupil may have a *chronological* age of 5 plus, but his mental age may be only 4 plus and his experiential level even less. To neglect these complementary conditions, and to push straight on in an attempt to teach *every* child to read and to write at 5, results in failure and frustration for too many children.

Let us examine, in somewhat arbitrary separation, that first change in our conception of education. Let us examine the new aim—to provide educational opportunities and methods to enable *every* child to develop fully in accordance with his equipment, physical and mental, intellectual and emotional.

The full acceptance of this concept has been due in no small measure to the study of individual differences in children, particularly in relation to their mental abilities. Here teachers have learned from psychologists and there is now a more scientific approach to educational practice. Educational aims and methods are free from the bias of opinion and the stranglehold of tradition—though unfortunately enough, we in Britain are still at the mercy, to some extent, of these worst aspects of personal opinion and national tradition.

Both, of course, are of the utmost value as forces in fashioning an educational system. Both have been of the utmost service to education. Freedom for the ideas and personal opinions of educators has encouraged a generous measure of experiment, a valuable characteristic of British education. And the influence of tradition has resulted in the maintenance of high standards of scholarship, at grammar school and university levels, unequalled in most other countries.

The studies of individual differences in children have firmly established the fact that there are no types amongst children—though one would not think so after reading the Norwood Report. There are trends or tendencies, but no types—a fact which makes selection for secondary education a difficult matter when the basis is only a written examination.

Children are distinct individuals with a wide range of abilities, interests and emotional attitudes. In view of this the people who have the information on

which to base more effective guidance at the post-primary stage are the teachers. But this help will be more valuable when Education Authorities develop the use of reliable primary school record cards. As well as objective measures these cards should include information on interests and personal qualities, particularly powers of persistence. Research shows that both are important factors in school success especially in the grammar school. Pupils with high powers of persistence not infrequently surpass their companions, who in intelligence tests obtain superior scores.

It may well be that as an aid to gaining information for allocation of pupils to secondary schools we should purposely provide activities that will foster strong interests and promote persistence. Teachers, moreover, should be encouraged and coached in noting such personal qualities. There is just the danger that a smattering in too many subjects and a softness about finishing jobs may displace the broad disciplinary value of going on with the job and finishing it.

In choosing students for University education we should go far beyond academic records. Strong evidence of this fact comes from enquiries we are making in the University of Birmingham. When we compare student records in departments where admission rests almost solely on academic success with one where personal qualities of applicants are also considered, we get some interesting results. Students in the former department—admission on academic success only—gain at the conclusion of the degree course a higher percentage of first

class honors. But the position with regard to good second class honors is sharply reversed, and most striking is the fact that in the "admission on scholastic success only" departments, the percentage of students obtaining 3rd class honors and failing to complete the course satisfactorily is two and a half times greater than in the department which uses personal qualities for selection. Although there is more to the problem than this bald statement suggests, yet it looks as if Universities might well investigate the possibility of taking personal qualities of applicants more fully into account.

An equally important derivative from the study of individual differences is that mental power is largely inborn. There is reliable evidence that this inborn potential mental power develops as the individual matures. The *degree* to which it can develop is much more effectively determined by innate factors than by environmental ones. The *direction* in which an individual's power is used—the knowledge he gathers, the habits he forms and so on—and the effectiveness of its expression are, of course, determined by *environment*, particularly opportunity, emotional attitudes and by physical conditions. We have learned that adverse influences can bottle up pretty effectively a person's power to think, to learn and to express himself.

How then has this knowledge changed educational practice? In the first place we no longer believe that simply going to school can endow an individual with intellectual power. It may give him

knowledge, it may enable him to master techniques, it may help him to improve his score in an intelligence test.

Certainly, if a child is unfortunately unable to attend school, it does *not* mean that his intelligence deteriorates.

I once had the opportunity of helping a bargee's son, age 10, who had never been to school. He could not read or write, but he had a vast knowledge of canals and canal life and a magnificent fund of information on matters of natural history. He was extremely intelligent and was taught to read and write in the course of months by adroitly using his interests and his background of knowledge.

Information on the distribution and expression of mental abilities has influenced both organization and methods in schools. Whereas level of attainment was the main criterion by which pupils were classified, we now take into consideration mental ability and age. Older backward children of 11 or 12 are not put with younger brighter ones of 7 or 8. The older, not so bright child is not continually "kept down" until he develops feelings of inferiority which prompt him to compensatory behavior of an anti-social kind. We have learnt that whereas dull children are usually backward, not all backward children are dull. In fact, research shows that 4 out of every 10 backward pupils are of normal or above normal intelligence and that where effective provision is made to help them, before there are too many years of failure, almost all can be brought to a normal level of school attainment.

But by far the most vital change is

based on a recognition of this fact, the fact that almost 12 per cent of the school population are at so low a level of intelligence that they need special help. We cannot do anything to increase their intellectual power, but we *can* prevent anxiety situations developing by expecting them to reach normal standards. We *can* do much towards helping them to attain standards compatible with their ability and to acquire knowledge of value to them in after school life.

Moreover, effective handling of this problem is a direct way of tackling the problem of delinquency. Recent figures show that failure in school may be a primary casual condition in thirty per cent of delinquents. In addition, over sixty per cent of delinquents have reading levels so low that unless they are given special help they will be unable to make use of the written word when they leave school.

One change in methods of grouping children based on knowledge of individual differences may need modification, namely, the practice of placing children in A, B, or C forms or classes. It may well be that with the development of new methods which emphasize more strongly social training, the class unit may more nearly represent a cross section of all levels of ability. With smaller classes differences in both ability and attainments would then be provided for by more cross classification for subjects and by the use of group methods for different forms of work. There could be more creative work, and better training for leadership.

What I said of the needs of the handi-

capped section of the school population applies with greater force to a recognition of the special requirements of very bright pupils. There are *two* aspects of this problem. The very bright children in junior schools may not be getting the fare conducive to their fullest development. Some are under-educated, and some don't get enough creative work. For example, really bright pupils of 10 and 11 with an excellent ability in written English are often asked to do English exercises, the substance of which they have long ago mastered. They should be working on topics of individual interest, diaries, or stories, or on group projects, such as a short history of the town, a play, a book of poems, or a magazine.

We shall probably obtain our most reliable guidance for secondary education when the junior school curriculum is sufficiently enriched to allow for varied interests and strengths to thrive vigorously—and, moreover, when children are *not* transferred to secondary schools until 12 plus, so that maturity reinforces what can be derived from enriched education. Surely it is apparent that by examination and tests we cannot effectively select mere babes 10.6, 10.9, and thereabouts for forms of post-primary schooling.

As a nation we should nourish with the greatest care our brightest children. Terman's 25-year follow-up of 1,000 gifted children shows the importance of this and dispels the popular idea that highly intelligent children are in any way inferior to those of average intelligence. They are in every way *superior*, and certainly do not show an increased

instability or maladjustment. What they *do* need is a fully stimulating environment. At the same time it is to be hoped that we continue steadfastly to refuse to set up special classes for highly intelligent pupils from a *number* of junior schools—gifted classes or Terman classes as they are called in the United States and some of the Dominions. It would be a great pity to rob schools of the stimulus and leadership of such children and to create yet another form of snobbery.

The other aspect of the problem of the bright child is to be found in the secondary modern school. Here there is some first class talent that deserves richer educational opportunities. Recently of a group of 26 secondary modern school pupils who had failed to gain entry to a grammar school at 11 plus, and who were later admitted at 13 plus, nineteen gained School Certificate and made an effective contribution to their school in other ways.

This evidence suggests another concept which is beginning to influence educators, namely, that of *maturation* of pupils. Case studies of children from different fields indicate more clearly that *each* individual has his own particular pattern of growth and maturation. For this reason it is all-important to expect some children of increased stability and intellectual application at 12 plus or 13 plus to be worthy of places in a grammar or technical high school.

And what of the use of intelligence tests for educational guidance? Very briefly the intelligence test has certainly proved its worth. It can provide most suggestive evidence to the teacher on

which to base his estimate of the pupil's capability. Moreover, it has been repeatedly demonstrated that intelligence tests provide the best single prognostic measure for 11 plus selection. Without them, cramming would have much greater effect on the inclusion of unsuitable pupils for grammar schools and the exclusion of suitable ones.

But research also shows that an intelligence test result is a complex quantity. I.Q.'s of deaf children improve with attendance at a deaf school. Spastic children when examined in hospital or in homes where there is limited opportunity after a period in a more stimulating environment improve in I.Q. when examined late. Children who are under emotional strain or the effects of conflict often return widely different scores at different times. All of which means that while the intelligence test is useful there is need to consider opportunity, home conditions and level of maturation for *many* children in relation to their intelligence test scores.

One last point is that relating to our conception of the theory of mental discipline or formal training. While we do not believe that this theory holds in its old form—to study biology or history (properly taught) is just as good a training as studying Latin—yet a consistently pursued course in a subject has a definite broad disciplinary value. It is to be hoped that whatever changes in methods of teaching or forms of examination take place we shall hold firmly to this value of the continuous study of a subject, or pursuance of an activity, to an advanced level.

But whatever the changes in methods,

material or organization in our schools, teaching and learning will always remain problems of human relationships—problems of a total situation in which inspired, understanding teachers, possessing full knowledge of their pupils will always achieve true education, whatever the abilities of their pupils, the methods they use or the buildings in which they teach.

II

I have tried to show how increased knowledge of individual differences in children has changed our conception of the function of education. How schools are organized and what is taught in them has been influenced in no small measure by more exact information on children's mental powers. This changed conception is the very essence of the 1944 Education Act.

For example, while we knew that some children—the very bright, the very dull and the physically handicapped—would profit from education specially adapted to their needs, under the new act no less than eleven classes of handicapped children will receive special educational treatment. This is an obligation which, when fully implemented will mean a tremendous amount to the educational welfare of almost a million children. The whole emphasis for normal and handicapped alike is in terms of giving every child the best possible chance while he is at school. Nowhere is this change more marked than in present day ideas on how children learn.

Most people used to think that learning was just a matter of the intelligence of the pupil and the effectiveness of the

instruction within the four walls of the classroom. Now we know that it is not as simple as all that. By the phrase "how children learn" I mean, of course, not only learning to read and write and to do arithmetic. I mean learning in *all* its aspects—the acquisition of knowledge and skill, the way to reason and make judgments, to form habits and interests. And above all I include social learning—the learning to form adequate attitudes towards other children, towards adults and life situations of different kinds. Social learning in schools is just as important as scholastic learning, and it is an aspect of school life in which English schools have some leeway to make up.

How a pupil learns in school is not just a matter of thinking alone. His physical condition, his emotional attitude towards the teacher and the subject, his past success or failure in the subject, his previous knowledge, and his home background all influence the situation.

Even more important is the fact that these various forces or influences are closely interdependent and interacting.

For example, the lack of concentration and persistence of some pupils in arithmetic or mathematics is sometimes due to physical states deriving from bad home conditions. Arithmetic results would improve in some schools if pupils went to bed earlier, did not go to the pictures so often, or were not handicapped by a mild nervous tension from subtle forms of malnutrition.

And again emotional states—how children feel—influence their ability to learn. A pupil who comes to school going over in his mind the disturbing effects of constant quarrels between his

parents finds it difficult to keep his mind on his job. We find from studies of several thousands of backward, but intelligent pupils that stability of family life and home conditions are linked with learning.

Learning embodies an intimate series of two way responses between the individual and his environment. Thus in our new concept of learning we must consider the psychological needs of pupils.

The degree to which the psychological needs of a pupil are really satisfied is bound up with his ability to learn. Is he secure at home and in school? Is he accepted by his fellows? Can he see he is making progress? Is there a sense of adventure in his work? The answers to questions like these are the real answers to the teacher's enquiry about the learning of his pupils.

Obviously the satisfaction of vital needs of children is only partly met within the school. We now know that it is linked up with what happens in the home, the playground, the streets, the movies, the youth center and so on. All these bring in different groups—family groups, play groups, organized groups, (or gangs), youth center groups, all acting on learning.

You may say "How do these groups influence learning?"

Well, imitation of others in a group is the basis of *some* learning—this is true at all levels. The amount of fierce competition or real co-operation certainly influences the learning in some groups. The status and level of acceptance of each member of the group again determines how much chance he has of doing things, and how he can do them. Have you

ever watched a group of pupils at serious play? Have you noticed how carefully jobs are allotted in accordance with the member's ability and his acceptance by the group? Remarks such as "He's no good, stick him in jail" may be a correct appraisal—or it may be a try-out of a new member.

In these and other ways the relationships—or parent to child and teacher, teacher to child, child to child, all affect learning. In fact one of the newer methods is known as "the group method"—meaning the use of small groups of pupils, each under a leader and each with a definite job of discovering, sorting out and assessing information on a certain topic in a co-operative way. And the method can be particularly successful in certain subjects.

Nowhere do we see this interaction of psychological needs and socio-economic factors more clearly than in the education of young children. For them two essentials of learning are *play* and *child* companionship. Not all people realize the educative value of play. They are inclined to think play is just something for occupying the child's time or absorbing his extra energy. They don't know that it is the most powerful force in helping him to learn.

Children who have an impoverished play life are often found among those who don't succeed in their early school work. Through play children assimilate many ideas. Play provides the experiences that form the basis for their early development in language and number.

Pupils learn to read more quickly if their spoken language is wide enough to cover many of the common words and

ideas that they will later meet in their first reading books. Without such a background of spoken language there is the chance that the printed words will have little real meaning for some children.

It is here that parents can help so much. Language development depends on the general level of English in the home. Research shows that children of the same age and about the same intelligence coming from homes of widely different cultural levels and opportunities may differ by as much as three years in vocabulary, so great is the force of environment.

In vocabulary growth, too, pupils from one-child families, whatever their supposed limitations in other ways, frequently score heavily. The closer contact with adults certainly means that they gain on the verbal swinging boats what they may lose on the personality roundabouts.

Similarly, a child's understanding of numbers in the early stages depends on experiences in the home and immediate environment. Thus among children coming to school at 5, there is an immense range in number knowledge. Nearly all of them can count up to 5, but only 30 per cent can count up to 20. While 90 per cent understand the meaning of 2, only about 20 per cent have an idea of the value of 10.

The range of knowledge has far reaching implications to the teacher. It means that he should avoid failure and confusion for *some* children by postponing formal teaching. And it also means that the school must provide experiences for children less fortunate in preschool opportunities.

But it is in social learning that play and companionship mean so much to young children. Playing with others helps children to form normal social attitudes. Moreover, play can be the means of straightening out all kinds of minor difficulties. Children whose speech is backward, who cannot share, who spit or hit soon learn from the behavior of companions, who talk normally, who *can* share, or who can spit or hit equally well.

It is for these reasons that the nursery school and nursery classes are of such very great value. They can provide the basis for so much effective learning that is essential to children's success at later school stages.

Part of their success lies in the strong parent-teacher, home-school bonds that they foster. But the idea of nursery education has not yet sufficiently influenced educational practice.

What we do at present is to deprive many children of the space, materials, routine, security, companionship, and play that a good nursery school can provide. Then later when a percentage of these children become backward or mal-adjusted we set up adjustment groups of special classes. We give them play therapy to *undo* the effects of *inadequate* play *earlier*. Some of these pupils have become confused, because their psychological needs as young children have been ignored.

Now, what I have said about fostering effective learning by meeting the needs of young children in relation to their social background applies with equal force in the learning of juniors and seniors.

The boy or girl of 8 or 9 or 10 is an active, searching, enquiring being. He wants to find things out. He doesn't want to be chained to a desk for most of the school day. He wants to *go* and see places for himself. He wants to make things and collect things with his companions. In doing this he can be brought closely into contact with real situations and real people. And in this way he is learning at top level through real interests, through satisfying real needs.

This was the case with one group of juniors aged 9 and 10. They were making a study of local transport in their town. So as part of the project they visited the local bus depot. They fairly swarmed over it asking all kinds of questions. They learned all kinds of things about how a large transport service is run, about places in and around their town, about transport costs. They certainly came away with information, but also with a respect for drivers and conductors of buses. This was augmented when later in the week a bus inspector told them more about the service. It was interesting to see the way they freely asked questions. They had a tip top oral English lesson *and* some social training. There is no doubt that newer educational methods—project and activity methods—do satisfy the need of children and *do* strengthen learning. Working together on common interests, that involve maximum *doing in* the classroom, and *going outside* the classroom produce much good social learning. If you get the chance go into a school that employs activity methods. You will notice no quarreling or roughness, an absence of petty criticism of others, and

certainly no idling. Children line up and wait for tools or materials, they help weaker brethren without reserve, and they approach their teachers with frankness and freedom.

Furthermore, you will notice if you question the pupils that they really know what they are doing and what it is for—which is far from the case with more formal methods of teaching. The persistence of pupils is stepped up enormously. As one Headmaster remarks in "Story of a School"*—one had to be very careful to see that when the school was locked each evening no child was tucked away in a room finishing off his piece of work—surely learning at its best.

In this particular school, conditions outside the school, of limited lives, drab surroundings, depressed self confidence, were tackled by an extensive use of group dramatic work, group mime, dancing, and art.

But for all such methods schools need space. There are still too many junior schools in buildings which wouldn't be used as warehouses, let alone schools. There are many without halls, and to try to conduct a junior school without a hall one may as well try to run a race meeting without a race course.

One other point about methods. At present many teachers use marks too much. There is too much emphasis on rather fierce competition between pupils in classes. Now, while short weekly tests and terminal tests are good as checks on the ground gained, there is little evi-

dence that children in the lower 50 per cent of the class gain from being continuously compared with the rest of the class. I heard of one particular school where each pupil has a little book in which marks and remarks are entered and taken home daily to be initialed by a parent. The Spanish Inquisition had nothing on this method, particularly in its effect on the playful, the slow and the dull. How could many children ever learn or live effectively under such conditions?

Newer practice in education is moving more towards allowing each child to appreciate his own progress, and to allow each child to make a contribution towards group efforts. The trend is to replace fierce competition by methods which emphasize *co-operation and individual satisfaction*.

Noticeable among young adolescents returning from Canada and the United States after evacuation was that whereas in scholarship many were $1\frac{1}{2}$ or 2 years behind their fellows who had remained here, they were about the same amount ahead in social adjustment. Many certainly had greater poise. They could talk about things, they had outside interests and ability in social situations. And it is in this direction that pupils from some secondary schools in this country are weak.

It may well be that both curriculum and methods for non-academic pupils in secondary schools need radical revision. Specialization and too many separate subjects are killing the desire to learn for many of these children. They get lost in the wordiness of it all, the lack of doing things, the lack of unity. Snip-

* "Story of a School," A Headmaster's Experience with children age 7-11. HMSO, 1949. Kingsway, London.

pets of information, changes of rooms, changes of subjects, changes of teachers. How can they see purpose in it? How can they pursue topics with enthusiasm and continuity? How can they link school knowledge with life? What happens, of course, is that many forget much of what they have heard from their teachers. Tests of young adults in the forces and those applying for emergency training as teachers, including some with School Certificates, showed that in arithmetic for example, they had lost about $\frac{2}{3}$ of what had been taught in this subject.

An excellent example of the sort of revision needed is found in the New Zealand Education Department's syllabus for post-primary schools. We can learn something, too, from that courageous American experiment, the Eight Year Plan. In this thirty American high schools were freed from examinations by the universities and allowed to formulate their own curricula. They proved that by employing methods which were likely to provide greater social awareness standards of scholarship were not lowered. The best of the schools also showed, by paired comparisons of pupils, that their pupils revealed superiority in intellectual curiosity, social efficiency and general knowledge.

Progressive English secondary schools have shown that it is possible to keep up standards in basic skills and at the same time give pupils some excellent social education.

How? In the main it is done by cutting the number of separate subjects and hence reducing specialization. The schools use some form of project or cen-

ter of interest approach for part of their teaching. They provide rich extra school activities. These schools have plenty of clubs and societies, they provide opportunities for games for all pupils. Their staffs take pupils on occasional visits and excursions.

The striking thing in these schools is the strong bond that develops between teachers and pupils and the enthusiasm with which learning proceeds.

Readers of Mallinson's recent book *The Adolescent at Work*, which describes experiments in England and other countries, will get some idea of the group work involved, and how different schools are trying to close the gap between social needs and what is taught in schools.

Finally, there is the more intimate influence of the home on children's learning. What Father and Mother think of John's school and the teachers, what they know and think of his school work, certainly influence his progress.

It is obvious that parents can only get to know the aims of the school if there is close contact with the teachers. Parent-Teacher Associations, slow in their development in Britain, can do much to create good learning. Parents want to and should be able to meet teachers. Wrong assessments can be avoided if both know each other. Difficulties can be straightened out. The pupils good at home, not so good in school, and the reverse, all these variations have their explanation. One girl of 13 was an example of this, she certainly was a great nuisance in school and her work was poor. But it was found that she had taken on the responsibility of her mother in

the home, and a young brother and sister.

Recently with groups of backward readers we tried the experiment of what were called home coaching groups. We got in touch with parents. They were eager to help their children, but they wanted help first themselves. We explained what to do and how to do it—a little coaching frequently, plenty of encouragement. We provided books. We saw each parent each week, went over the week's work and gave new assignments. In eighty per cent of the cases striking progress was made. Everyone was happier and a strong bond was cemented between school and home.

These then are some of the aspects of the social situation in relation to learning. These are some of the strengths, some of the limitations and some of the ways that will make for improvement. Full and effective learning, both scholastic and social, can only come from meeting psychological needs in relation to social needs and social conditions.

III

I might call this talk "Calm Feeling Makes Clear Thinking." Success in school is almost as much dependent on emotional attitudes as on intelligence. That is, how a child feels about his school, his school work and the different school subjects partly determines his progress in school. What his attitudes are towards his teachers and their attitudes towards him certainly determine how much effort he puts forward in the various lessons.

More and more, teachers are realizing that a pupil's ability to think and

to learn is dependent upon how he feels emotionally. This knowledge is the most important contribution that psychology has made to educational practice. And it has come mainly from the many careful studies of children as individuals.

We have learned much from children who fail. We have studied these who fail in school work—the dull and the backward. We have tried to unravel the difficulties of those who fail to make the most of their personal powers—the maladjusted or neurotic. And we have better, though still grossly insufficient, information on those who continuously fail in social demands—the delinquents.

Case studies of all these children show that emotional factors enter powerfully into their failure, their maladjustment or their misbehavior.

But the nature of emotional states and how they act is not so obvious. That is why there are still some sceptics who don't understand the idea of the emotional life of children. They don't understand how a child's feelings can have anything to do with his ability in arithmetic, his behavior in the classroom or his attitude towards his teacher.

They understand that level of intelligence influences school work. They can obtain objective measures of intelligence. But even *here* the pupil's ability to use his intelligence is bound up with his emotional state. The boy who is dull, not very dull, but just below normal, has enough intelligence to understand his limitations in learning. He sees others making progress. He sees them constantly getting the plums and he begins to think less of his own powers. Hence the great value for such children of

having them for certain subjects in a small class of pupils of about the same ability. They need quick success, encouragement and praise to offset adverse emotional reactions.

The whole basis of the adequacy and stability of emotional life of children rests upon the satisfaction of psychological needs. The effective expression or satisfaction of these needs is accompanied by feelings of well being, of mental harmony and happiness. Constant frustration of these vital needs means feelings of insufficiency, tension, and unhappiness.

Now foremost among psychological needs for everyone, adult and child alike, is some form of successful self-expression. Block this continuously and mental health deteriorates. In work, in play, in contact with others, in home life, and in hobbies—children must feel they are successful in some of these.

Of course, so long as there is strong satisfaction in one field a child may be mentally satisfied. The success may be sufficient to keep up his confidence and self-esteem. The pupil not so good at arithmetic or English is satisfied if he gets success in art or handicraft. The boy or girl not so good in studies may get satisfaction in jobs of responsibility within the school, or in games. Group ventures in which everyone can get a place in the sun, in accordance with ability or aptitude, are often most successful for emotional development of pupils. The production of a form play, a form magazine or a project brings in all kinds of talent—literary, artistic, craft, social, dramatic. In this way almost every pupil gets some satisfaction.

In the main there are three sets of emotional factors that control the effectiveness of children's learning. These are firstly temperament or disposition with its physical basis; secondly emotional experiences in the home; and thirdly emotional experiences in school. Of course these act with different strength in different school subjects. For example, a child's temperament may interfere with his successful learning in mathematics but it may be a help in his art, his English composition, or his dramatic work.

Let us consider temperament first. Whether children are inclined to be excitable or calm, whether they are persistent or readily discouraged, whether they are stable or unstable—these qualities do, of course, influence learning. The calm persistent child finds it easier to learn and to study than the rather excitable or impulsive. However intelligent some children are they cannot achieve more than a mediocre level in mathematics. Their temperamental traits don't favor high success in a subject demanding calm concentration and persistence. Similarly both parents and teachers know the rather finely adjusted child who can write brilliant English, but whose spelling and writing are hopeless. Children of this temperament often cannot attend to the detailed spelling of a word, the exactitudes of arithmetic, or to care in writing. They try time and time again but enthusiasm about an idea or impulsiveness gets the better of them.

I remember one pupil like this—very intelligent—ever active and ever ready to please. She delighted in showing younger children how to do things. She

was continuously rushing through her arithmetic or her English in order to read a favorite book. She was usually finished first but always had a crop of errors. We cannot and should not try to alter the temperament of such children. But we can help them to build up a habit of checking their work. We can understand why they make errors. We can be fair to them. One twelve-year-old friend of mine of this fluid temperament protests loudly at the injustice of his master who gives him nine out of ten for his essay and then takes off three marks because of poor writing. A piece of rank injustice. Writing should be assessed when the pupil is not devoting 90 per cent of his mental energy towards thinking out ideas and sentence structure.

In the home parental attitudes towards the child, his school work, and his teachers are vitally related to his learning capacity. Among intelligent backward pupils we find unsatisfactory home conditions rank as the highest single cause of their failure.

The child who is insecure, for whom there is conflict or anxiety at home, finds it difficult to apply himself and to concentrate in school. This is often the case with failures in the grammar school. They cannot realize their intellectual potential because of their anxiety in the struggle against apathy or antagonism at home. It is on this account that heads of grammar schools often urge that home background should be considered when pupils are being considered for places in grammar schools. But this would be a dangerous principle. We have no re-

search evidence to show which intelligent children from less favorable homes succeed in spite of limitations.

Occasionally young adolescents in the grammar school are held up because they worry about the economic status of their homes or of their parents. Understanding from masters or mistresses, who really know their pupils, can do much to reassure such children.

Among children of all ages a common source of anxiety which interferes with their progress in school is the adverse attitude of parents towards a child's mental powers. The dull or mediocre child of intelligent parents may suffer intensely in this way. Sometimes he is overdriven; in other cases he is rejected.

Anxiety is heightened for the not so bright child when parents constantly question him about each day's or each week's school results. And, of course, the tension may be worse when the questioning is connected with forthcoming papers in a fiercely competitive grammar school entrance examination. In one case a father who did not get full satisfaction in his own job, and aware of his limited education, produced anxiety in his son by confusing parental attitudes and teaching attitudes. He was coaching him for periods far too long with material that was far too difficult.

There is little doubt that the learning powers of some children would function more freely if "the scholarship examination" were based largely on a quota system associated with internal examinations and school record cards.

Encouragement by parents—all children like encouragement—is also power-

ful emotional stimulus to children. It is certainly much more effective as a means of leading pupils to further efforts than comparing them unfavorably with more intelligent friends or members of their family.

I remember one boy whom we helped with his reading and spelling. At home he was repeatedly told he was stupid, that his younger brother could do much better than him and so on. He never seemed to be praised for doing things well or for being helpful or for making progress in some way. This lack of security and encouragement showed itself in his reading and spelling in which he would never attempt a word of which he was not quite sure.

In his spelling, too, he would put down s-o-r-y for "sorry" only to cross it out in favor of s-o-r-r-e-y. The word field, f-i-e-l-d, would be spelt right at the first attempt, and then altered to f-e-i-l-d. If one happened to be alongside him he would repeatedly write part of a word and then look up with an air of indecision. If it were suggested that he knew how to spell the words, more often than not he would complete them correctly.

Now let us consider the third source of emotional forces in learning, the school. In schools emotional problems center mainly round teachers and subjects. The strength of the bond between teacher and pupil determines in no small measure the pleasure and the effort in the pupil's learning. Many pupils have been led to like or dislike subjects because of the personal attraction or antagonism to the teacher. The teacher who makes contact with each boy or girl as an individual,

who knows their names, who has an element of humor, who is ready to help them at all stages and so on, creates positive emotional attitudes which favor learning. Moreover, if he uses praise and encouragement and assesses work fairly against the pupil's ability and experience, he is likely to produce maximum learning. Obviously the emotional conditions within the control of the teacher that most interfere with learning are sarcasm, unjust punishment, that is, when the child has really been trying, and lack of encouragement.

But learning also depends on the way material has been presented, the motive behind the learning, the degree of interest aroused. And it depends on the maturity of the pupils in relation to what they are asked to do. In an earlier talk I showed that some young children fail, and become confused, because they are introduced too early to formal teaching of reading and arithmetic. An excellent example of this, in the junior school, is the overloaded arithmetic syllabus. Too much is taught too quickly, and hence superficially; children have to be introduced to operations before they are ready. Many pupils for example would succeed in long division if it were left till later.

The same applies to the teaching of foreign languages in preparatory and secondary schools. If teachers graded difficulties more in relation to mental age there would be less failure. It is doubtful for many children in preparatory schools whether foreign languages should be started so early.

One further point of importance is

absence from school. This can arouse most adverse emotional difficulties in learning. How often does a child who has been absent 3 or 4 weeks or more come back fearful of what he has missed? Can you recall such instances in your own schooling? For some people such absences have left gaps which have never been filled.

Sometimes the situation is made worse for a returning pupil by a seemingly heartless little egotist who says "Yes, we had six new experiments or six new kinds of sums while you were away." The child's worse fears are realized and his confidence falls still further. The wise teacher reassures the pupil that although work has been missed she will give him a helping hand. Such understanding and encouragement put new heart into the child.

Of course, sometimes after a long illness children come back to school with very changed emotional attitudes. This situation needs careful handling by parent and teacher acting together—a further example of how strong parent-teacher cooperation can iron out difficulties.

But of all the forces which act on learning and which determine further effort the effect of failure is by far the most powerful. If pupils fail in a number of lessons and if this continues then there is more than merely scholastic loss. There is very often a personality change. Again and again we find that both health and behavior are connected with school success. As Dr. William Moodie, a pioneer in Child Guidance in Britain, has rightly said—a child's mental health

is bound up with his success in the basic subjects. The boy who is unable to read at 9 or 10 or 11 finds adjustment most difficult. In fact if failure goes on to 12 or 13 it is an extremely difficult task to break through the defensive attitude and the rationalizations that are built up.

At 13 or 14 special attempts to teach children to read and to write may be met at first with "well, my brother can't read and he's got a good job." "I'm leaving school at the end of the year." One chap looked at me much as to say "You're not going to start all that over again after 7 years of it. Save yourself for someone else."

Continued failure may result in a feeling of inferiority and a loss of self-esteem. And the emotional effects of these may be shown in a number of different ways. Sometimes it is in assumed indifference. At other times there is a constant and ingenious use of excuses, occasionally of the kind "if only" or "if it hadn't been for . . ."—obviously to satisfy the feeling of inadequacy. The danger is that excuses and wishful thinking may become a substitute for real effort. Both illness and misconduct—they are often closely allied—may be a direct resultant from the effects of failure. Some of the most striking cases of anxiety illness are found among adolescents of the intelligent sensitive kind. Failure brings anxiety which is really fear in very small doses. And as one group of American medical research workers has shown this is at the basis of a good many subtle upsets in endocrine balance.

And certainly our psychological ex-

amination of delinquents shows that a sense of failure is one of the most important elements in the situation.

At our Remedial Education Center in Birmingham we have found a very high incidence of emotional disturbance, not very serious, among intelligent backward pupils.

Naturally with all pupils who fail one of the first steps in helping them is to have an idea of their level of intellectual power, judged under its best emotional conditions. We then know what they are capable of, and what is beyond them. At the same time it is important to free their minds from the effects of real or supposed mental and physical limitations. Incentive, encouragement and success has got many people far beyond the limitations of mediocre intelligence or physical disability. For all failing pupils, young or old, a major requirement in the reorientation of their personality is suc-

cess. Nothing has stronger emotional value. In a group of failing and difficult children for whom we set up a special class of twenty in number, all were given special help which resulted in all getting quick success. The effect was almost immediate—absences from school disappeared, misbehavior stopped, and the spirit of the group was better than in any other class.

Quick success and the development of interests, no matter what they are, act as emotional stabilizers. In fact a vigorously pursued interest is the fly-wheel of adjustment. More opportunities for music, more opportunities for art, craft, dancing, dramatic work, in our schools, more opportunities to pursue individual interest, and more help to backward children would dissipate many emotional barriers and would release a considerable reserve of unused mental energy in our schools.

Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business. . . . Young men, in the conduct and management of actions, embrace more than they can hold; stir more than they can keep quiet; fly to the end, without consideration of the means and degrees; pursue some few principles which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniences; use extreme remedies at first; and that which doubleth all errors, will not acknowledge or retract them; like an unready horse, that will neither stop nor turn.
—FRANCIS BACON, in *Of Youth and Age*

The Story of Joseph

MARIE RODGERS

His name was Joseph: Joseph Pritts;
I think the name interested me first—
The strange incongruity—and the certain fact
 that he didn't like English, and wouldn't like it;
College was a strange world to him:
To deal with words when he knew so much of mine shafts.
And yet, it was hard for him to find words
 even to tell of mining;
Coal and words were two worlds to him.
Then once, just before he withdrew to re-establish
 the continuity of his life on the principle
 of mine shafts, he wrote some words
Which were his . . .
It didn't seem much use—the red ink symbols and the
 marginal notes. . . .
Then how briefly the newspaper concluded his story:
 "Friends will be shocked to hear of the
 death of Joseph Pritts, 23,
 Killed shortly before Christmas
 in his father's mine
 at Kitzmiller."
Just the usual W's of the journalist's craft—
But suddenly, down through the story of Joseph
 hurtled the dreadful meaning of
 mine shaft, and I wondered if someone
 asked or knew—
If Joseph had brothers, too.

Characteristics of American Secondary Education

GEORGE F. KNELLER

I

THE AMERICAN educational system is reputed the world over to be sorrowfully deficient of any sort of comprehensive guiding philosophy. Investigators from abroad are appalled at the prospect of having to study 49 different systems in order to arrive at any estimate of the American educational scene; they can find little definitive information emanating from the nation's capital. This circumstance is all the more disappointing to them because in all likelihood their country has incorporated its governing educational theory into a neat pamphlet of less than a hundred pages. The publication of these pamphlets does not mean that the printed philosophy is inviolable, except in totalitarian regimes, but that the theories therein expounded are the ones advocated and supported by the state; they represent the aggregate opinion of lay, political, and educational leaders. To the American investigator this is, of course, a boon, however much he may condemn such a codifying of educational thought. He can report with reasonable certitude that such and such a philosophy and such and such a practice prevail.

Despite allegations to the contrary, American educational philosophy is slowly becoming unified, especially regarding elementary and secondary schooling. One searches the literature in

vain nowadays for new and startling educational ideas that during the twenties were to be found in such abundance. Most modern developments are largely the immediate and natural issue of changed social conditions, modified by maturing psychological research, rather than the result of new and different philosophic concepts. In fact, so well established have certain educational principles become that they are embodied in certification standards for teachers, in cooperative tests of student achievement, and in educational charters that govern budgetary allotments—to mention only three current practices. To many teachers in service, and in much larger measure to many parents, this unification seems not to be an actuality—so long have they been accustomed to opposed theories and to the practical anarchy of educational purposes that have so clearly characterized American educational progress. Perhaps the time is ripe to assess this progress in the field of secondary education, and through unifying what has survived the welter of criticism to describe what in the prevailing opinion constitutes the best type of training for adolescents in American schools, not simply for today, but for the visible future.

II

The most concrete sign of progress and change in secondary education is, of

course, that of physical growth. High school enrollments have more than tripled in less than a generation. To house this tremendous influx thousands of buildings have been constructed, at least one thousand of them having cost a million dollars or more. As phenomenal as this growth has been, it has taken place with comparatively little fanfare. Aside from the visible manifestations within their own locality, most Americans are practically unaware of it.

Increased enrollments have combined with political and social changes in American life to modify the educational offerings of the high school. Where formerly secondary education was a fairly selective process, the chief purpose of which was to prepare students for college, the modern school must adapt its program to a wider cross-section of youth and to a school-leaving age that has been raised in most states to the sixteenth and increasingly to the eighteenth birthday. Over 70% of American youth are now in secondary schools. It is upon modern high school youth more than upon any other group, that the future of American democracy must depend.

A third influence has been that of modern technology, which radically affects the attitudes of youth. The youthful mind is attuned to airplanes, nuclear fission, television, social security, the trade unions. Our young people need to specialize more than did their elders; yet their appreciations must be broader. Old, time-tested values are not thereby lost; but their preservation depends on re-appraising them. Traditional schooling, far from disappearing, finds new vitality and relevance in responding to

new educational demands and in supporting the vocational needs of youth.

Increased holding power, social and political progress, modern technology, changes in adolescent attitudes, and maturing psychological research have profoundly affected the function of the school as educator. It is now fairly agreed, for example, that the school should extend its influence over more of the student's working day. This does not mean crowding more studies into the curriculum. Rather, the program now features more activities that were once extra-curricular; it advocates more projects of a personal and informal nature; it favors a greater concentration on part-time work in commerce and industry. Influenced by collection campaigns, scrap pile drives, the sale of government bonds, and other student services during the War, the modern school extends its endeavors to all realms of civic life, and to activities involving the productive use of leisure time—teen age clubs and youth taverns, for example. Sports are increasing in importance, especially in their appeal to public audiences. Dramatic and musical presentation, broadcasts, and all sorts of student-operated entertainment form an essential part of the school's program. The important factor in all this educational extension is that the impetus has come in large part from the students, who instinctively seek a more comprehensive training than that afforded by straight subject matter.

III

The vital influence of education on the American way of life is now taken for granted. Thomas Jefferson was

among the first to give expression to the idea: "If a nation expects to be ignorant and free . . . it expects what never was and never will be. . . . There is no safe deposit (for the functions of government) but with the people themselves; nor can they be safe with them without information." It follows that democracy must depend upon education for its very life. Educational progress must evolve in concert with political and social institutions. Schools are designed to further, and actually influence, the development of these institutions. This means that the American high school adapts its program to the changes encountered in national life.

In American education today equality of opportunity is the ideal. But educational equality and educational opportunity can be achieved only when every community realizes to the full its moral, legal, and financial obligations. The history of American school administration conclusively proves that local school boards are extremely jealous of their control over education. They will not release this control to the federal government. If such a legislative arrangement is to be beneficial, local authorities are duty-bound to make the same or better provision for their schools than would the federal government. For a local government to preserve a right, only to exercise that right in a manner detrimental to the progress of the nation's schooling is manifestly harmful and unjust. Why should our children have only second best when better can be provided?

Under the concept of equal educational opportunity the good school af-

fords the very best possible educational experience for all races and creeds, for the slow as well as the brilliant student, and regardless of the youngster's economic status. It does not discriminate among its courses of study by awarding greater status to any one branch. It eliminates hierarchies of respectability that might be residual in its courses of study. Intellectual discrimination does not stand between talent and the expression of it.

The question as to which counts for most—the individual or the subject matter—has been resolved in favor of the former. Certain fundamental studies must be pursued, but they are best approached in a manner suited more to the individual or to the group than to a fixed syllabus. The modern school constructs its program in such a way as to make it more desirable to learn than not to learn.

This intensified concentration on the individual raises the question as to where the final emphasis shall lie—on the individual or on society. Modern educators imbue youngsters with a sense of political and social consciousness. Security is bought only at the price of service. The student is taught to give of his particular talents in return for the freedom and security he receives from society.

IV

Where does "traditional" education come in? Modern high school programs continue to attach as much importance to the humanities and to college preparation as they have in the past. For many students this type of training is frankly utilitarian; their immediate interest is success in college. No sensible program

brushes aside academic subjects on the ground that they are not suited to all students. Any program which denies scholarly-minded young people the opportunity to acquire traditional learnings and to express themselves in the realm of the abstract thwarts the growth of the acumen necessary to grapple with the world's increasing complexities. The theoretically-minded student who takes excursions into the land of contemplation often returns with ideas and incentives that are of great service to the practitioner.

It does not follow that college preparatory work may rest on its laurels. The entire program needs constant reassessment and reconstruction. It benefits from a more intimate relation with the total demands of college and community life. It is enhanced by establishing a closer association of learnings with adolescent requirements. There is no reason, in fact, why college preparation cannot become genuinely "progressive." The imaginative, creative teacher vitalizes the most classical of studies. He strikes deep into the talents of his college candidates and evokes greater drives to analyze the best that man has produced in literature, language, science, and art. Modern college preparatory classes no longer dwell in the land of drill and narrow discipline; they treat the subject matter in such a way as to challenge the youth's inborn curiosity and live imagination. Students can plug for, and pass, examinations, yet know little of what they have produced. It was Francis Bacon who was among the first to demonstrate the uselessness of knowledge without wisdom. Wisdom, says Al-

fred Whitehead, comes from the utilization of knowledge, not from the simple acquisition of it. Fortified by critical reasoning, intellectual curiosity, and deeper appreciations, the modern high school student enters college with far more intellectual maturity than did his parents.

The good school combats the purely material approach to learning. Education is not an economic step-ladder; schools are not employment bureaus. The school that constantly trades in subject matter and presents learning in the manner of a super-salesman countermands its proper duty toward society and toward impressionable youth.

For, actually, the ideal school in certain measure is a world of fancy, a world of sheer enjoyment, where the zest for living is given a start or a spurt. "The heart has reasons," wrote Pascal, "which the mind does not know." The human personality is rounded in mysterious ways. A precious lightness of heart must not be crushed by the weight of discipline. High school days are remembered not only for the concrete learnings achieved and the skills acquired, but also for their more spiritual attributes: the good times enjoyed, the precious moments spent in contemplation, the valued hours shared with a stimulating mind. In short, the worthwhile school is a dream world that later life can never reproduce.

V

The stress on practical training in our high schools has resulted in conflict between the adherents of a so-called "liberal" education and advocates of a sup-

posedly different type of education called "vocational" or "technical." This educational schism is unfounded. Modern education recognizes that there can be no adequate technical education which is not liberal, and no liberal education which is not at the same time technical.

All education is vocational in its primary sense. The liberal studies in former times, rhetoric and logic, for example, were also vocational tools for young men who planned to enter public life. Their success depended on their ability to develop extensive powers of eloquence and persuasion. Even the more decorative elements of liberal education served as a valuable training for the leisure time pursuits of the privileged classes. Today, good secondary schools teach their students to interpret literature or experiment in science; convince a jury or sell a product; translate a document or make out a tax return; design a blueprint or build a machine, draw a picture or weave cloth; compose a poem or repair a power line; study the stars or navigate a ship; and, indeed, learn the ways of peace or march with an army!

The tools furnished by a liberal education are no less necessary than those afforded by vocational training. Good schools realize that a purely vocational or job experience does not properly equip youth to enter intelligently into adult society. A compromise, if not a unification, of the two views is essential to the educational success of any high school. Certainly, if educators know anything about the psychology of growth and learning, they understand that it is not the particular subject studied, or the

skill pursued, that determines intellectual or manual achievement so much as how the subject is approached, and with what purpose in view. A good course in shorthand demands as much brainwork and concentration as a good course in Latin, if only for the fact that they are both foreign languages. American life thrives on all forms of work and accomplishment, whether in the realm of theory or practice, aesthetics or sewage disposal.

Recent findings reveal that most high schools are doing an acceptable job educating youth for college and the more highly skilled occupations; the poorest showing is with the preponderant middle group of students who seem to drift through their high school life rather than steer a clear-cut course. The modern school understands that the task of education in all cases revolves around the mediocre skills, habits, and attitudes essential to the practice of competent citizenship and success in one's chosen endeavor. This does not mean that subject matter divisions disappear. Rather, the forward-looking high school organizes its course of study on the basis of the problems of ethical and moral living, citizenship, home and family life, self-realization, the use of leisure time, health, consumer education, the tools of learning, work experience, occupational adjustment, and the development of personal competence. If any segment of a student's educational life is to be given status or dignity, it lies in these fields. The construction of such a course of study is, of course, not for the stand-pat, uncreative administrator. The task may

be challenging and boundless in scope, but the neglect of it betrays a moribund school system.

VI

The inculcation of good character in our schools is perhaps the most difficult task of all. It is not feasible to teach character as a regular subject; rather the acquisition of good breeding becomes a part of the entire school program, along with the development of an appreciation of the whole field of human relations.

Education assumes values. These values can be brought to the student's attention in a fairly programmatic way, perhaps by the principal himself, who adopts the task as a teaching assignment, or as part of a social science course. But there are other ways in which character education can be acquired:

1. In good schools students are exposed to great personalities through a study of the best in biography—through an analysis of careers worthy of imitation.

2. By sympathetic counseling, the right motivation is given for the formation of a wholesome personal philosophy and a constructive attitude toward life.

3. Experience in human relations is aided by a system of student government, which establishes the principles of self-rule, personal responsibility, and respect for authority.

4. Religious clubs are sponsored, not with an emphasis on denominationalism, but with common goals in view—common programs to be achieved by all faiths.

5. Clean sportsmanship in games is the concern of the entire school. A well-rounded program of athletics emphasizes the participation of as many students as possible; it features teamwork and joint

effort; it prefers to play the game for the enjoyment of it, rather than to win it at any cost. The zealous coach and the over-exuberant crowd can do as much as a professional miscreant to destroy a sense of fair-play in the malleable mind of youth.

6. The good school instills in its students a desire for creative accomplishment, a feeling of personal victory, and a sense of mastery and attainment in such a way as to bring inner security.

Education should, however, avoid putting a premium on self-dedication. Students turned exclusively to their own welfare, to dollar gain and to personal advantage must acquire a greater concern for what they can do for their fellows and for their school. Good teachers are most careful to set examples of unselfishness and integrity in this regard; and they are always quick to recognize desirable personal qualities displayed by students.

The development of wholesome character involves the assumption of safeguards against delinquency. The increase in juvenile delinquency is attributed by many to the newer sense of freedom in our schools, which seems to them to be hardly more than the absence of restraint. The fact is that rigid methods and formal, inflexible programs often lead to rebellion on the part of students, who see no genuine, recognizable worth in what they are doing. Studies may be academically respectable, but if they are fraught with pedagogical irritability, a false sense of values, a lack of human understanding, and a general indifference toward the human product; and if in certain classrooms snobbery, ostracism and sarcasm abound, then the school

fails to become a satisfying experience and youth develops a hatred and fear of it.

VII

Such are the prevailing characteristics of a modern high school education. There are many more, of course, and our ideas of what constitutes the proper training for youth will become modified as circumstances change. We have said little, for example, about the need for a constant examination of the end-product—for an assessment of the fruits of education as seen in a school's graduates. The school that is really interested in its task not only keeps in touch with its graduates as they make their place in life but uses its findings to modify its program. Economic and employment dislocations are not essentially traceable to American schooling; but our high schools are not without blame if they indiscriminately pour onto the market an over-supply of certain types of occupations or fail to train for others. School programs are best planned with an understanding of the occupational needs of the community. Where students are capable of a wide range of abilities, no matter how mediocre, the guidance should be at hand to demonstrate which ability is in greatest demand, and what the long-range vocational possibilities are. The school that is at all proud of its achievement will have on its records only scattered examples of educational misfits.

In the light of the above characteristics an inventory of educational progress might be made by any community. This inventory would reflect the status

of secondary schooling in accordance with the following standards:

1. The pervading spirit of the school is consistent with the American democratic way of life. There are definite, discernible provisions for the practice of democratic living within the life of the school itself.

2. The school sponsors a civic and social education that faces frankly, rationally, and sympathetically the significant issues of the contemporary world.

3. The school system is designed to enable boys and girls to grow mentally, morally, and physically and in accordance with individual interests and abilities.

4. The school system is stable enough to conserve the best that education has to date produced, yet flexible enough to make the best use of additional resources as soon as they are available.

5. Students are aware of the objectives of their school and their study. They understand fully why they are in school and what is expected of them; they do not attend simply out of habit and because of social pressure.

6. There are ever-increasing provisions for student self-direction, in such a way as to induce independent study and to reduce the disciplinary functions of the teacher.

7. There is ample provision in all courses of study for individual and group experimentation and the weighing of evidence. All teachers teach so as to develop a wholesome critical attitude in their students.

8. The program provides for an education in the fine and applied arts to meet not only vocational but avocational and recreational needs.

9. Vocational education is provided in its broader range of meaning from trade skills to basic economic understandings. It challenges students of varied interests and abilities.

10. Sufficient attention is given to personal adjustment based on the latest principles of mental hygiene and involving

intelligent and responsible guidance.

11. The schools sponsor a health program emphasizing good health as a daily habit and the preservation of it a matter of social as well as personal necessity.

12. Higher standards are sought and achieved in all educational endeavor.

13. There is systematic planning within the school system. School officials do not wait for a crisis to appear before decisions are made.

VIII

No secondary school can, of course, expect to provide all the education needed by youth. Any school is at the most an indispensable adjunct to the training which takes place in the home, in the church, and within other social groups. But the real test of an educational program is whether it equips the younger generation for a constructive social life, or whether it is merely a means of foisting on youth the traditional ways of thinking and behaving.

The high school of today is more closely bound to the community. The high school of tomorrow will be a greater community of living. The teachers will be stronger personalities with a more penetrating insight into social and political dilemmas. Regardless of their sub-

ject specialty, the teachers of tomorrow will understand the fundamental elements of human relations and what makes the world go round, and they will incorporate this understanding into their teaching. They will have the will and resourcefulness to turn over to their charges more and more responsibility for their own learning. They will recognize the calm competence with which their students discuss issues, and will acknowledge and utilize the self-assurance and maturity that are among the most desirable assets of the younger generation. Far from taking refuge in innocuous teachings, comfortably removed from the turmoil and nettlesome problems of a confused world, the teachers of tomorrow will be courageous enough to examine with their students the fundamental causes of these problems, however delicate, however ugly. They will point out excellencies in the behavior of men and their institutions, but will resolutely reveal the flaws. They will teach not only tolerance, but understanding and appreciation of those who may be strange or different. And they will lead their schools to their rightful place as molders of a better humanity.

GENERAL EDUCATION

A teacher who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form.—JOHANN WOLFGANG VON GOETHE, *Elective Affinities*, Book II

Faith and Freedom

WILLARD B. SPALDING

I

TODAY, the world society is torn by ideological conflict. We are, in fact, a member of the disunited nations, disunited because there is profound disagreement about what is good for man. The nations of the world, and the peoples within many nations, are divided on issues of what is right and what is wrong. These issues are important. Unless we confront them openly, deal with them boldly, and resolve them peacefully, we cannot hope that the relations among persons, groups, and states which can provide a firm basis for educational programs will come into being. Northrop describes the problems in "The Meeting of East and West." He says:

Now ideological conflicts are present everywhere. It is evident to all that the fate of peace depends in considerable part on whether the traditional democracies and Communistic Russia can reconcile their economic, political, and religious doctrines sufficiently to get on together. But this more obvious ideational issue is by no means the only one. Nor is it the most important one.

Jewish aspirations are at odds with an Arabian culture in Palestine. The Mohammedan version of a good society conflicts with that of the Hindu in India. The medieval Roman Catholic aristocratic conception of moral and social values grounded in naturalistic Aristotelian divine law opposes the modern Protestant democratic and pragmatic concept of an ecclesiastical and civil law which derives its authority solely from the humanistic conceptions of a majority of men. Similarly, in the Orient,

political institutions and religious observances inspired by Shintoism combat, even in Japan, those which are the fruition of Confucianism, Taoism, and Buddhism. And in Pan-America the traditional Latin-American ideals and values conflict with those of traditional Anglo-American. It is literally true in all these instances that, in part at least, what the one people or culture regard as sound economic and political principle the other views as erroneous, and what the one envisages as good and divine, the other condemns as evil or illusory.

The time has come when the ideological conflicts must be faced and if possible resolved. Otherwise, the social policies, moral ideals, and religious aspirations of men, because of their incompatibility one with another, will continue to generate misunderstanding and war instead of mutual understanding and peace.¹

Man, rather generally seems to feel that those of his fellows who think as he does possess wisdom, that those who are unaware of his ideas are abysmally ignorant, and that those who disagree with him are, at the best, fools, and, at the worst, arrant knaves. He labels those who are like him as patriots, loyal citizens, good Christians, fine businessmen, scholarly professors, and similar words of encomium and panegyric. Those who are unfamiliar with the truths which he has discovered are called poor citizens, stupid heathens, or dunces. The choicest invectives are hurled against those who hold views which are opposed to the

¹ Northrop, F. S. C. *The Meeting of East and West*. Preface.

ones which he cherishes. These benighted individuals are unpatriotic, irreligious, dupes, fellow-travelers, Communists, Fascists, un-American, atheists, radicals, Reds, anti-democratic, subversive, and evil. Liking for those who are like us, pity for those who do not know of our excellence, and dislike for those who oppose us are so widespread as to be almost universal.

Of course dividing mankind into three groups in respect to the point of view of a single one of the three is an oversimplification of a complex situation. The person who is a fool because he has not learned to place high value on freedom of inquiry as a fundamental right of man is a knave because he does not want the American League to win the World Series and a wise leader of public opinion because he voted for Dewey in the last election. Whether any individual is wise, ignorant, or stupid in the eyes of any other individual is largely a function of the nature of the relationship which exists at the moment when judgment is made. If the relationship is tense, charged with emotions, and antagonistic, the opinions which are held by any person in it are likely to be full of contumely for those who differ from him.

Frequently such opinions do not arise out of careful intellectual analysis of the opposing points of view. In fact, one could almost state that reason is never found in conflict. The calm, dispassionate search for truth by reasonable men is impeded by the violence of partisan controversy. This often leads scholars to avoid the jousting place, even as

interested spectators. The orderly processes by which their disciplined minds solve problems is so far removed from the jumbled bitterness of the struggle among devoted advocates of particular solutions that they have little understanding of the deep antagonisms of the contestants. Many scholars seek to learn why people accept one solution as opposed to another, asking the proponents to give the reasons which led them to believe what they do. Such a question reveals remarkable naivete. Few men join the conflict because logic leads them there. Even fewer have retraced in memory the steps which led them to strong faith in one side or the other. Reason holds but a small place among the constituents of faith. It is overshadowed and outnumbered by varying portions of love, hate, fear, and anxiety.

Because faith is not susceptible to logical analysis nor to intellectual attack, logicians and scholars tend to reject it as of little value or to look with cold scorn upon those who govern their behavior by it. And in doing these things, they remove themselves still further from the moiling throngs who ultimately determine the nature of society. Man lives in large measure by faith. His beliefs may be vague, amorphous, and at times contradictory, but they are none the less real. He believes in the strength of his nation, the excellence of the Brooklyn Dodgers, the tenets of his church, the wisdom of his chosen leaders, the platform of his political party, and the superiority of the particular make of automobile which he owns. Arguments, facts, and the opinions of

others may be to the contrary, but they serve most often to strengthen his faith rather than to weaken it.

II

The major conflicts of this era are among men of strong faith. Our opponents in the cold war are fanatically sure that they are right. We are smugly amused by their naive assumption that genetics, statistics, and economics are properly subject to control by the state and that each area contains territory into which true believers cannot go. Surely, we tell ourselves, such stupidity can only impede the development of understanding. In the long run we need have no fear of being outstripped in the race by opponents who handicap themselves in this way. Or we look at their crude attempts to destroy religion through action against the church and say knowingly that ideas and ideals cannot be destroyed by force, that truth crushed to earth shall rise again, that the minds of men will always seek to commune with the eternal spirit of God. Or we observe the way in which they govern, sneering at elections in which only one slate is entered, declaiming against the brutality of their concentration camps, and crying out against the injustice of their courts. We know enough about the nature of men, we tell ourselves, so that we can be sure that a time will come when these vicious practices will be destroyed. Like Croce, we believe that, if all democracy were destroyed and man began again to organize his society, the democratic way of life would reappear because it is derived from the nature of man.

When we reassure ourselves in these ways we are attempting to reason logically from the assumptions which underlie our own way of life in order to show that the way of life which opposes ours has no logical basis. It is possible that this is true, but even if it be true, the absence of a logical basis is beside the point. Whenever we attempt only an intellectual analysis of an ideology in which great numbers of men have faith, we spend time and energy in a fruitless effort. If we are to understand our opponents, we must seek to know their emotions as well as their ideas, their feeling as well as their thoughts.

The articles of their faith may be grasped readily if we try to do so, but the ways in which this faith is propagated often escape us. These ways are effective. In Czechoslovakia, the adherents to the party are fiercely determined to convert or destroy all unbelievers. They have been indoctrinated successfully. Whatever was done to them in past years has turned them into zealots. In Hungary, Poland, and Rumania, and the other satellites of Russia, as in the heartland itself, men are unquestioning followers of the few who reveal what is to be truth for the current year. The programs of education in these nations change the behavior of persons in very striking ways. They do not question what they are told is true, not, as we would like to believe, because they do not dare to do so, but because they have learned to accept the revelations of the Politburo.

The conflict of devotees of Russian Communism with devout followers of

the Catholic Church was inevitable from the beginning. Good Catholics have no question about what is right and what is wrong in many areas of life, because their church reveals the truth which they can follow. A recent advertisement of the Knights of Columbus in the *Atlantic Monthly* describes the position of the church:

Yes, there is a Catholic attitude . . . on Big Business . . . on the Worker . . . on Fascism . . . on Race and Color. "But," you may ask, "what do you mean by a 'Catholic attitude'?" After all, what has religion got to do with Industry and Labor, Wages and Profits?

Just this much, friend. Religion is more than a Sunday morning affair—it affects every moment of your daily life. Life is made up of actions, one right after the other—and these actions are either good or bad. Religion gives us the moral standards to judge whether these actions are right or wrong!

It is a question of right or wrong—it concerns religion—if an employer deprives his laborers of their just wages . . . if a selfish group "corners" the market and works hardship on others . . . if a union calls a strike that will cripple the whole country's economy.

This is where the Catholic Attitude comes in. The Catholic Church would be failing in its duty if it did not apply the law of God to the many problems that beset today's world.

Labor and industry, business and the worker, strikes, corner, wages, and profits are among the items about which Communism, like Catholicism, has articles of faith. The ardent Communist, like the devout Catholic, has a standard by which to judge whether or not his actions in these areas are right or wrong.

Each determines rightness or wrongness by applying a fixed set of revealed truths to particular acts. If the act fits the truth, then it is good; if not, then it is bad. Both Catholic and Communist, because they have faith in absolute truths, tend to separate all action into the two clearly separate categories of right and wrong. There is very little shading of one category into the other.

The position of the Catholic Church in the conflict with Communism is typical of that held by other groups who judge the rightness of actions by a congeries of absolute truths. Wherever some men have either discovered or created an ethos which separates good from evil which is not itself subject to investigation and questioning, they oppose other men whose ethos is dissimilar.

Here is the hard core of unresolvable conflict. Many of the acts which one group of believers know through their faith to be right, the other group, believing in different truths, know to be wrong. Historically, neither group has shown any willingness to tolerate, much less encourage freedom of inquiry into the extent to which its articles of faith could be substantiated empirically. Each has used force, threats of force, expulsion, and other compulsive devices in order to keep doubters in line or to exclude heretics.

These are the vivid acts in the strife for mastery of the minds and souls of men. Today, the dignity of the personality of Catholic leaders is affronted daily by the armed forces of Communism. Yesterday, the dignity of the personality of Protestants and Jews was similarly

attacked by the Catholic Church. That ancient repository of the Christian faith has learned through the centuries that the minds of men are not conquered by the sword. It no longer relies on the terror of the Inquisition, but chooses, rather, to develop systems of education in order that the young may be indoctrinated properly. And the Communists have learned this lesson as well. Both seek to teach the young so thoroughly that they will never deviate from the path which has been chosen by the leaders. Both know that the educative process is a life long activity, and continues to influence men's thoughts and actions through many media of communication. Both intend that all men shall know and follow those absolute truths which each know to be right.

I have mentioned first the conflicts between the Catholic Church and Communism, because these are thrust upon us by daily headlines in our newspapers. We are all aware of them. But they are not the only ones in today's world, nor, perhaps are they the most important. Other groups have faith in what they believe to be true. The American Legion, the Sons of the American Revolution, the National Association of Manufacturers, and a host of other organized groups are devoted to the American Way of Life, Americanism, Free Enterprise, and many other stereotypes. Each has a code of principles which it uses to separate right action from wrong action with no middle ground. Each resists attempts to examine these principles by persons who wish to test them empirically. Each is full of emotions when these

principles are questioned and answers with invective and name-calling.

Wherever we turn, in the domestic scene or in the world at large, groups of men oppose other groups of men in struggles which are violent even though not armed. Violence is inevitable when action springs from strong faith in principles and a determination that they shall not be violated. And this is true even when the principles seem vague and inconsistent to a bystander who subjects them only to logical analysis. The man whose choices are right or wrong in terms of standards which have been established by his leaders, has few moments of doubt. His decisions are made quickly, or are made for him quickly. He acts vigorously for the right and against the wrong.

Nor does the liberal always choose his position on the basis of careful analysis of issues, inquiry for all of the facts, and considered judgment, even though he frequently deceives himself that he is doing so. He, too, feels strongly about what goes on about him. He believes that democracy is the natural society, given man as he is, and attempts to find data and arguments to support him. He believes in the dignity of the personality of the individual, and resists any attempt to violate it. He believes in freedom of inquiry about any and all ideas, freedom for anyone to express his ideas in any media of communication, freedom from search and seizure, and the other ideals which are in the Bill of Rights. He sees the continued industrialization of society and searches for new freedoms for man in his economic life. He believes that

man should be as secure in his right to earn as in his person or in his right to hold property. He believes that man has the right to good health, to good education, to a decent home, to enough to eat, and to enough to wear. These are among his articles of faith, but he believes that he has discovered them and shown empirically that they are true. If he believes that they are absolute truths, an idea which most liberals find difficult, then he believes that he or someone else has discovered them by an approved method of thought, perhaps by scientific method. Unlike the Communist, whose revelations come from Lenin and Marx via the Politburo, or the devout Christian whose revelations come from a member of the Trinity or the Bible via a leader of his church, the liberal's revelations come from a methodology, a way of inquiring, a procedure of thinking. And this is a weak staff on which to support faith.

III

Unlike the devotee to absolutes which are handed down by authority, the liberal must act slowly, for the processes in which he has faith take time. He must examine alternatives carefully lest he overlook one which is promising. He must be sure that he has sufficient data. He must be aware of others' beliefs and take them into account lest what he finally does be narrowly conceived. This almost interminable attention to a process of thought postpones action until it is often too late to have much effect.

As a result, he is frequently left at the post in the race for power. The followers of an authoritarian orthodoxy have

no doubts, and so no lengthy process for resolving them. They know that they are right and that, through this rightness, they deserve to be powerful. So they proceed at once to strive to get power. The liberal, when confronted by such formidable opponents, abandons the process through which he gets his revelations and behaves as if he, too, could separate right from wrong by applying principles to situations. He becomes a man who acts through faith in absolute truth, rather than through faith in a process of seeking truth. Whenever he is pressed, he becomes emotionally involved, ready to appeal to the everlasting rights of man, eager to use invectives; and generally willing to join the rough and tumble struggle to control the minds of men.

But even as he does this, he is beset by feelings of guilt. In acting as one who has found truth, he becomes untrue to the process which is the cornerstone of his beliefs. Not only does this make him unhappy, but it also makes him ineffective. Being unskilled in the techniques of ideological warfare, he uses them awkwardly at best. When he is impeded by the weight of guiltiness which comes from abandoning the supreme process, his performance does him little credit. He looks to be the tyro which he is and becomes an object of public scorn or, what is worse, of public laughter.

What then is the role of the liberal in a world torn by conflicts among the faithful? What can he do when orthodoxy clashes with orthodoxy, and decisions of great moment are made through the emotional application of absolute

truths to which masses of men give fervent allegiance? He finds that all actions are being separated into right or wrong, with little or no middle ground, from many differing beliefs in what is given. In this melee, liberals are rapidly losing ground because their absolutes tend to be more in the area of processes than of principles. And this is not all. The development of mass media of communication gives powerful groups tools to build more and more unquestioning believers, as has been pointed out by Dean Ridenour:

Everyone knows that the winning of atomic energy was a triumph of the natural sciences, but one that raised social and ethical problems quite outside the field of competence of natural science. Consider, however, the frightening circumstance that the pen is, in fact, mightier than the sword. Consider that the increasing technical competence with which media of mass communication can be managed makes it possible to sway the opinions of almost all the people by a properly conducted campaign of information—or, if you will, propaganda. Now it is one of the businesses of social engineering to learn how properly to conduct such a campaign. We know a good deal about it already, and we are learning more every day.

"Perhaps we should ask ourselves: for what purpose are we erecting the new techniques of public influence? To what end are we striving to learn more about the fundamental mechanism of human relations? It seems perfectly conceivable that, with the expectable advance in our knowledge of the character of human relations, the *wish* for redress against tyranny, for example, may not exist. There is some suggestion that such a thing may have begun to happen in Russia. On good evidence, we view the internal conditions within Russia

as being those of the blackest tyranny, yet the disaffection of the Russian people seems small out of all proportion to our opinion of the conditions under which they live. Is this because of the complete mastery of the channels of communication by the ruling clique? And will a similar thing happen to us? Has it already happened? How does one tell the difference between an enlightened democracy and a tyranny when the reins of newspapers, radio, and television are in the hands of the rulers? Is it bad not to be able to tell the difference? If everybody is satisfied with a given social order, this satisfaction having been produced by the manipulation of opinion by the ruling group, is tyranny going on or is it not?"²

If men who are in power can and do win control over their followers to such an extent that ultimate action is determined by the few to whom the many give allegiance, what then has become of truth? Is it determined by the fervency of the faith of those who believe in it? Is it discovered through revelation to a chosen few? Is it propagated by destroying all other ideas because they are errors? Is it absolute and eternal rather than relative and emergent? These questions have so many philosophical complexities, such a tinge of intellectual acrobatics, that exploration of them appears to many as an impractical and profitless enterprise. And yet in the answers to these questions are the determinants of programs of education. The liberal educator must find answers to them.

What students do, what teachers do,

² Ridenour, Louis N. "The Natural Sciences and Human Relations." *Proceedings of the American Philosophical Society*, Vol. 92, No. 5, 1948. Lancaster Press. pp. 353-354.

what parents do, and even what administrators do, is governed to a very great extent by what they believe to be true. What they believe and the process by which they come to believe it are important areas for research.

Past research has dealt with the way in which man learns, and we have discovered much. But we have hardly begun to scratch the surface of why man learns anything. What drives him to action? What motives underlie his doings? What emotions go with his behaviors? As one examines man's daily living he is continually impressed by the infinite smallness of the area in which he acts rationally. Nearly everything which he does arises out of his faith rather than his reason. And we understand but little of the ways in which faith comes to be and little more about the effects which it has. Here are countless questions which can be answered fully only after we have studied many problems in many ways.

But there is a crucial task for education which cannot wait for the answers which will ultimately come from the work of the specialist in research. Are we to send the graduates of our public schools into a world of conflict among the orthodox with no orthodoxy of their own? Are we to subject them to the influences of mass media of communication in the hands of men whose beliefs are strong, with no faith of their own to guide them? And if we give them faith, will it be in some absolute truths or in a process for finding truth? If we give them the latter, how successfully will they compete in the struggle for power

which is so characteristic of this age? If we give them the former, by what means shall we discover the absolutes in which all men should believe?

IV

This dilemma cannot be resolved by grasping both of its horns. It is not possible to have faith in a set of absolute truths and at the same time to have faith in a process for discovering truth. The existence of the process is a constant threat to the existence of the absolute. It is no accident that the most powerful groups develop an authoritarian orthodoxy which takes in more and more area. Science, drama, newspapers, books, speeches, research, teaching, and all else that man does either fit the revealed truths or begin to destroy them. And the menace of destruction must be removed. So the authorities proscribe ideas and punish the heretics who hold them. If Communism, democracy, Fascism, or any other theory of government is based on faith in absolutes, its system of schooling must not only develop this faith, but it must also develop skill in detecting error. And so we ask the question: Must education eventually lead to skill in ferreting out error, even in one's own actions?

The dilemma about the nature of truth and the ways in which man can find it can be resolved by complete freedom. To the extent that man is completely free, there is no joining of the issue as to the nature of truth and methods for discovering it. There is no problem for education when the issue is never met. If man were completely free

to do whatever his whims, his desires, his ideas, and his individualized ideals dictated, then education could confine its aims to giving him the necessary skills and abilities to enable him to carry on any chosen activity.

Such a program of education could produce competent scientists, managers, investigators, lawyers, and the like, who would use their ability in many different ways. They would not have learned to be concerned about the ends which their actions would reach, except as learning came through other institutions than the school or through the accidents of life. Such persons are dangerous. Unless moral and ethical values become a part of their character and personality, they will readily follow the most plausible leader. They may become the instruments by which unscrupulous possessors of power enslave vast populations. And, in some schools, through the omission of ethical and moral objectives, education has come perilously close to producing such persons.

Other schools establish objectives related to resolving conflict and attempt to reach them by planned means. Most such plans are based upon the theory that what man understands he will not dislike. These schools, for example, teach all the facts about foreign ideologies and cultures so that students will become tolerant. This is illogical as F. S. C. Northrop has pointed out:

"The underlying postulates of pre-Kantian British empirical philosophy are incompatible with the post-Kantian philosophical assumptions of Hegel and Marx. This means that the conflicts between the delegates of the U.S.S.R. and the U.S.A. in the United

Nations are truly serious conflicts, much more serious than people realize, and that they cannot be resolved either by practical compromises alone or by a mutual understanding of each other's position and premises alone. In fact, the more the contemporary Russians and Americans come to understand each other's premises, the more the intensity of the conflict will exhibit itself. For when the basic assumptions of two different faiths contradict each other, reconciliation by practical expedients is unlikely, and reconciliation by mutual understanding is unequivocally impossible. Contradictions cannot be reconciled. . . ."³ He has a solution for the problem which he poses, however:

"Such a desperately serious ideological conflict can be resolved, nevertheless. . . . One must pass from the assumptions of both of the contradictory theories to a new set of philosophical premises which takes care of the facts supporting the two contradictory theories, without contradiction. There can be no real intellectual constructive solution of the conflicts between democracies rooted in pre-Kantian philosophies and Communistic Russia without passing on to a new set of assumptions which can take care of the merits of the Communistic and the traditional democratic theories without contradiction.

"Hence, the capacity to think about empirical data deductively, as well as inductively, must be made the primary concern of contemporary education. . . . An early training in the capacity to think deductively will enable both scholars and students to understand the facts they come upon and to distinguish basic notions in any field from secondary, derived notions."⁴

Northrop believes that if men learn to think deductively, they can acquire the tolerant attitude and openminded-

³ Northrop, F. S. C. *Logic of the Sciences and Humanities*, pp. 320-321.

⁴ *Ibid.*, p. 322, 324.

ness necessary to comprehend empirical assumptions of that people, and that it is necessary in order to state sharply the issues and conflicts of our world, to reason from normative theories to specific cultures.

This proposal, like many others, is logical. It fits previous assumptions. It is philosophically sound. But it is valueless. Even if education in this nation could formulate such an all encompassing philosophy, it would have great difficulty in getting it accepted widely enough to produce much change. And this is not all. Could one expect Russian schools to change? What would produce this change? Would the Politburo accept a new philosophy? What would cause them to do this? Who would be the bold missionaries of the new faith? Formulating an encompassing philosophy would be a forward step, but a very tiny one. The problems of propagating faith in the new doctrine would be enormous. And without this faith few men would live differently.

V

Since there is little prospect of universal acceptance of an inclusive philosophy, the question of what values should be indoctrinated by the public schools of the United States must be answered. Most liberals oppose indoctrination, believing that nothing should be taught so firmly that the learner will never question its validity.

Yet education, by its very nature, is always trying to reach some end, to achieve some goal, to indoctrinate some faith, and to set limits to freedom of

inquiry. However and wherever we find schools, they work toward established purposes. They are the agents of the society which supports them. In a free society, the schools are never free from the society, nor should they be. This being so, the choices and actions of students will be restricted in their degree of freedom by the circumstances which surround them. Students are never completely free to choose among limitless alternatives or to act in any matter whatsoever. Education, by limiting the number and nature of the alternatives among which choices can be made, places limits on the freedom of those who are being educated.

These limits may seem to contradict the ideal of freedom in a democracy. We, in this nation, have been dedicated to a way of life which expands freedom, encourages increase in the number and kind of human rights, and respects the personality of the individual. This way has never been clearly defined. At times it has seemed more like a rabbit-run in a thicket than a broad highway for mankind. But it has continued through thicket and valley, over mountains and plains, and the further man has traveled it, the better off he has become. Like Christian in *Pilgrim's Progress*, he falls into the Slough of Despond, is beset by doubt, or attacked by thieves, but he persists. And his life, like the way that it follows, does improve.

He seeks truth as he lives, some of the time through listening to the revelations of those whom he credits with wisdom, some of the time through free inquiry, but most of the time by a

muddled combination of the two. He is not bothered very much by his lack of consistency, by the mingling of opposing ideologies in one mind. He can use scientific method in his shop, propaganda in his salesmanship, and orthodox dogma in his religion without becoming schizophrenic. As he progresses toward more freedom, he sloughs off ideas that conflict with it and picks up new ones which fit. The logical dichotomies which I have been discussing seem to be intellectual abstractions which disappear within the personality of the individual. Because we possess the freedom to be inconsistent, to argue with our neighbors, to advocate what we will, we don't like the idea of limiting freedom in any way and are suspicious of those who advocate it. We deny that limits to freedom should exist in our schools.

But limits do exist, and always have. The question for us is not whether or not there should be limits, but, rather what should the nature of the limits be. I find them in our faith, rather than in our intellect.

The articles of our democratic faith should include the few fundamental ideals without which the rest becomes a sham and a show. Freedom itself is first among this small number of great principles.

I propose that we become, for all time, tough-minded realists, that we recognize that mutual understanding can come only when both parties to a conflict seek it, that we recognize that a clearer understanding of opposing doctrines, intensifies the conflict between the devotees of each, and that we recog-

nize that the great ideological gulf between Communism and democracy will widen each year. We cannot bridge the gulf if our structure has no resting place on the far side. These things being true, as I have tried to show them to be, we, too, must have our articles of faith.

As educators, we must make sure that schools of all kinds develop faith in and devotion to the freedom which we cherish. And this freedom has very broad limits. They have been described by President Stoddard when he wrote:

We are free in all respects but one. We are not free to tolerate the destruction of our freedom. If we ignore this age-old principle, we shall soon be at each others' throats. We shall have forgotten the nature of the problem.⁵

If we live up to our professional responsibilities, we will try to design schools in which the first experiences of children, and many that follow, indoctrinate a faith in freedom. This does not mean the elimination of the inquiring mind, of scientific method nor of processes for discovering truth. It means, rather, insuring the conditions under which minds can inquire, scientific method can be used, and truth can be sought. As issues arise, people educated in such schools will not inquire about the necessity for being free, but will inquire about the ways in which freedom is being jeopardized or encouraged by what is put forward. Freedom will be among the criteria by which ideas are judged to be good or evil, but will not

⁵ Stoddard, George D. "Teach Them the Ways of Democracy." *Annals of the American Academy of Political and Social Science*, Sept. 1944.

itself be subject to scrutiny and doubt.

It would be difficult to live in a world in which one had to decide in each business transaction whether or not to be honest. Business could not exist under these conditions. It is only when persons have faith in honesty that there can be an exchange of goods. Our society takes honesty for granted as desirable and sets up laws to punish the dishonest. When one considers the vast number of transactions and the few instances of dishonesty in relation to this total, he soon becomes convinced that honesty has been indoctrinated into the behavior of persons in our society. The inquiring mind asks whether or not a proposal is an honest one. It does not inquire as to the desirability of honesty.

Just as honesty must be indoctrinated if man is to have a satisfactory economic life, so freedom must be indoctrinated if man is to have a satisfactory political and intellectual life. When this is done, a major portion of the task has been accomplished, but more remains to be done.

While faith in freedom can be indoctrinated early in the life of the child, faith by itself is not enough for mature people. If education has been effective in developing the inquiring mind along with devotion to freedom, there will come a time when that mind will meet alien faiths in the intellectual arena. It must be armed with reason, with data, with logic, with ideas if it is to defend its faith. Professor B. O. Smith of the College of Education at the University of Illinois said recently that, in the pre-war years when Communism and Fas-

cism were espoused more openly than today, he asked students to defend their beliefs in a particular form of organized society. Usually the Fascists and the Communists made strong intellectual defenses of their positions, while the democrat was without arguments at his command. This lack of understanding is what General Omar Bradley was referring to when he said that the soldiers under his command did not know what they were fighting for and that the Army had to do the work of the schools. Schools are poorly designed when they produce persons with strong faith in freedom but without the means of defending that faith when it is subjected to intellectual attack.

I propose then, that the teachers in the public schools of this nation use their great resources of knowledge, intellect, and technique to develop a program for educating the young which will indoctrinate them with strong faith in freedom and an equally strong determination that freedom will prevail and that will arm them with the reasons, arguments, and facts which they may use to defend freedom when it is subject to attack. I propose further that we in the universities endeavor not only to discover the nature of faith through research, but also to encourage others to do likewise. We have a great stake in what can be learned when scholars attack this problem and we should bend every effort to have more of them become interested in it.

When we do these things, there is real hope that schools will be designed so that students who emerge from them

will be secure in their belief that freedom is right, protected from evil by the faith which they have learned to love in school, and able to defend their faith because they understand it thoroughly. There are no greater tasks confronting education today, no ones which need doing more sorely. I urge members of the profession of teaching to undertake them, for I know of no other group to whom they could be given with as much hope of success.

A \$450,000 CITIZENSHIP PROJECT

A new approach to the teaching of good citizenship was described at the Fifteenth Educational Conference of the Educational Records Bureau and the American Council on Education by President Wm. F. Russell of Columbia University's Teachers College.

Citizenship Education Project, financed for two years by a \$450,000 Carnegie Foundation grant, started with the idea that good citizenship requires action as much as book learning. In addition to knowing the principles of American democracy, pupils must have attitudes affirming them, and skills in applying them in their daily living.

Teachers from eight cooperating schools began a year ago to select and try out teaching practices which can be translated into student action. From 12,000 classroom reports there have emerged about twenty-six "laboratory practices" for teaching citizenship.

Cooperating schools have made "precise descriptions" of the related activities in classroom, school, and community; compiled a file of instructional materials; and prepared Organization Guides to give the teacher cross references between Premises in the Tradition of Liberty, teaching practices, and topics in American History and Current Problems of American Democracy. The Project will widen its search to include junior and senior high school English and science and social studies.

Seventy more school systems from twenty-nine states joined the Project this fall. Schools are accepted as rapidly as conferences in the use of CEP materials can be arranged for their teachers. Staff members of CEP plan to visit each participating school this winter.

The Wind

ETHEL KING

Ubiquitous and fancy free
It travels land and sky and sea.

It changes, mingles, separates,
Odd shapes, strange textures it creates.

All dried and dusty things that need
Fresh life it gears with eagle speed.

It improvises tone and hue,
From cobwebs it strikes something new.

It fans, it soothes, it cools, it chills.
The flowers' sweetness it distils.

Imagination is a wind,
With net nor snare can it be ginned.

Concealed and quiet till unfurled
It has a power to stir the world,

A mighty elemental force
Rending the heavens with high discourse.

Academic Government

W. H. COWLEY

THE NUCLEAR question in education has always been and continues to be its control, not its administration. Two centuries ago Alexander Pope wrote:

For forms of government let fools contest:
Whate'er is best administr'd is best.

No one believes this today. Indeed, all political groups repudiate it. The Right and the Left seek to control governmental forms that they may administer society after authoritarian patterns. The Democratic Center also seeks to control governmental forms that they may be "of the people, by the people, for the people." John Stuart Mill in 1869 expressed the democratic converse of the Pope doctrine when he queried:

What citizen of a free country would listen to any offers of good and skillful administration in return for the abdication of freedom?

Administration merely expresses a philosophy of government. This generalization applies to the control of colleges and universities as pointedly as to the control of society at large. The present controversies over academic freedom and tenure make this clear. In particular, the acrimony now riddling the University of California illustrates it dramatically. Distilled to its essence the issue there is not the loyalty oath but, instead, a question of academic government, to wit, shall the regents or the faculty have control over tenure questions.

Academic government includes academic administration, but its antecedent functions are policy making and ruling on judicial problems. Administration covers the third or executive function. The three functions pull in tandem.

Published discussions of academic administration abound, but little has been written on the legislative and judicial functions *per se*. Some of their topics, such as academic freedom and tenure, have been much debated in the journals, but not so legislation and adjudication in the broad. This article attempts a brief review of these two foundational divisions of academic government.

The Spreading of Authority

The first and most important question of academic government—as in all varieties of government—is the source of authority. Here some important developments are occurring. A century ago the legal entity (most commonly called the board of trustees) got its authority from the state and governed alone. Two other groups, however, have come to share governmental power with trustees: the alumni and the faculty. Alumni representatives on boards of trustees or in their own bodies get their authority from the whole body of alumni. The faculty or faculties have also come to participate extensively in academic government, their source of authority being the boards of trustees themselves. We shall consider each of these new

governing groups separately.

The alumni have moved into power in three ways. First, by getting legal representation on boards of trustees. Beginning at Cornell in 1868, alumni acquired the right to elect a proportion of the board of trustees. Scores of other institutions have followed the Cornell lead. Partially all of these are private institutions. The proportion of alumni thus elected by fellow alumni to the board ranges from less than five percent at the University of California to 50 percent at Dartmouth.

The second method of giving the alumni a voice in academic government is through alumni boards. Harvard has been operating on this plan since 1866. On that date the Board of Overseers of Harvard came under alumni control, and this meant and still means that every governmental act at Harvard must be approved by the representative alumni on the Board of Overseers.

The third method resembles the second, but under it the alumni group has no legal rights. The Harvard Board of Overseers has status equal to that of the Harvard Corporation, but most alumni boards have only traditional power. For example, the Dartmouth Alumni Council has immense influence and functions much in the same way as the Harvard Board of Overseers, but its authority has evolved without the benefit of public law. This evolution has been phenomenally rapid since the Council came into existence in 1912. It has become a major governmental force at Dartmouth, and comparable councils have in recent decades been established at scores of institutions. At all of them

the alumni have acquired crucial power in academic government.

The most recent development here is the establishment of the University Council at Yale in 1948. Yale alumni are being given greater voice in the government of their university, but the plan has not been in operation long enough to judge it. Suffice it for the present to observe that the Yale Corporation (its board of trustees) appoints the 25 members of the University Council from among prominent alumni. Thus the alumni body has no power of election to the Council. In short, the Yale Corporation keeps the power.

The alumni as a whole, however, continue to elect the members of the Alumni Board which controls alumni affairs. The University Council has other and higher responsibilities. It will "study the major activities of the University at close range and make plans and recommendations for their improvement." This, of course, is what the Harvard Board of Overseers does; but the Harvard alumni elect the overseers, and the Yale alumni do not elect council members. Here as elsewhere Yale remains more conservative than Harvard.

To summarize the spreading of academic governmental power to alumni: for more than eighty years the alumni of American colleges and universities have been becoming more important in determining institutional policy. Few disagree with the desirability of this development. The bulk of opinion supports the statement made in 1919 by President Emeritus William J. Tucker of Dartmouth:

The transfer within the last generation to

so large a degree, of the governing function of the colleges to the alumni, through the device of alumni representation, has done very much to insure the liberality and freedom of college government.

Faculty governmental power has also been growing vigorously although silently. Not until well after the Civil War did faculty members at most institutions have anything to say about high policy. The board of trustees held power tightly and also participated actively in administration. Many boards even examined students for their degrees.

Today few boards mix into administrative matters, and those of all the better institutions have turned over the large area of educational and investigational policy to faculties. Yet boards of trustees all retain the veto power. Seldom, however, do they employ it now. In practice faculties determine teaching and research policy, but few of them send up proposals to the board of trustees that they know will not be acceptable. The threat of veto keeps faculties from precipitous action.

In most institutions full professors and associate professors constitute the voting members of the faculty, and all men of these ranks of all schools and departments sit on the board known as The Faculty, The Academic Senate, or the Academic Council. This is the plan at the University of Chicago, for example, as at most institutions. At Harvard and a few other universities, however, no one faculty governing body operates although, as at Harvard one may exist. Instead, each teaching group constitutes a faculty and legislates for its unit only.

The first of these plans has the limitation of being unwieldy, but it has the strength of numbers when numbers are needed. The second plan makes for speedier action, but it splits the teaching staff into compartments and prevents all professors from voting on all major issues.

An example of the way the second plan works can be cited from the year 1945. In the fall of that year the famous Harvard Faculty Committee report, *General Education in a Free Society*, came up for faculty action; but only the Faculty of Arts and Sciences had power to vote upon the committee's recommendations. Had a comparable report been made by a Chicago faculty committee, the Senate—composed of professors and associate professors of all schools and departments—would have voted on its adoption or rejection.

In a very few institutions faculty members sit on boards of trustees—for example, at Antioch, Cornell University, Roosevelt College of Chicago, and Wellesley. At Antioch faculty members (6 of the total of 19 trustees) and at Roosevelt (5 of 21) are regular voting members. At Cornell (4 of 43) and at Wellesley (1 of 30) faculty representatives on the board cannot vote.

Those who believe that faculties should have the right to elect some of their members to the legal entity have not made much headway in the fifty years or so that they have been vocal. Yet during this time faculties have gained strategic power in academic government through virtual control of operational policy. At a few institutions such as Reed, the faculty even controls

the budget. This used to be true at more institutions than at present. Western Reserve University, for example, abandoned the practise just before the war. All in all, however, faculty governmental powers have increased substantially, if not spectacularly, in the recent past.

In a handful of institutions still another group has come to participate in government, namely, the students. At Roosevelt College, Chicago, since its establishment in 1945, students have sat by legal right on the board of trustees. At Antioch students have acquired governing rights through their membership on the crucial Administrative Council and through their essential control of Community Government.

Few institutions show any inclination to follow the leadership of these colleges although a number of advocates of change in academic government have strongly supported the theory of student representation on boards of trustees. The latest of these, Hubert Park Beck, endorsed the notion in his 1947 book, *Men Who Control Our Universities*, p. 151.

Functional Representation on Boards of Trustees

In effect, academic government is handled by three governing groups: the board of trustees, the alumni if organized into a board or a council with either legal or traditional power, and the faculty or faculties. The most important of these is, of course, the board of trustees. It has the legal authority and also the right of veto over the acts of the other two groups.

During recent years a major change has been taking place in the membership of a few boards of trustees. In many institutions the alumni have representation on the board as alumni, and now the theory behind this is expanding to include other groups. This theory is known as functional representation. The alumni elected by the alumni, the theory runs, function in the interests of the alumni. Now other groups are demanding—and some are getting—comparable functional representation.

The biggest development here has come at Cornell where in 1945 an act of the New York Legislature amended the Cornell Charter to require representation on the board of three members each from three functional groups: labor, agriculture, and business. The Cornell Board of Trustees acquiesced in this charter change in order to get funds from the State to establish a new school of industrial and labor relations. The Legislature required Cornell to elect three labor representatives to its board or lose the school. The inside story is that the Cornell board objected at first but agreed after a committee of its members met several labor leaders socially and found them quite nice people. Also the state required that functional representation be given not only to labor but also to agriculture and to business.

The Cornell development may well indicate a path which many other institutions will follow. Labor becomes phenomenally strong and is demanding participation in the government of social institutions. If its power continues to

mount, more colleges and universities will either elect labor leaders by co-option (that is, by the choice of the members of the board) or by legislative requirement as at Cornell.

The idea of functional representation is, of course, quite old. Many state university charters have long (and some always) required that agriculture be clearly represented on their boards; some require that women have representation; and some require (as at the University of Wisconsin) that "the manual trades" be represented. Most important of all is functional representation from religious groups. All church-controlled colleges require that a substantial percentage of board members be from the controlling denomination. As more and more colleges drop their religious affiliations, however, this requirement disappears. Yet functional representation of labor, industry, women, and other interest groups increases.

The most recent discussion of functional representation in academic government will be found in Beck's 1947 book already cited. Beck does not use the term, but in effect he proposes that boards of trustees be organized on the principle of functional representation. Thus on p. 151 he avers that the ideal board of trustees should be made up of 13 members, eight representing the public and five the institution. The eight public members should, he believes, be composed of two representatives each of "business, broadly defined," the professions, agriculture, and wage earners. Of the eight, one should be a woman. The five institutional representatives he sug-

gests would be two each from the faculty and the alumni and one student.

The Place of the President in Academic Government

Laski's widely-publicized book of 1948, *The American Democracy*, brings this question again to the fore. Thousands of Americans have read Laski's appraisal of the United States, are reading it, and will read it. Some of these readers will take his notions on the place of the president in academic government seriously, and thus they need brief review.

Succinctly, Laski proposed the abolition of what he called "the presidential system." Europe has no officers comparable to American college and university presidents, and ipso facto, argued Laski, the United States needs none either. He developed this theme on pp. 348-360 of his book, and it should be observed that he had been advocating it ever since he taught at Harvard about the time of the first world war.

Laski has not been alone in holding this position, but in the recent past few others have written in support of it. During the second and third decades of this century scores of professors took to print with the same idea; and, indeed, the American Association of University Professors came into existence in 1915 because of the agitation they caused. The A. A. U. P., however, soon abandoned the anti-president bias of several of its leading founders. Almost since its establishment it has recognized that the American system of academic government and administration requires a pres-

ident as the nexus between the board and the faculty. Laski seemed not to know of this change in American professorial opinion. He kept on singing a song that had long since lost its appeal for American professors. He knew a very great deal about American life, but this he seemed not to know.

Beck also takes a position on the place of the president in academic government: he does not make him a member of his ideal board of thirteen. Beck would have him meet with the board but have no voting rights. This situation exists in some colleges and universities today and especially in state institutions. Most privately-controlled institutions, however, give the president *ex officio* membership on the board. Some—like Antioch, Harvard, and Dartmouth—even make him the chairman. The pros and cons on these three plans are numerous and complex, but the fact seems to be that the institutions which concentrate power and responsibility in the person of the president have more wheeling ability and hence move forward more effectively, if not more rapidly, than those whose presidents are either only employees of the board or only ordinary members.

The danger to be fended here is the acquisition of governmental power by a lay chairman who dominates the president and actually runs the institution from his downtown office. This happens more often than most people—including most professors—know. It makes the downtown chairman the actual president of the institution: he has all the power and none of the public responsibility. At

least two presidents of well-known colleges have resigned during the past several years in protest against such domination by the chairmen of their boards. Many other presidents suffer in silence.

Who Controls Boards of Trustees?

Laski's criticism of the American presidential system grew in part from the power exerted over presidents and academic government in general by strong individuals or by special interest groups. Beck's espousal of functional representation emerges from the same criticism of the present situation. In particular, functional representation constitutes a plan for keeping boards from falling under the control of any one social group.

The value of Beck's book lies here. It shows that academic boards of trustees are largely controlled by businessmen and lawyers and that, by and large, trustees are prosperous if not wealthy men. His data are twenty years old, but clearly a current study would pretty much duplicate them.

In short, the men in control of the legally-established academic corporation are the same kind of men as those who control business. In 1918 and 1923 respectively Thorsten Veblen and Upton Sinclair wrote the classical books on this topic: *The Higher Learning in America* and *The Goose Step*. Veblen cited examples of businessman supremacy on boards, and Sinclair compared lists of directors of large corporations with lists of college and university trustees. He showed considerable overlapping. This led him to conclude that the House of

Morgan ran Columbia University, the Pennsylvania Railroad the University of Pennsylvania, and the A. T. & T. Company, Dartmouth, etc.

Beck's book, a quarter of a century late, supplies statistical data lacking from Veblen's and Sinclair's philippics. That, in fact, is all his book is about although in the last chapter he proposes that boards be organized around the (unstated) principle of functional representation. To date, however, despite recent stirrings here and there, functional representation is not making much headway. Perhaps it will in the future. For the time being, the business class largely dominates the colleges. It also has ascendancy in almost all other social institutions such as hospitals, churches, community chest organizations, schools, and legislatures.

Is this bad? Many think it is, and hence the appeal to some people of the theory of functional representation. This theory, however, involves very large problems.¹ Those, for example, who advocate it for civil government cannot agree upon the groups that should be functionally represented. Also how, as society changes, shall changes be made in the groups chosen for representation? Further, from what group shall administrators be chosen?

These are huge if not insurmountable problems in civil government, and their existence presages no immediate change from our present method of electing

governmental officers by geography rather than by social function. In academic government the issues are less intense since functional or interest groups may be more readily identified. Yet functional representation will probably not make any decisive headway in academic government unless it first becomes an operating principle in civil government.

Meanwhile the present system has the merits of flexibility. That is to say, those in control of academic boards of trustees change as the power groups in society change. For example, until 1871 the Yale Corporation had always been composed of clergymen, but in that year the alumni gained governmental power and elected six laymen. Today the Yale Corporation has only one clergyman member. Thus slowly but admittedly with considerable social lag, do the interest groups on boards of trustees shift as society changes.

In sum, the dominant group in a society controls social institutions including colleges and universities. At any given time this makes for lopsided representation, but the present plan also provides for gradual shifts in the power group as changes in the power complex occur in society at large. Today businessmen hold sway on boards of trustees, but clergymen prevailed a century ago.

In all probability businessmen will continue to be supreme in academic government so long as they remain supreme in the life of the nation. They have acquired their present lofty status only within the past century, and their pre-eminence may not continue long. Even

¹ The most recent critique of functional representation in civil government appears in *The Atlantic Monthly* for October 1950: "Why Have a Labor Party?" by Herbert Agar.

now the managerial class supersedes the owning class; and in his *Essays in Persuasion*, 1929, Lord Keynes guessed that the superiority of businessmen generally would fade within a hundred years. If that happens, who will move into command? Or will some form of functional representation come into operation?

Supra-Academic Governments

The most important current development in academic government is the rapidly increasing power of supra-academic governments and especially of a) accrediting agencies, and b) state governmental agencies. These agencies are accumulating extensive powers and are therefore cutting into the prerogatives of boards of trustees.

Consider, first, accrediting agencies. A college must be accredited by the proper agencies so that, among other things, its graduates will be admitted to graduate and professional schools. In most other countries the ministry of education does the accrediting, but we have no such authoritarian system. Instead we have a welter of voluntary associations which assume the accrediting function. They grow in number and influence and are in fact supra-academic governments.

A good deal of vehement criticism, however, has developed over the number of these accrediting agencies, their cross purposes, and their frequently confused and often downright fallacious standards. Chancellor Samuel P. Capen of the University of Buffalo, and President Lotus D. Coffman of the University of Minnesota lit into them two decades ago, and today Chancellor R. G. Gustav-

son of the University of Nebraska and others are following suit.

These critics of the accrediting agencies admit to the necessity of boards of trustees accepting the standards of properly constituted accrediting agencies, but they insist that order be brought out of the current chaos. They believe—and rightly—that boards of trustees should need to submit to fewer such supra-academic governments and that those remaining should be better organized and operated. They point out that if the rate of growth of accrediting agencies continues, boards of trustees and faculties will have little governmental power left them.

Steps toward a solution are now fortunately being taken under the leadership of the National Commission on Accrediting headed by Chancellor Gustavson. It seems likely to develop into an accrediting agency for accrediting agencies. It will seek to cut down their number, to rationalize and harmonize their activities, and to establish standards and procedures which will order if not eliminate the abounding confusion.

Accrediting by voluntary associations is one of the prices of democracy; and making them work soundly is one of the challenges to democracy. What the Gustavson Commission does with the present mess deserves the attention of everyone interested in democratic academic government. Failure means the gradual taking over of accreditation by civil authorities.

Meanwhile state governmental agencies seek to increase their power, and some of them have. For example, in

practically all states the State Board of Education superintends not only the schools but also the institutions formerly known as normal schools or state teachers colleges but now generally called state colleges. These state colleges do not usually have boards of trustees but instead are governed by state boards of education. Since these state colleges grow in number, size, and importance (as, for example, in New York and California), the state boards of education multiply their power.

Meanwhile a dozen or so states have established state boards of higher education which control all the public institutions of higher education in the state. In most of these states the institutional boards of trustees continue to function, but the state boards above them limit their authority. This developing plan makes for coordination of the public higher educational program of a state, but it thereby hobbles the freedom of institutional governing boards.

Coordination is, of course, desirable if not urgently needed; but it brings with it supra-academic government. Whether the values of such supra-academic government by civil authorities will outweigh the evils thereof remains to be seen. Alert administrators and others interested in academic government are watching developments, and in particular they are watching New York State where the newly-established "state university system" under a special board of trustees largely independent of the Regents controls some 33 institutions. The degree of success of the New York plan will unquestionably condition the

future of all American academic government and, in particular, will profoundly influence the evolution of supra-academic government under state agencies.

The decisive consideration in determining the power of state agencies will be governmental aid to education. Aid from the states has already brought enormous authority to state boards of education; and if colleges and universities get federal aid, these boards will become prodigiously strong. This will be true because everyone agrees that the federal government should not make direct grants to institutions but should, instead, assign aid through a central board in each state. The President's Commission on Higher Education three years ago recommended this procedure, and no other scheme seems possible.

Those who oppose complete domination of education by civil government are in effect opposing the cardinal type of supra-government. They want to keep at least a section of American higher education out of the hands of the civil authorities. Whether or not they can succeed depends upon the willingness and the ability of private individuals and private corporations to finance higher education without funds from civil government—state or federal.

Academic Freedom

When academic freedom becomes a problem, it is always a problem of academic government and not of academic administration. When an explosion occurs, it immediately leaves the domain of administration per se and goes to the

board of trustees. There it becomes a judicial problem.

Consider, for example, the furor two years ago at the University of Washington where three members of the faculty were dismissed by the president, acting for the board, because of their association with Communism. Here the judicial function of academic government went into action—and in three steps: first, the faculty reviewed the complaints against various faculty members and made recommendations to the president; second, the president presented the problem with his recommendations to the regents; and third, the board made the decision, as a judicial body, to dismiss three faculty members.

The board's decision has produced oceans of printer's ink and myriads of oral discussions, but that's beside the point to stress here, to wit, that in coming to its conclusion the board performed a judicial act.

In this context a little-discussed element of the University of Washington situation needs discussion, namely, the opinion of many faculty members there and elsewhere that boards of trustees should relinquish their authority to the faculty on judicial decisions relating to problems of faculty tenure. This is also the core of the fracas at the University of California. If boards of trustees are not willing to relinquish this authority (and few people expect that they soon if ever will be willing), then, these professors believe, the board and the faculty should act jointly. That is, they should share the power on all questions relating

to tenure—including those bearing upon academic freedom.

At the University of Washington not a few members of the faculty object not so much to the dismissal of the three faculty members accused of being Communists as to the board of regents acting contrary to the recommendation of the faculty and without permitting the faculty to participate in the final decision.

In short, these professors and their fellow thinkers at California and other institutions want faculties to have judicial authority comparable to their present legislative prerogatives in educational policy. Some, as observed, would go even further and assign all judicial power in matters of tenure to faculties. Whether these sentiments grow depends upon the course of academic freedom during the agitated period through which we are now going. It seems clear, however, that the faculty members who want complete judicial authority in tenure matters will not succeed in their efforts. For a long period the general public has insisted that non-professorial groups shall have the last word in academic government as also in military and other public enterprises. To paraphrase a statement of Clemenceau's about war and generals: academic freedom is far too important an affair to be left entirely in the hands of professors.

The upshot of the present commotion over academic freedom depends primarily upon the direction the world takes, but it also depends upon the recognition by academic people and by the public at large that the problem of academic free-

dom is but a subdivision of the problem of the nature of democratic freedom in the broad. What is freedom in a democracy? Hundreds of books have been written on the subject, and scores come from the press every year; but the core of the problem is clearly the relationship of freedom to order.

First and above all else, a society must have order. Without order it cannot exist. When order has been established, then freedom may be permitted. This is as true in a democracy as in any other type of government. Moreover, under all kinds of government, when order is jeopardized, freedom is immediately curtailed. War and other national emergencies illustrate this.

Yet men crave not only order but freedom, and thus the sixty-four billion dollar question of every society is how to maintain order and also grant freedom. The question has supreme pertinency in a democracy because the people as the source of power demand more freedom than people in police states even dream of achieving. Hence democracies must give considerably more thought than do autocracies to freedom—including academic freedom.

This abbreviated statement of the central question of freedom in the large constitutes the heart of the problem of academic freedom. Professors want academic freedom, but they also want an ordered college and an ordered society. How can they have both freedom and order?

Patently the question has infinite and profoundly difficult ramifications, but

most of them revolve about disputes over the *kind of order* that various professors want for society and therefore for themselves. Some do not like the existing social order, and they advocate modifications of it. No one likes everything about the existing order of things, and many kinds of people besides professors agitate for various changes. In a democracy this is an established and honored right of citizens. Only those object whose fear makes them override the legal right and moral requirement of Americans to work for social betterment.

It will take a period of time to discover what recent legislation means to the American tradition of freedom of expression, and meanwhile problems of academic freedom will continue to be fuzzy because over the globe two kinds of social order, the Communistic and the Democratic, struggle mightily. To what must be admitted to be a large and increasing number of Americans it seems clear that Russian Communism threatens the social order of the United States and of other democracies. And since first and foremost peoples demand order, they are willing temporarily to restrict freedom—including academic freedom—that order may be preserved.

The difficulty is that in agitated times like these the fearsome see shadows lurking everywhere, and anyone who differs even mildly with the status quo runs the danger of being labelled a Communist. The ultimate in such literal nonsense occurred in October 1947 when an officer of an Ohio real estate association called Senator Robert A. Taft a

Socialist "lined up with Communism" for supporting federal housing legislation. If Senator Taft does not stand above such attacks, how can a professor with comparable, never mind more liberal, views protect himself against those who believe he should be ousted from his job?

In the minds of almost everyone during these troublous times, order will almost certainly be more highly valued than freedom, and we shall therefore be hearing more about loyalty oaths and the like. Faint-hearted and poorly-educated boards of trustees will succumb to the witch-hunting fever, but the boards graced by men of broad education in history and by men of faith in the stability of American institutions will act more sensibly. They know that boards of trustees are guardians not only of order but also of freedom—and of academic freedom in particular. They will recognize and accept the very high responsibility of seeking to govern wisely and hence to maintain order and freedom in equilibrium. Wisdom is the great need in these days of stress, and boards of trustees may well give thought to two very wise pronouncements, one on order and the other on freedom:

Order: Without order there can be no society, and without society there can be no perfection. *Mathew Arnold*, 1883.

Freedom: The world cannot have it both ways; either the professors live in ivory towers and their thinking and teaching have no relevance to the times in which they live, or the professors are going to have views that somebody will not like. . . .

More and more, I believe that the nation and different groups within the nation,

geographic, social, and economic, must look to the university for guidance in handling basic social and economic problems. To this end, the professors of these subjects must explore vigorously not only the fundamental aspects of man's behavior but the applications of our present knowledge. To this end, absolute freedom of discussion and absolutely unmolested inquiry are essential. We must have a spirit of tolerance which allows the expression of all scholarly opinions, however heretical they may appear. *James Bryant Conant*, 1947.

Conclusion

Mr. Conant's insistence upon freedom of investigation and discussion applies—or should apply—not only to the "social and economic problems" of the world at large but also to the institutions in which professors spend their lives, that is, to colleges and universities. About higher education in general and academic government in particular professors talk much yet, unhappily, investigate little; but if colleges and universities are not to be periodic battlegrounds of irate professors and stubborn trustees, careful studies leading to a definitive volume on academic government must soon be made. Cooperative understanding depends upon knowledge which neither group now possesses sufficiently; and ignorance leads to bitterness, name-calling, and even to sabotage.

The University of California, for example, suffers shockingly from the controversy that has been gnarling it during the past twenty months. The way out of such turmoil there and at other embattled institutions is through knowledge of the hidden issues at stake and of the principles of academic government de-

veloped over the centuries. This can come only from thorough, openminded investigation. Contemplation by professors, administrators, and trustees of the following passage from the writings of the Spanish philosopher Ortega y Gasset may help speed its initiation:

When passion is simply a frenzy of turbulent emotion, it is of no use at all. Anyone can be passionate that way. But it is not so

easy to maintain that sort of fire which is both critical and creative, that incandescence so supplied with thermal energy that it will not be cooled when the two coldest things in the world come to lodge within it: cool logic and an iron will. . . . The symptom of high creative passion is that it seeks to complete itself by uniting with the cooler virtues; that is, admits of reflective criticism without losing its creative energy. It is fire supported with the constancy of clear understanding and a calm will.

A true classic, as I should like to hear it defined, is an author who has enriched the human mind, increased its treasure, and caused it to advance a step; who has discovered some moral and not equivocal truth, or revealed some eternal passion in that heart where all seemed known and discovered; who has expressed his thought, observation, or invention, in no matter what form, only provided it be broad and great, refined and sensible, sane and beautiful in itself; who has spoken to all in his own peculiar style, a style which is found to be also that of the whole world, a style without neologism, new and old, easily contemporary with all time.—C. A. SAINTE-BEUVE

Where Moth and Rust

SARAH HAMMOND KELLY

This yearly dusting of each hoarded dream,
This sorting out of memories to keep—
These to be cherished, those tossed in a heap—
Forces a late assessment of the theme
Of my own life, and of the total scheme;
Since I must travel lightly down the steep
Last lap of our brief journey, should I sweep
The shelves quite bare before I cross the stream?
Or shall I hold some treasures back, to fill
That lonely hour until the Boatman nears,
Then cast with this old body on the shore;
Or some to wear as cloak against the chill;
Or, wrapped in loveliness of jewelled years,
Shall I go proudly, needing nothing more?

The Philosophy of Organism Applied to Democratic Theory and Strategy

GEORGE E. AXTELLE

THE PERIOD between the two world wars marks a watershed in American political and economic thought. The first half of the period saw the ultimate expression of an outlook toward nature, man, and society which had dominated western thought for nearly three centuries and whose roots run much farther back. The second half of the period saw the breakdown of the economic counterpart of this outlook and efforts toward new arrangements more suited to human needs. It also saw a growing expression of a new outlook on nature, man and society, which had been gathering momentum since the beginning of the century. Political controversy since 1930 has been rooted in the problem of the relation of the individual and society. This paper is an attempt to analyze this issue in philosophic terms and to develop its bearing upon democratic theory and strategy.

*Individualism, Capitalism and "Scientific Materialism"*¹

The 1920's saw the culmination of an outlook upon man and society which conceived the individual as a separate, independent, self-contained, autonomous creature; society as a loose aggregate or collection of individuals, and the State as

at best a policeman whose role was to see that no individual interfered with the rights of other individuals. Individuals came together of their own free will, out of their need for peace and order, formed a social compact and created organized society. The individual came first and society later. Hence society was to be explained in terms of the individual. Sociology, economics, politics and the culture itself were theoretically reducible to terms of individual psychology. The theoretical problem was to discover how individuals came to associate together, and how they came to form the kinds of institutions they did. This was to be done in terms of individual psychology.

Thomas Hobbes, for example, conceived man as a natural creature dominated by the instinct for survival. In the state of nature these separate individuals waged a constant warfare of all against all and life was "nasty short and brutish." The very instinct of self-preservation drove them to enter into compacts with one another to form organized society and to give it authority to secure peace and order for them as individuals. With Hobbes this authority was given once and for all. Even despotism was preferable to chaos. Subsequent thinkers, notably John Locke and Thomas Jefferson insisted that organized society was always answerable to the individual. For

¹ This term is borrowed from Whitehead and refers to a set of assumptions underlying modern scientific thought until recent decades.

them, the less authority the better. The individual must be left free to exercise his native talents and faculties as he saw best, so long as he did not infringe upon others.

According to this theory the individual is self-contained and autonomous. Organized society exists to preserve the freedom of the individual. It is but a means to individual ends. The individual is the source of authority and value, of right and power. The individual is the ultimate, the frame of reference, the court of last appeal. This outlook was admirable in the hands of the rising middle-classes in their struggle for power with the landed aristocracy. They used it not only to attack specific ills, the principle of inherited social status and power, but the very principle of government itself which protected this status. Thus it could find no role for the state in a positive sense. As a weapon against feudalism it was very powerful, but it was ill-equipped to cope with the very problems and abuses flowing from the new culture which they brought into being.

On its positive side this point of view saw men coming together in the marketplace to exchange their labor or commodities. Each competed with the others to exchange what he had in excess for what he desired. The free play of competition was supposed to result in the maximum values accruing to all parties in the exchange. Economic activities and interests provided the basis for social organization through the free play of the market. Through the mechanism of the market "selfish" and social interests became identified, since the individual

striving of each resulted in the maximum good of all. The business of government was to insure the effective operation of this mechanism.

The middle classes created the economic and political institutions of capitalism in designing a state which freed private initiative. The result was an enormous burst of energy which carried the British Empire to the ends of the earth. In the name of free enterprise America freed herself from this empire and carried out the economic and political development of a continent. In this process democracy was associated with individualism and capitalism. Hence the collapse of the economic structure demanded a fundamental reexamination of democratic concepts.

This outlook however was not confined to politics and economics. Actually it was the expression of the basic assumptions about the nature of things and their relationships with one another that underlay every field of thought. Whitehead has characterized it as "Scientific Materialism." It dominated western thought from the sixteenth through the nineteenth centuries. This set of assumptions was shared by all schools of modern thought. In certain respects it was shared by Plato and Aristotle also. The differences among the various schools of thought arose from the different ways in which they tried to cope with the problems and conflicts inherent in their common position. While the position is essentially modern, its roots may be found in Aristotle and in the very structure of our language and logic. It is for this reason that it is difficult to analyze

it. Only in the present century have the various sciences and philosophy begun to develop a new set of assumptions more adequate to the facts of life and nature and the demands of inquiry.

This discussion is an effort to indicate very briefly the major features of "Scientific Materialism" and some of its difficulties, to develop a more adequate position and to suggest some implications for democratic theory and strategy. Fortunately this is no isolated undertaking. Contemporary thought in a wide variety of fields is attacking the problem of basic intellectual reconstruction. Space forbids a detailed or technical analysis. Hence we will of necessity deal in very general terms.

We may note first that "Scientific Materialism" was designed by mathematicians for mathematicians. The power of mathematics lies in its capacity to deal with abstractions. To quote Whitehead, "The originality of mathematics consists in the fact that in mathematical science connections between things are exhibited which, apart from the agency of human reason, are extremely unobvious. Thus the ideas now in the minds of mathematicians lie very remote from any notions which can be immediately derived by perception through the senses; unless indeed it be perception stimulated and guided by antecedent mathematical knowledge. . . . The point of mathematics is that in it we have always got rid of the particular instance, and even of particular sorts of entities. . . . So long as you are dealing with pure mathematics, you are in the realm of *complete and absolute abstraction*."

Among the abstractions of modern science were space, time, mass, energy, momentum, matter, mind, physical objects, the individual, economic man, etc. Intellectual operation of these abstractions brought a remarkable burst of discovery. In fact it was the success attendant upon their use that reinforced the basic outlook. However since these abstractions were so amenable to mathematical treatment they were taken as the substance of things. Hence those qualities of experience and nature which give color and depth were ejected from nature and located exclusively in mind or consciousness. The result was that the nature of daily experience with all its depth and color, from the point of view of science and philosophy was reduced to a "dull affair, soundless, scentless, colorless; merely a hurrying of matter, endlessly, meaninglessly." How the inner world of mind and feeling and the outer world of physical objects were related was a paradox. If one begins with the outer there is no place for the inner. If one begins with the inner world one ends up (to paraphrase Professor Bode) by putting everything inside the head including the head itself.

The underlying difficulty we now recognize consisted in forgetting that these abstractions with which mathematics is so adept are not the concrete affairs of nature and experience. Space, time, matter, mass, and all the other high abstractions of science and philosophy were taken as concrete realities rather than as what they were, high abstractions. The result was that we came to live in two non-communicating universes, the outer

world of physical objects and energies and the inner world of perception, thought and feeling, with no intelligible means of interpreting either in terms of the other.

A particular instance of this mistake of taking a high abstraction for a concrete reality will show how the social and economic philosophy of individualism was an expression of "scientific materialism." Let us analyze the conception of an individual object or particle. A golf ball let us say, has a particular shape, texture, resiliency, color, size, temperature, weight, etc. When we observe the ball these qualities are what we observe and nothing else. Now what is the ball in itself? Common sense would say that it is just what we have observed. But "scientific materialism" would denude it of all these perceivable qualities and identify the ball itself with an underlying mass, matter or substance to which these qualities adhere.

Thus by abstraction we arrive at inert, lifeless, qualityless, unchanging quantity. Thus too we express the traditional subject-predicate logic and language. "Scientific Materialism" failed to note that the concrete matter of fact was the golf ball *as perceived*, a constellation of qualities mutually interacting and interpenetrating. The golf ball is constituted as much by the ways in which these qualities are mutually interrelated as by their presence themselves. In fact, a quality or any other entity can exist or be perceived only in some set of interrelatedness. Failure to understand this fact is an instance of mistaking an abstraction for a concrete reality.

We may press this illustration further. From the point of view of "Scientific Materialism," not only does the mutual interrelatedness of qualities make no difference to the "real" ball, but its relations to other objects in space or time are equally irrelevant. The physical object, from this point of view exists *here and now* occupying a specific locus in space and time, and its full being and character is expressed in that locus. Past and future are irrelevant to its present character, as are other objects in its environment.

It should be noted that the basic assumptions underlying individualistic capitalism and "Scientific Materialism" belong to the same pattern of thought. On the one hand the abstractions economic man, demand, supply, the market, etc., like the abstractions of physics are mistaken for concrete realities. On the other, it is assumed that the ultimate element of analysis, the individual entity (whether man or particle), is independent, isolated and self-contained. According to this pattern of thought the character of the individual is unaffected essentially by the relationships into which it enters. These, in Aristotle's language are "accidents." In the world of physical nature particles act upon one another only by impact. In the social world men act upon one another through the mechanism of the market or through physical conflict. In both instances individuals have their own inherent unchanging character. Thus change can be conceived only as motion in time or mobility in social status. The view is dynamic only in a mechanical sense.

The Search for a New Outlook

The older concepts of individualism are no longer operative in practice. While its slogans still have some currency, recent elections indicate they have lost much of their effectiveness. Modern technology of production and exchange has brought increasing articulation and interdependence into our economic life. It has created a world for which they have little relevance.

In a similar way the developments of science during the past century have proven the postulates of "Scientific Materialism" too narrow for the laboratory and study as well as for common sense experience. An outlook for which life, mind and purpose are enigmatic, which cannot account for the depth and quality of nature or experience, which can account only for lifeless mechanism is clearly impotent to illumine the matters of our common life.

More specifically, this point of view could give no account of living organisms, of human behavior, nor of the evolutionary process. Not until its bonds began to relax could the psychological or biological sciences begin to develop. The concepts of life, organism, organization, process, endurance, novelty or creation were not in its vocabulary.

The problem of contemporary thought is to develop a set of postulates which not only do justice to the needs of mathematics and the physical scientist but at the same time do justice to the phenomena of life, to the concrete realities of daily life, to life in its poetic and practical dimensions as well as its scientific. It must serve the needs of the biological

and human sciences equally with the physical. These sciences have failed to keep pace with the physical because they have lacked an appropriate metaphysic. Faulty assumptions regarding the basic nature of things foreclosed effective inquiry.

Finally, democracy can come into its own only on the basis of an adequate theory of nature, life, man, values and possibility. Only upon such a basis may we erect a theory of democratic strategy which is at once idealistic and realistic, sound in theory and relevant to practice, equally informed of ideal possibilities, of practical necessities and effective instrumentalities. Until then the survival of democracy depends precariously upon the accidents of cultural and historical circumstances. The security and continued growth and vigor of democracy depends upon sound theory and strategy.

As a contribution to such a theory I suggest two concepts which have developed in the sciences and philosophy within the past century. The first of these is the concept of internal relatedness. The second might be designated by such terms as process, creativity, emergence of novelty.

A pivotal assumption of "Scientific Materialism" was that the ultimate element of explanation, interpretation and analysis was the isolated, independent, self-contained particle, related to other particles only in external ways. In social theory this idea was expressed in the idea of the isolated, independent individual. From the point of view here proposed the ultimate elements of analysis and interpretation are events or organisms.

These differ from the particles, objects or individuals of "scientific materialism" and individualism in three major respects.

First, the individual entity has the character of an organism whose parts are mutually interrelated and interdependent, interlocking in such a way as to form a unique whole, whereas from the older outlook the individual particle consisted of an underlying abstract substance in which certain qualities or aspects adhered but were in no sense essential to the nature of the individual. From this point of view the individual entity is constituted by the qualities of individual experience as well as by those disclosed by scientific inquiry. Moreover, the individual is constituted not only by its parts or aspects but by the particular ways in which these are interlocked in one another forming the individual. To change any of these is to change the essential character of the individual.

From one point of view the aspects or qualities are independent of one another, and make no essential difference to the object, whereas from the other point of view they are so interrelated, so mutually interdependent that they constitute the object. Moreover the object, individual or organism is so organized that the plan or organization of the whole determines the character both of the whole and of its parts. Thus a carbon atom within a living organism behaves differently and is different in character from when it is outside a living organism, by reason of the living organization of the body. Thus organization, or patterned relatedness is a basic principle of

interpretation and analysis. This is what is meant by the principle of internal relatedness. The relations and pattern of relations constitute the character of an object as much as the aspects related. Apart from relatedness nothing can be understood, for nothing exists in isolation.

Thus the organization of the whole is the ultimate element of interpretation. These wholes may be variously called organisms, events, or actual occasions. They may vary in size from the smallest particles within the atom, to living organisms, social institutions, societies and cultures, galaxies or the total universe. They may vary in character from a physical object or event to an historic epoch or an astronomic era. Thus these elements possess both a spatial and a temporal dimension.

The plan or organization of the whole is not imposed externally upon the materials patterned, but is the result of interfusion of the parts or aspects included in the pattern, i.e., the aspects related and their relatednesses shape the character of the whole.

A second way in which events or organisms differ from the particles of "Scientific Materialism" is that some organisms or events may be included in others. For example the events or organisms with which physical science deals become parts of organisms with which biology deals. These in turn may become parts of larger organism-events such as societies, cultures, civilizations, etc.

In each instance the organisms which are members of larger organisms mutually affect and are affected by each other

creating a pattern or organization of the whole which defines the role and character of each and gives integrity to the whole. In this way we may say that everything in the universe influences and is influenced by everything else, and the universe as a whole implants its character upon all its members or parts. We are truly members one of another.

A third way in which the organism-event differs from the independent particle has been suggested. An organism endures by virtue of its environment. To quote Whitehead again, "Those organisms are successful which modify their environment so as to aid one another. . . . Every organism requires an environment of friends. . . . A forest is the triumph of the organization of mutually dependent species. Further a species which kills the forest also exterminates itself. In the history of the world, the prize has not gone to the species which specializes in violence or even in defensive armor." One might say that insofar as the prize goes to man it is because he has developed the organs and capacities of co-operation. The underlying principle of nature seems to be that of togetherness, mutual aid, co-operation, rather than the independent struggle for survival. Things endure and grow by means of their environment.

We have distinguished the organism or event from the isolated independent particle in three ways. First it is an organized whole constituted by the interlocking set of relationships among its parts or aspects. The parts or aspects have no existence apart from the whole nor it from the parts. Whole and parts

are mutually shaped by their interfusion. The organization or plan of the whole influences the behavior and character of the parts.

Second, organisms or events are related to each other in a hierarchy of species of increasingly more complex and inclusive character from the minute physical organisms to human civilizations and the universe. In these relationships each member in some way takes account of and is taken account of by every other.

Third, each organism lives in and by means of an environment of countless other species of organisms. Its prosperity and security depends upon the health, vigor and integrity of its environment. Actually we may think of the environment of an organism in its more immediate character as being itself a more inclusive organism of which it is a part.

In each of these, the relationships among organisms are such as to shape their inner character and constitution. That is what is meant when we say they are internal. The mechanistic particle on the other hand was assumed to have only external relations which in no way affected their inner character. There was a life of sublime inner solitude.

We started out to indicate two basic distinctions between the outlook of "Scientific Materialism" and that of more recent years. We have developed the concept of internal relatedness. We now turn to the concept of process, growth, creativity, the emergence of novelty.

Again Whitehead writes,

"A thoroughgoing evolutionary philos-

ophy is inconsistent with materialism. The aboriginal stuff, or material, from which a materialistic philosophy starts is incapable of evolution. This material is in itself the ultimate substance. Evolution, on the materialistic theory, is reduced to the role of being another word for the description of changes of the external relations between portions of matter. There is nothing to evolve, because one set of external relations is as good as any other set of external relations. There can merely be change, purposeless and unprogressive. But the whole point of the modern doctrine is the evolution of the complex organisms from antecedent states of less complex organisms. The doctrine thus cries aloud for a conception of organism as fundamental for nature. It also requires an underlying activity—a substantial activity—expressing itself in individual embodiments, and evolving in achievements of organism. The organism is the unit of emergent value, a real fusion of eternal objects, emerging for its own sake.

"Thus in the process of analyzing the character of nature in itself, we find that the emergence of organisms depends upon a selective activity which is akin to purpose. The point is that the enduring organisms are now the outcome of evolution; and that beyond these enduring organisms, there is nothing else that endures. On the materialistic theory there is material—such as matter or electricity—which endures. On the organic theory, the only endurances are structures of activity, and the structures are evolved."²

Certain observations may be made about this process. First, we should note that the process is creative in the sense that each event is the expression of a novel organization. Its novelty springs from the fact that no two events occupy the same perspective, hence its constitu-

ents and its particular set of interlocking relations are characteristic of it alone. It is creative also in that the interfusion of constituent parts modifies them in such a way as to create a unified whole.

In the second place it gives status to the event in its own character for itself. If we may avoid the connotation of consciousness, we may say that it naturalizes feeling, value and purpose. These are the experience of the event for itself and become the media by which other events are selected or rejected and ordered within the event in its own realization, and the way the event faces the world.

Thus nature again acquires a teleological character. However it is with a difference. The universe as a whole may be said to exemplify purpose, but so do its constituent parts. Moreover, purpose and value associated with the various levels of the hierarchy of events, is reciprocally determined in the part-whole relationships. No level can impose its pattern of value upon other levels, higher or lower. The whole hierarchy of events is infused with value originating throughout the hierarchy, achieving resolution at successively higher levels and being reflected back to the successively lower levels. This is another way of saying that every event in some respects reflects within itself every other event, and at the same time in some respect is reflected within every other.

Creativeness and conservation are two aspects of process. In the individuation of a novel event, values of constituent events are conserved, transformed and intensified by the esthetic unification of contrasts and rhythms. Mere novelty

² Whitehead, *Science and the Modern World*.

without values conserved from other events would be irrelevance, a passage from nothing to nothing. Mere conservation without renewal of vitality and integral relatedness with new circumstances saves the form but forfeits the substance and value of what it would conserve. It becomes mere routine, mechanical habit, blind and stupid.

Process is a continuous creation of novel entities. It means an open-ended, a growing consummating universe. While over the long stretch this point of view suggests an almost epic optimism, it recognizes periods of decay and decadence in which old organisms pass away and lose themselves and their values in emerging organisms at higher levels of complexity and value. For death and decay are as much a part of the creative process as is the emergence of novel entities. Without the one the other could not be. Generation succeeds generation, epoch succeeds epoch. Creation exemplifies the principle of continuity. Old energies, values and qualities are caught up in new relationships, transformed and fused into new creatures. Thus decay is preliminary to creation. The greatest enemy of life and creativity is the effort of some organisms or institutions to blindly perpetuate themselves unchanged.

We have said that organisms have a temporal character. Whereas the relations of the mechanistic particle to its past or future made no difference to its essential character, the event or organism inherits its character from its past and projects it upon the future in the form of selective interest or purpose.

Creative evolution, growth, the emergence of novelty is of the essence of time. When entities lose this creative quality and merely reiterate their past they cease to be active forces in their environment and become assimilated into other active creatures. This is true of dying species, mechanical habits, rigid personalities, archaic institutions or over conventionalized civilizations. The zeal of orthodoxy exudes the odor of decay.

We have thus substituted the concepts of organism and event for the isolated particle or individual. We have substituted the concepts of creativity and growth for the concept of empty time. We believe that this change in basic outlook will provide a basic orientation alike for the sciences and for the poetic, social-moral and practical dimensions of life which promote their own creative advance.

Democratic Theory and Strategy

The democratic idea has a long history. It may be said to originate in societies which were sufficiently complex for individuals to emerge and to prize themselves as such. It grew as this prizing was generalized to include other personalities, and as the recognition grew that personality prospers only in mutual association and co-operation. It may be said to have its roots in those religious sentiments which regarded personality as possessing supreme importance and value.

Individualism has contributed to this sense in a way, but at the expense of the insight into the social character and origin of personality. Individualism was

a necessary development as a revolt against the rigid and static bonds of feudalism. But we see that it shared the same defects as "Scientific Materialism" in treating the individual as an isolated, self-contained entity. Moreover it failed to universalize the values of personality which it espoused.

As individualism and "Scientific Materialism" broke the bonds of earlier institutions and modes of thought, they in turn must give way to the forces they brought into being, i.e. technology and highly organized, complex social action. But in moving beyond them we must conserve the deeper values which they introduced, the heightened sense of personality and individuality.

These values must keep a central place in a reconstructed democratic theory, but they must be illumined by the sense of the profound involvement of individuals with one another in higher syntheses of social organization, and they must be extended universally. The sense of personal values, and of organization values, must find equal recognition; for individuals survive and prosper only in a friendly environment, and the most friendly environment is one in which they are involved in pursuit of common ends. The very multiplicity and variety of organizations or social organisms in which individuals are members is the chief protection of individuals against submergence by organizations. The very plurality and variety of organizations makes for variety and uniqueness of personality, of individuality, which in turn contributes to the richness of group life itself, and is the source of a certain

autonomy and freedom for both the individual and the group.

The idea of democracy must also assimilate the concept of change, process, creativity. Self realization and fulfillment is itself a creative process in which the various aspects or parts of the organism are in continuous interfusion, forming a growing patterned event. This is true of persons, groups, institutions or epochs, as it is true for lower and simpler organisms and events. The new emerges out of the old, itself to pass away and become assimilated into subsequent novel events which incorporate but transcend their substance and values. Change in the sense of creativity must be assimilated, not only as a pervasive fact of nature, but as a cardinal value, as the essence of fulfillment and realization of values.

Communication Is the Heart of the Democratic Process: Dewey has written: "Of all affairs communication is the most wonderful." While communication is commonly identified with speech it also refers to gestures, the arts, pageantry, ritual and ceremonial and any other media which may be involved in sharing ideas, ideals, beliefs, values, plans or purposes in joint co-operative action.

Whitehead uses the term "prehension" as a grasping into a creative unity of the aspects or elements of an event. In "prehension" events or individuals internalize the world from their several perspectives; their characters are structured by their respective positions in relation to each other forming a world of interlocking events. Among men communication raises this process to a unique

level in which prehension becomes conscious and deliberate, and at its best the process becomes co-operatively controlled and directed.

In communication, process or activity is lifted to a mental level, the level of meaning. Signs and symbols make possible conscious fundamental and wide-reaching reconstruction. Perception of meaning and of universal relations, qualities and values, discrimination of distinctions and uniquenesses and identification of similarities, permit implicit experimentation and ideal reconstruction of activity in imagination. Thus the evolutionary process is raised from the level of brute matter of fact toward that of co-operative control in terms of ideal possibilities.

In its private aspect communication is thought, the process of analysis and reconstruction of action systems, i.e. habits, attitudes, beliefs, skills, dispositions, ideals. In its public character communication is speech and other forms of interpersonal signalling. Taken in its comprehensive meaning communication is the process in which co-operative action systems are tried out in conversation, reconstructed, initiated and carried out.

Co-operation is the process in which the activities of separate individuals become interfused into greater complex and often subtle organized systems of collective behavior such as social institutions and organizations. Perhaps the highest development of the communications function is exemplified in modern science in which every step and phase of individual and group thought and action is made explicit and public to the

whole community of scholars. The whole life of science resides in its co-operative and public character. Its conquests and its cumulative character are the fruits of communication. It is of the greatest significance that the validity of conclusions and the adequacy of method is determined by the consensus of scholars.

Human communication is distinctive from other prehension in that individuals can internalize or take into themselves the perspectives of one another; that is they can take each others' roles,prehend the world from the perspectives of others. The idea and the ideal of objectivity springs from the fact that individuals not only take in each others' perspectives, but that they may conceive the perspective of the universal other. They may imaginatively place themselves in a role which generalizes the several perspectives which may vary with respect to time, place, temperament, culture, class, etc. The ideal of such a universal perspective may be associated with the omniscience of God, or a "God's eye view."

The significance of communication for our purpose lies in its function as the medium through which men not only live a group life, but through which they become men. It is the medium through which the human infant becomes a human being, the medium of thought and growth, individually as well as socially. Communication is the medium through which groups, organizations, institutions continuously reconstruct their character and activity, through which they achieve a continu-

ously more complex and more highly valued freedom and character. It is not too much to say that communication, its extension and improvement, is *the* central strategic and technical problem of democracy. For the points at which human organizations and human behavior break down are precisely the points where communication is defective, where individuals and groups fail to apprehend their locus and possibilities in higher more complex social organisms.

The significance of communication may be glimpsed when we note that man emerges as man with speech, civilization with writing, and the modern world with printing, science, public education and all the media of instantaneous and mass communications. To say that we have not learned how to use them is to point to a great future whose potentialities are beyond fathom, if we can avoid destruction in the meantime.

Integrity and Co-operation Are the Basic and Essential Conditions of Survival: We have seen that an event or an organism is a prehension of its parts into unity. When an organism loses its integrity it ceases just so far to be an organism, i.e. an organized, unified system of activity, and becomes assimilated into succeeding organisms. What appears as integrity at one level of organization is co-operation at another. As viewed from one level of organization a tree is an organism and the forest its environment. From another level, the forest is the organism and the individual trees are its members. The survival of individual trees depends upon the co-operative relations between the trees and

other members of their environment. This is the same as to say that their survival depends upon the integrity of the forest. Successful organisms are those which are both unified internally and at the same time are members of a mutually co-operative environment, i.e. a higher level organism. If value is to be conceived as associated with self realization and fulfillment, then the good is whatever promotes integrity and mutual co-operation. By the same token the bad is whatever serves as a barrier among organisms, obstructing or preventing their co-operation. The bad is whatever separates, isolates, or sets them apart from one another preventing their interfusion into higher systems of organization and co-operation.

The effectiveness of an organization depends upon its integrity, its unity or wholeness. This is expressed in the level and quality of co-operation among its members. By quality of co-operation I mean the sense of belonging, of mutuality, of sharing in the ends and purposes of the organization, of confidence in its importance and its future. It refers to the whole emotional tone of the members toward the organization, their sense of commitment to the general ends of the organization, its more immediate purposes, objectives and methods of work as it involves them personally, their enthusiasm for their work, for the organization, and for its personnel.

By level of co-operation I mean the understanding and insight into the objectives and operations of the organization. A high level of co-operation means that the members of the organization

are able to act with intelligence, insight and imagination from the point of view of the organization as a whole, with a sense of its needs and problems. It is a capacity to act with sensitiveness and understanding out of a realistic sense of the total situation. It implies the sort of imagination, initiative and resourcefulness which occur at their best when the members have in a real way participated in the formation of decisions, policies, plans. Only on this basis are they intellectually or emotionally prepared to act with imagination, judgment and responsibility. Only under this condition are they prepared to face changing circumstances effectively, to meet constantly emerging situations and to get satisfaction and enthusiasm out of the recurring challenges to their judgment and creativity. The morale of an organization is the product and measure of the quality and level of co-operation.

We noted that the sciences were the supreme instance of communication; they are likewise the supreme expression of co-operation. Whatever criticism we may make of the results of modern science, the fault lies not in the character and spirit of the sciences, but in the failure of the rest of the culture to extend the method and spirit of science more widely and generously, and apply the fruits of the sciences to the general interests of the culture rather than to certain special interests. In short the major problem regarding the effects of the sciences upon the general culture has to do with their lack of interfusion with older institutions' attitudes, beliefs and practices. The same problem of effective communi-

cation and co-operation, mutual prehension, throughout the social organism is basic here as elsewhere.

The point of these remarks is that communication and co-operation present the ideal conditions of intellectual and moral growth of individuals, and the basic and essential conditions for social stability, justice and progress. Co-operation involves mutual understanding, participation in the shaping of goals, decisions, policies, plans, and beliefs and ideals. These activities involve logical analysis and interpretation, the extension of meanings from personal, local and provincial settings to increasingly general application. It involves perception of the meaning of consequences of thought and action for ever more widely shared goals. It involves the growth in capacity to take the role and point of view of varied and ever wider communities, and relating and reshaping one's character to them. Communication and co-operation offer the ideal conditions of fulfillment, realization and growth, personally and socially. This is in effect the ideal of democracy; i.e. that the working conditions and relationships of men be such that personality, character and society thrive most luxuriantly.

The Nature and Role of Practical Judgment in a Democracy: Practical judgment is concerned with objectives, decisions, policies, plans and ideals. These are shaped jointly in co-operative action. It is clear that practical judgment is at the heart of the co-operative act. It should follow therefore, that *whoever is involved in an act, or affected by it, should in some way participate in*

shaping it. This is of course an ideal condition which cannot always be met, but it is a challenge to policy makers and administrators. It is a normative standard by which the quality and level of co-operation may be judged. Since practical judgment involves shaping and reshaping the cooperative act, it is important that those involved in the act or affected by it should participate in these turning points in order that they may take part in it more sensitively and intelligently throughout its course. The success of any organized act depends ultimately upon its integrity within itself and its appropriateness to its environment. That is to say that every aspect of the act and its environment must express themselves in the total act. This means that the members of an organization and those whom it touches should in some way be interfused so that they reconstruct each other and the environment to form an organized whole appropriate to its surroundings.

Science and technology involve a high degree of specialization, both in interest and training. This specialization is expressed in both individual and institutional terms. Specialization in itself is no evil. It is a necessary aspect of a complex society. Specialization, however, accentuates the problem of communication and co-operation. A specialization is a differentiated aspect of a complex system. If the system is to remain an organic whole the specialization must be sensitive to the rest of the system, it must conceive its role as defined by the place it occupies in relation to the rest of the system. The difficulty with specialization lies in

its failure to remain sensitive to the rest of the system, hence its isolation. The result is a loss of communication and integrity essential to the stability and vigor of the system as a whole. The demand for social integrity carries with it the necessity of intercommunication and interfusion. A society maintains its integrity only to the degree that its objectives, policies, plans and ideals are mutually understood and arrived at upon a basis of participation. The perennial function of philosophy is to help a culture come to terms with the varied and often conflicting demands of specialized interests and functions and to develop a common outlook appropriate to these demands.

I am in effect saying that the validity of judgment rests upon its inclusiveness. A judgment is valid to the degree that it effectively resolves into a unified whole the conflicting claims in a situation. To the degree that any claim is excluded from judgment to that degree it is defective. Its validity is identified with the unification of the situation with which it deals. This unification is most fully effected when these claims can in some way participate in shaping judgment. To use Whitehead's language, validity is identified with the unified prehension of the aspects of the situation into totality.

There is nothing wrong with "selfish" or special interests. They are the constituents of the public interest. However they form a public interest only as they are interfused and become aspects of a unified pattern of interest which we call the public interest. The objection is not to special interests, but to isolated inter-

ests, to interests which hold themselves aloof from the public interest. Such interests not only tend to destroy their environment, that is, the society of which they are a part, in doing so they destroy themselves. They illustrate the evil of fixed, static and rigid habits, interests and beliefs; they are unable to participate in the wider world essential to their own existence.

Space does not permit the consideration of the many implications of this problem for social institutions. Briefly it implies the necessity for such institutional reorganization as will facilitate intercommunication of affected interests both internal and external to the institution. Intercommunication of internal interests is essential to integrity. Intercommunication with external interests is essential to its effective role in the broader society.

I have in effect been discussing the central role of management, for the essential role of management in any organization is to effectively organize the internal resources in such a way as to serve the objectives of the organization. The objectives of an organization, its role and character, must reflect its relations with its broader environment. Briefly then, we may say that the central role of management is to promote effective communication and co-operation both internally and externally. The success of management is expressed by the quality and level of co-operation.

From what has been said it must be clear that democratic management, management which effectively secures the participation of those concerned in the

shaping of decision, policy and plan is the highest level of management. It more fully enlists the energies and resources at its disposal and utilizes them at a much higher level than authoritarian management. Perhaps the unique distinction between democratic and authoritarian management lies in the nature of their concern. Democratic management is primarily concerned with the quality of judgment, with the nature of the co-operative process, throughout the organization. Authoritarian management is concerned with the content of judgment and with the compliance and enforcement of judgments for which it considers itself responsible.

The role and general objectives and functions of an organization or institution are defined by its relations to the rest of the society. It is this fact which determines the significance of public relations. The vitality of an institution is as much a function of its public relations as of its internal organization and operation since its service to the rest of the community is its reason for being. Hence the function of management is defined in terms of the need for maintaining integrity and co-operation within the organization and integrity and co-operation with the rest of the community. This means therefore that the role of management must be conceived as that of organizing and directing the process of judgment. The validity of the aims, decisions, policies and programs of an organization rests upon the scope of interest and concern participating in their formation.

In very broad terms the function of

management would seem to be: 1) Management should identify the special interests involved in the organization and those affected by it. These are both internal and external to the organization. This is no simple task. Low morale within an organization or public resentment and social unrest, result from the failure of management to take less articulate and less powerful interests into account. High morale internally, and public acceptance externally demand that those who are affected by a decision or policy should in some way be taken into account in forming it. Morale building or public relations which is looked upon as a special technical or propaganda function are bound to fail because they treat as incidental and secondary what is central and vital. These functions belong to the top level of management.

2) Management should develop a form of organization and representation which on the one hand is adequately representative, and on the other preserves a small, working, face to face group in which firm, secure and valid practical judgments may be formed. It is essential that specialized interests and competences confront each other in mutual persuasion, mutual prehension, in the formation and reconstruction of the cooperative act as a unified whole.

3) Management should insure that each special interest or aspect fully express itself without overemphasis or domination. Those who are less articulate or less able to fully express their concern with the operation must be helped to fully express their case. Those who are more articulate or powerful

must not be permitted to override other interests or to dominate judgment. It must be a constant concern of management that appropriate weight and adequate expression be given to each aspect or interest involved in judgment. The judgmental process should be kept active until the maximum consensus possible is reached, in order to protect the integrity of those involved, as fully as possible. The ideal objective is a resolution that results in a unified whole. This as a matter of fact may rarely be possible. Hence only the good judgment of management and those involved can determine how long the process should continue with respect to any particular issue.

I have given this space to the discussion of management because the management function is central in a complex society. It is present wherever people are associated together whether in the family, the classroom, a school system, an industrial or business institution, a political party or a department of government. In short it is pervasive. The quality of management therefore, its theory and art, have a pervasive effect upon the quality of objectives, policies and plans of a society and upon the formation of character. There is no more crucial concern of a democracy than the theory and practice of management. Nothing will more surely determine its future.

The Educational Task: The heart of the educational task in a democracy is the discipline in the arts of communication, co-operation, practical judgment and management. I should probably confess that this paper is an extended plug

for a book by Professors Raup, Benne, Smith and myself, entitled *The Improvement of Practical Intelligence* published by Harpers. The volume is an analysis of practical judgment in its parts, moods and phases, its application to education and to public affairs, and the problems involved in its cultivation.

It is our thesis that the primary educative function in a democracy is the cultivation of judgment, the discipline of a character that is structured to the demands of the judgmental act. American education has given a disproportionate emphasis to instruction in matters of fact with little understanding of the needs of the practical-moral life. As a result it leaves the moral and esthetic character untouched save in an incidental and fortuitous way.

In this regard we agree with our Catholic colleagues in insistence that character as a whole must be involved in the educative process; that character in its practical, moral, social and esthetic dimensions is the central concern. We differ from them however in that we believe that the judgmental function is central in character and that information and theory find their proper function only in the matrix of judgment. We also differ in that we see judgment as an active, creative and social process, presupposing the freedom to judge in accordance with the full demands of a situation. We believe that authoritative, coercive and merely repetitive forms of instruction only short circuit judgment leaving it stunted and undeveloped, if not paralyzed.

The centrality of judgment in democ-

racy and in democratic education lies in its function of prehending into unity the aspects and parts of a problematic situation, including the characters of the judges. It lies at the heart of the co-operative act. It is the function of creating and reconstructing the co-operative act as it pursues its course. The factual or indicative is but one mood of judgment, and has uncertain values when isolated from the total creative act.

Summary: This paper has developed the thesis that relatedness, pattern, set, form, organization, is a fundamental and pervasive aspect of existence. Things are not only related, but their relationships modify their character. A molecule in a living organism reflects the pattern of the organism in its character and behavior. Relatedness has a temporal as well as a spatial dimension. Entities inherit their past and project their character upon the future. The fact that relations modify character means that time has a creative quality. The ultimate elements of analysis therefore are events or organisms enduring in time rather than static entities. An organism is a generic term for all entities which express a fusion of parts or aspects into unified wholes. The life of an organism is creative in that it experiences a continuous change in character as it enters into new relations. When it can no longer continue this process it passes away and new organisms come into being conserving and intensifying older values.

At the social level communication and co-operation are the major media of fusion of individuals into higher systems or organizations. They are the means

whereby individual and social integrity is maintained. Practical judgment is at the heart of the co-operative act for it is the process whereby decisions, goals, policies, plans, ideals are co-operatively shaped. Management in a complex society is a pervasive function. Its central concern is with the processes essential to the integrity of the institution internally

and with its environment. That is to say, its major concerns are with effective intercommunication, internally and externally, the level and quality of co-operation, the validity of practical judgment. These functions, co-operation, communication, practical judgment and management define the central problem and task of education in a democracy.

ODE ON INTIMIDATIONS FROM EARLY CHILDHOOD

JAMES E. LAUCK

*Two flat braids in a jet black coil,
Smoothed and pinned and sprinkled with oil;
One sharp nose and one sharp tongue;
One strong arm and one strong lung.*

*Boast a bit,
Roast a bit,*

*Thirty dumb kids in four smart rows.
Up and down our teacher goes.
Looks of scorn and sheer disgust,
"Kids are kids. Not one I'll trust."*

*Moan a bit,
Groan a bit,*

*"Johnny Slavonsky, do you hear?
Look this way, or I'll box your ear!"
Rise kids! Sit kids! Hut, two three!
We were raised on the third degree!*

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIBLIOGRAPHY

ENCYCLOPAEDIA OF EDUCATIONAL RESEARCH, by Walter S. Monroe, editor. The Macmillan Co. pp. xxvi, 1520. \$20.

That the *Encyclopaedia of Educational Research*, which was first published in 1941, should be issued in a revised and somewhat larger edition after a period of less than ten years is a great tribute to its usefulness. The work is an excellent, and probably the outstanding, example of what can be accomplished through co-operative effort. The co-operation included that of the University of Illinois, which made the work a major project of its Bureau of Educational Research, of the American Educational Research Association, of the advisory committee, and of the publishers, the Macmillan Co., not to mention the hundreds of contributors wisely drawn from different parts of the country. The real credit must, however, go to the editor, Walter S. Monroe, for only those who have been directly involved in similar works behind the scenes can appreciate how much is dependent on the chief engineer. To revise a work of the nature of the volume under discussion involves almost as much labor as the preparation of the original edition. The revision must meet criticisms passed on the first edition and the comments of those who have used it; it must take care of omissions and find room for new topics that have appeared since the volume was first published.

Fortunately the original edition was a financial success and the royalties were accumulated, according to a decision of the AERA reached in 1941, for the purposes of a revision. This foresight made it possible

to increase the size of the volume somewhat and to add some new topics. Without a detailed comparison it is impossible to say whether any articles in the first edition were omitted or shortened in the revised edition.

The volume will be found to be eminently useful as a general reference book by all who are interested in educational research. The articles are compact and concise in space. The research studies are indicated in each field; and, although evaluation and criticism are not always apparent, topics for further study and research are generally presented.

One of the research studies that still remains to be undertaken is how to review an encyclopaedia. In the first place, no reviewer is competent to evaluate all the articles in such a volume, and, in the second place, the reviewer who writes his comment by sampling may display his bias and his shortcomings. In this instance the reviewer was saved from much embarrassment, for every time he was tempted to note an omission a glance at the index (inconveniently placed in the middle of the volume) showed that the topic had already been taken care of in some other part of the volume. At the same time the index proved to be more comprehensive in its cross-references than the major articles themselves. Thus there is more in the *Encyclopaedia* on the history of different aspects of education than in the article on the History of Education; and more on philosophy of education than in the article under that rubric except that it is to be looked for in the index under "objectives." There is a certain economy in this but students may

be misled about the research contributions in some fields into thinking that they offer few opportunities for investigation.

The preparation of a volume like the *Encyclopaedia of Educational Research* starts with the initial difficulty of interpreting the meaning of research. Professor John S. Brubacher in his article on Philosophy of Education seemed to sense this problem, for his contribution starts off with a sort of apology for its inclusion in this volume, while Professor Edgar W. Knight, writing on the History of Education, not only does not feel called upon to make such an apology but insists that "a wealth of untouched materials on the educational history of the United States awaits industrious and capable scholars." The same may be said of all the other philosophical or normative topics which, to quote Brubacher, consist "in inquiry leading to more and more substantially grounded meanings." (For some reason Brubacher does not list his own contributions!)

And yet a study of this volume would lead to the conclusion that the more important and substantial part of educational research is that which lends itself to objective, statistical measurement. Researchers for the last forty years have lipped in numbers because the numbers came; the meanings often escaped them. Is there any inference to be drawn from the following objective data of the number of references that are given on the following topics: Comparative education 71; general education 101; history of education 111; international education 203; philosophy of education 32; child development 550; reading 247; school plant 119; physical education 277; secondary education 460; spelling 215; student personnel work 780? Or may one compare the space in columns devoted to the following: Comparative education 13; history of education 7; international education 11; philosophy of education 5; consumer education 11; transportation 16?

This analysis is, of course, not a reflec-

tion on the *Encyclopaedia of Educational Research*, but an interpretation of the American educational scene as depicted in this volume. But, assuming that this analysis is not justified, is it unfair to ask "What difference has all this research made in American education?" Is much of it busy work following the canons of scientific method without producing established opinions or grounded meanings? What has been the result of the many studies on reading or spelling or student personnel work? These questions are not posed in a cynical vein for they must have occurred to other contributors than Professor J. B. Tharpe who deplores the lag between the advance made in research and acceptance and application of the data in practice. Reference is made elsewhere to an article by Monroe (the editor of the volume) and Englehart who have pointed out "that many investigations classified as educational research have made little, if any, direct contribution to educational science as a body of organized knowledge." It is doubtful whether the same comment could be made on research in any other area that claims to be a science. Further, would the research done by scientists in other countries be ignored in an *Encyclopaedia* of any other science?

The comments that have been inspired by a close examination of the *Encyclopaedia of Educational Research* are not criticism of this volume. It achieves the ends that the editor and his collaborators set before themselves and is an indispensable handbook for all students of education. The one hope that the volume arouses is that the imbalance between the philosophical, historical, and social study of education and the objective, statistical research will be corrected and that the two aspects will fructify each other.

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EDUCATION

A FIRST COURSE IN EDUCATION, by Ward G. Reeder. The Macmillan Co. 621 pp. \$4.25.

A first course in Education is today almost equivalent in available and desirable content to the entire professional curriculum of seventy-five years ago. An author's tendency is to let himself go all out for fear of missing some of the newest minimum essentials. Fortunate for the student, however, that the writers of revised editions see the virtue of reducing the scope of their textual subject matter. They seem to recognize the intellectual danger of pedagogical inflation.

We have just checked Ward Reeder's 1950 revision with his original 1937 publication. Our first reaction would be that there have not been changes enough and that some of the alterations are not necessarily improvements. True it is that there are a hundred fewer pages to be devoured and several less hours to be consumed by the reader. In the case of certain of our widely proclaimed orientation texts we would be inclined to employ the term "patient reader."

To be critically specific—it would seem more psychologically sound and realistic to interchange Part One and Part Six. We mean actually to make chapter 24 the first and chapter 23 the second unit in the Table of Contents. And it would seem reasonable to reverse Part Two and Part Five. We believe the author is sound in his Part Three and Part Four sequence, except that the order of chapter units in both cases—it seems to us at this moment—could be profitably modified. Doubtless the author would agree that this could be advantageously left to the discretion of the classroom instructor.

Dr. Reeder uses considerable restraint in the employment of graphic material, this type of subject matter being a drug on the market currently. Also the bibliography is not excessive, this feature being one of the

common weaknesses in textbook composition—just how to strike a balance and introduce collateral assignments that are attractive and beneficial. Questions for Discussion are another fixture suspiciously regarded and critically appraised. So frequently they have been something lugged in as window dressing and set up for the sake of pedagogical orthodoxy and respectability. Any experienced reviewer of books will recognize that motivational quality is a more important attribute than quantity of coverage in the use of supplementary exercises and references for outside research and round-table talk.

Both to comprehend what this reviewer is seeking to present as a set of principles and to discover what the author of this new textbook has tried to accomplish in the rewriting of his first two editions it will be necessary for the reader to request from the publisher or librarian a copy of this fresh Macmillan publication. Even a casual reading of it would serve as a refresher course for the seasoned teacher, whose curiosity about what the new books contain would at least be gratified constructively. There certainly is no disadvantage in adopting the slogan *From Reeder to Reader*.

CARROLL D. CHAMPLIN

The Pennsylvania State College



EDUCATION FOR LIFE ADJUSTMENT: ITS MEANING AND IMPLEMENTATION, by Harl R. Douglass, editor. The Ronald Press Company, 1950. \$4.50.

Education for Life Adjustment is a very useful book and Dr. Douglass and his associates have done the profession of education an important service in making this material available. It is a book that should be read by two groups: (1) those who are sympathetic to the "life adjustment" program, and (2) those who are skeptics or are in disagreement. In a sense, there is little new in the discussion since students of education have long been familiar with

the evidence, coming particularly from economics, sociology, and psychology, calling for an examination and evaluation of our school programs and suggesting the possible necessity for the development of a new school for a new world. However, since the Prosser Resolution and the organization of the National Commission on Life Adjustment for Every Youth, the life adjustment movement has presented a long-needed and vigorous challenge to the dominant philosophies and programs.

The authors make it clear that what is proposed is no revolutionary movement, breaking sharply with the past, but a program growing out of and related to other "philosophies" of the last generation or more. "Life adjustment education is designed to equip all American youth to live democratically and with satisfaction to themselves and profit to society as home members, workers, and citizens." Something like this has been said for many years; the Life Adjustment advocates, however, seem particularly conscious of economic and social change and the effect of this change on the lives of our people, are well grounded in contemporary psychology, and propose a plan of action. In this book, the history of the Life Adjustment movement is reviewed; the evidence basic to the theory presented; other philosophies of education are examined in relation to what is proposed; and plans for implementing the life adjustment movement in school practice given in detail.

Of special interest are the chapters on "Areas and Objectives of Life Adjustment Education" and "Mental and Social Adjustments"; too often have we emphasized tricks rather than fundamentals. It is good to see one book concerned with school practice emphasizing the objectives of the school program and basing the suggested practice on the psychological basis of learning. The chapter "Instructional Methods in the Life Adjustment Program" will be found useful as also will the chapters deal-

ing with the life adjustment values of the various subject fields. All in all, this is a book not to be ignored by either friend or foe.

R. B. CUNLIFFE

Rutgers University



SECONDARY EDUCATION: BASIC PRINCIPLES AND PRACTICES, by William M. Alexander and J. Galen Saylor. New York: Rinehart and Company, 1950. \$4.00.

The secondary school is the most important level in the whole structure of education. It is the link between the elementary school and two choices—the opportunity of going to college or the responsibility of making a living and facing immediately the complex problems of the world.

The first half of this century has seen in this country a remarkable growth in public secondary education. At the present time practically all social, economic, and intellectual levels with a great diversity of educational needs are represented in the pupil population of the public secondary school. Even more significant, as Dr. Alexander and Dr. Saylor recognize, is that this pattern of educational organization developed without recognition of the nature of the physical, emotional, mental or social growth of boys and girls. When this institution became engrained in educational thinking, little indeed was known about the development of children, and the scientific basis for policy making in educational matters was unknown.

During the same period of time, but more slowly, a body of theory as to the nature and purposes of secondary education in a democracy has been evolving. That every normal adolescent boy or girl should find in the secondary school opportunities, suited to his capacities, interests, and purposes may be said to have become a generally accepted principle in theory. In practice, the principle is as yet but imper-

factly realized; and "the adolescent who needs most help from the school receives the least."

The authors of *Secondary Education: Basic Principles and Practices* have felt that the major obstacle in the way of an improved high school is the lack of understanding by the persons teaching there of "its functions, program and possibilities." Hence they have designed their text as a source of information and ideas for all who plan to work in secondary schools. At the same time they have attempted to help the experienced teacher in his search for better ways of thinking.

That the authors achieve their aims may be shown by an analysis of the content. What it means to be a teacher, why one becomes a teacher, and what qualifications are desired, are presented as orientation. Then come chapters on opportunities for secondary school teachers, and the purposes of secondary education. Other factors considered as basic to a discussion of secondary schools are (1) school administration, (2) support of public schools, and (3) elements of discrimination in our American secondary school.

The authors are aware that the attitude of parents and of the public in general has a significant influence upon the conditions under which the work in any school must go on. In the public schools, a relationship is necessary for good working conditions, and even for the professional survival of the individual administrator or teacher. Fortunately, a growing recognition of this fact has been responsible for the development during the past two decades, of greater concern for what is known as public relations.

Several controversial issues are treated. Federal aid is one. There will be those who will point out that in the history of federal subsidization of state and local governmental activities, such as road building and welfare work, some federal control has accompanied the acceptance of aid. Others

will show that some federal control now exists in the special aids for vocational education. Naturally, these citizens may take exception to granting federal aid to schools even if on an equalization basis according to a predetermined formula.

The suggestions for English and the other areas of instruction are well considered and, generally speaking, provide for the needs concept of the curriculum. It is with the authors' attitude toward foreign language study that there may be a quarrel. Indeed it seems a paradox that in an age when we are being drawn into ever closer communication with foreign peoples and when we are assuming an ever increasing responsibility in world affairs, we should find educators speaking of the "relatively inconsequential contribution foreign languages have to offer general education." However, with President Wriston we would reply, "The cold fact stripped of all wishful thinking is that the 'common man' has more direct contact with foreign languages today than ever before in history. If education does not see that, it is a blind spot."

It is almost inevitable that into each book some errors must fall, and this one is no exception. There are several noun-verb relationship errors; ". . . salary data is not reported" is one (page 47). Then the reader may encounter such sentences as this on page 153: "They must so assist the entire citizenry of the community in becoming articulate about their schools that the schools have the guidance of the total group rather than that of an organized minority." *Chubberly* for *Cubberly* is in the footnote on page 76.

Mention should be made of the ample bibliography for each of the twenty chapters of the volume. This good feature, along with the excellent and well-organized content, make this publication a first-rate contribution to secondary education.

EDNA LUE FURNESS

The University of Wyoming

ENGLISH

ENGLISH MASTERPIECES, Seven Volumes, edited by Maynard Mack, Leonard Dean, and William Frost. Prentice-Hall, Inc. \$7.85.

This set of seven volumes can be summarized: Volume I, The Age of Chaucer; Volume II, Elizabethan Drama; Volume III, Renaissance Poetry; Volume IV, Milton; Volume V, The Augustans; Volume VI, Romantic and Victorian Poetry; Volume VII, Modern Poetry. The seven volumes include a total of about 2,300 pages. In these writings, extending over a period from the Age of Chaucer to the present, collections have been chosen which are valuable primarily as literary art. The selections are chosen from those which have imagination, and it is the plan to include complete works rather than short excerpts. Novels have been omitted. Ample introductions place the works in their setting and point out what is valuable in them. In the last three volumes, additional separate reprints of prose fiction may be used to supplement the text. Brief interpretive introductions are given for each selection, and short but specific notes are at the bottoms of the pages to explain words and phrases of unusual meanings. References can easily be made to lines of the productions by marginal numberings. Glossaries, biographical and bibliographical references are helpful to understanding.

No doubt every anthologist has his favorites in making selections such as this. These selections cover a wide range. To the reviewer it seems that the editors have done well to print complete works rather than mere fragments. The poems and drama which are included are selected from the best literature. The plan is in accord with the modern trend towards reading great works *in toto* as a phase of one's education.

The present volumes are of convenient size, easily handled, printed clearly, bound in substantial cloth, and attractive in format. In view of the present high prices of books,

it is surprising that the publishers can produce works of such high quality at so low a price, little more than a dollar a volume. Students in colleges would profit by purchasing sets such as this as first units in building a private library of great literature.



PSYCHOLOGY

THE ORGANIZATION OF MENTAL ABILITIES IN THE AGE RANGE 13 TO 17, by Jerome Edward Doppelt. Teachers College, Columbia University, 86 pages. \$2.10.

This volume, Teachers College, Columbia University Contributions to Education, No. 962, reports the results of a study designed to test the hypothesis that the general factor in intelligence tends to decrease in importance as age increases. The general factor is defined as "the underlying common core of a number of different abilities."

The Differential Aptitude Tests, consisting of a battery of eight tests constructed to measure verbal reasoning, numerical ability, abstract reasoning, space relations, mechanical reasoning, clerical speed and accuracy, spelling, and sentence analysis, were administered to 21,994 students in grades 8 through 12 in thirty school systems in Northeastern and Midwestern states. From these students, Master Groups of 1,000 boys and 1,000 girls (200 of each sex, ages 13 to 17, inclusive) were selected at random for complete statistical analysis.

The results obtained led to the conclusion that the general factor tends to maintain, rather than to lose, its importance as age increases throughout the age range covered in this study.

WENDELL W. CRUZE
Wilson Teachers College



SOCIAL STUDIES

FAMILY LIVING, by Evelyn Millis Duvall; edited by Dora S. Lewis and illustrated by Mabel J. Woodbury. The Macmillan Company. 410 pp. \$2.60.

Family Living was released from the press only a few months ago but teachers and parents of teen-agers look upon it as the answer to their cry for help in presenting problems of family living.

Friends of the reviewer are enthusiastic in the appraisal of the units presented; the style of writing; the humorous, true to life drawings; the problems for discussion; the activities suggested; and the helpful lists of books, magazine articles, pamphlets, bulletins, films, and film strips.

The book began with 25,000 questions asked the author by high school students as she worked with them in demonstration programs, and progressed as high school teachers studying with her in summer workshops at the University of Tennessee, Indiana University, Iowa State College and the University of Chicago gave helpful suggestions from their many and varied experiences and criticized the manuscript.

The text is made up of six complete units which can be studied in the order preferred. The order in which they are presented, however, beginning with the individual's consideration of himself and continuing with his relationship with others, his interest

in preparation for marriage, and a consideration of family life in America today, seems logical to the reviewer.

In presenting the material in this book the author has kept in mind communities where education in this field has not advanced with the times but has added supplementary material which can be used in schools in communities prepared to accept frank discussion of the physical aspects of marriage.

The book is based on student interest and the attractive cover, clever drawings, interesting headings, and unusual suggestions for activities prove the author understands how to attract and hold the attention of boys and girls of high school age. This is undoubtedly the result of her experience as Executive Secretary of the National Council on Family Relations and the mother of teen-age daughters. Add to it the writing of numerous books, pamphlets, and magazine articles in this field and it is easy to understand why *Family Living* is the book needed for courses in Family Relationships, Home and Family Living, Preparation for Marriage and Family Life, and Child Development and Guidance in high school, in the preparation of home economics teachers, and in the teaching of adults.

LILYAN K. GALBRAITH

State Teachers College
Mansfield, Pa.

No book can convey the special spirit and delicate peculiarities of its subject with that rapidity and certainty which attend on the sympathy of mind with mind, through the eyes, the look, the accent, and the manner, in casual expressions thrown off at the moment, and the unstudied turns of familiar conversation.—CARDINAL NEWMAN

Behind the By-Lines

(Continued from page 132)

Psychology and Teaching of Reading."

George F. Kneller, Research Associate and Assistant Professor of Education at Yale University, writes of the *Characteristics of American Secondary Education*. He is author of "Educational Philosophy of National Socialism," and his "Mexico: The Education of a Nation," is scheduled for early publication.

Faith and Freedom is a consolidation of ideas from several addresses given recently by Willard B. Spalding, Dean of the College of Education, of the University of Illinois. Dr. Spalding is joint author of the volume, "Alcohol and Human Affairs," and of numerous magazine articles. He is interested in furthering democratic administration and constructing an intelligent design of public education. He is a member of Kappa Delta Pi.

W. H. Cowley is the author of *Academic Government*. Dr. Cowley, now a member of the staff of the School of Education of Stanford University, California, writes from a wealth of background of his subject. He has had several years experience with New York business corporations and was for two years a member of the administrative staff of the University of Chicago. For a decade he was on the faculty of The Ohio State University (Columbus) and for six years was President of Hamilton College.

The Philosophy of Organism Applied to Democratic Theory and Strategy by George E. Axtelle, Chairman of the Departments of Philosophy and History of Education at New York University, is, in modified form, his presidential address delivered before the annual conference on the Philosophy of Education at New York University last February. He has written previously for THE EDUCATIONAL FORUM. Among his publications are "Teachers for Democracy," and "Improvement of Practical Intelligence" (Co-author with B. H. Raup). He was chairman and editor of the Fourth

Yearbook of the John Dewey Society.

Poetry for the issue has come from various sources, old and new. Miss Lillian Everts, whose *In Time of Change* is published in this issue, has recently been honored by "The Akademia Raymond Duncan of Paris," whose 1950 prize for poetry was awarded to her in person in Paris last summer. It was given in recognition of two of her longer poems, "While the Past Burns," and "Lost Edition," which have received commendation from high literary sources. Miss Everts is the first American to receive this award. She has also won three Lantern Awards.

Henry Trumbull Sutton, Teacher of Public Speech and English, Bethany College, West Virginia is the author of *Lines*. Professor Sutton was formerly a Christian minister. *This Is the Place* is a poem written by Dorothy Lee Richardson of Brent School, Baguio, Philippine Islands. Mrs. Richardson, who wrote several poems for us for previous issues. Her husband is Headmaster of Brent School. Her verse has been published in "Poetry," "Atlantic Monthly," "American Scholar," "Saturday Review of Literature," The "New York Times," and the New York "Herald Tribune."

The Story of Joseph is by Marie Reynolds Rodgers, an Instructor in English at the Potomac State School of West Virginia University, Keyser, West Virginia. She is a member of Alpha Pi chapter of Kappa Delta Pi. Ethel King, of New York City, is a free lance writer, the author of two volumes of poetry, "Lift Your Hand Skyward," and "The Calendar in Rime." In this issue she presents *The Wind*.

Ode on Intimidations from Early Childhood is by James E. Lauck, Van Wert, Ohio.

The Editor

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THE EDUCATIONAL FORUM



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Behind the By-Lines

During the five years since the close of World War II, most of the European countries have engaged in educational reform. In England it has been the Modern Secondary School from which most has been expected. At the editor's invitation C. H. Dobinson, Lecturer in Comparative Education at the University of Oxford, takes stock of its achievement and the promise for the future. His subject is *The Present Status of the English Modern Schools*.

In an article germane to the present world situation, John S. Brubacher, Professor of History and Philosophy of Education in the Graduate School of Yale University, discusses *Education in an Era of Revolution*. Dr. Brubacher has taught in the summer sessions of several leading universities. For four years he was President of the Philosophy of Education Society and he was chairman of the Forty-first Yearbook of the National Society for the Study of Education.

Dorothy Canfield and the Moral Bent is by Joseph J. Firebaugh, of the University of Florida when his article was written, now of the University of Washington. He has written for several prominent magazines and reviewed books for the St. Louis *Post-Dispatch*. His education was received at the University of Colorado, Duke University, and the University of Washington.

Because Professor Firebaugh's article treats of Mrs. Fisher's philosophy, we have asked her to comment on it. In her analysis she presents clearly her fundamental view of American life as it is reflected in her novels and other writings. We welcome her constructive philosophy at a time when many critics are defeatists and the outlook on life is often cynical, even psychopathic. Her positive appraisal in *Mrs. Fisher Reads Professor Firebaugh* is heartening. Until recently she

was a member of the Selection Committee of the Book-of-the-Month Club. She is a member of the Laureate chapter and a former member of the Editorial Board of THE EDUCATIONAL FORUM.

Mrs. Nancy Schroeder Bonan, Woodside, New York recently graduated with honors at the College of the City of New York where she was an officer of Kappa Delta Pi, and then completed the requirements for the A.M. degree in the Department of English and Comparative Literature at Columbia University. Her subject is *Academic Metamorphosis*.

Lothar Kahn, Assistant Professor of Modern Languages at the Teachers College of Connecticut (New Britain) is author of *Five Hard Lessons in International Education*. He has written for several magazines and is co-author of "Friendly Relations."

Reverie of an Insatiable Reader describes an art too little practiced by teachers and others. The author, Carroll D. Champlin, has been a member of the faculty of Pennsylvania State College since 1926. He has taught at several universities in the summer session and has been an exchange professor at the University of Puerto Rico. He is a member of Kappa Delta Pi.

Orlie M. Clem writes on *What I Should Want My Child to Learn in School About the Air Age*. He is Coordinator of Student Teaching at the University of Miami (Florida). He has written two books and eighty articles for educational magazines. He was initiated into Kappa Delta Pi at the University of Illinois, and is now counselor at the chapter at the University of Miami.

The Jews and the Problem of Church and State in America Prior to 1881, written by Rabbi Floyd S. Fierman, of Temple Mt. Sinai, El Paso, throws new light on the

(Continued on page 384)

THE EDUCATIONAL FORUM

VOLUME XV

MARCH



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1951

The Present Status of the English Modern Schools

C. H. DOBINSON

"Thou little Child, yet glorious in the
might
Of heaven-born freedom on thy being's
height,

Full soon thy Soul shall have her earthly
freight,

And custom lie upon thee with a weight,
Heavy as frost, and deep almost as life."

I

WORDSWORTH, thus apostrophising the spirit of his own babyhood, might almost have been considering the culture pattern of education, for few customs lie so heavily upon the growing child.

While the concept of free secondary education has been current in the United States for approximately a century, in England, until twenty-five years ago the official doctrine was that of primary education for all, and secondary education only for some—a selected few.

"Primary education should be regarded as ending at the age of about 11+. At that age a second stage, which

may for the moment be given the colourless name 'post-primary' should begin. . . ." With these words the Hadow Report of 1926 lifted a heavy frost of custom from the little bodies and minds of millions of children who had not yet entered school, but for whom the drab inheritance of the five- to fourteen-year primary school lay ahead. Until this time the best that was done for the majority of these pupils was to classify them as members of the Senior School and slightly to modify their continuing primary education. In only a few areas were children over eleven accommodated in separate buildings. The general complaint was that in the closing years of the primary school the children were "marking time," repeating the same work over again till "they are sick of school and, for all the progress which they are making, might as well as be elsewhere."

Not all children were necessarily affected by these developments; in an old country like England change generally has a gradualness which disarms reaction

by its imperceptibility. So there are still some thousands of schools in rural districts which even today have the under 11 and the over 11 children lumped together; some even with the whole range from five to the new leaving age of fifteen. Only shortages of money, material and men have prevented the more vigorous postwar governments of the United Kingdom from clearing away these anachronisms. But there were other children, too, for whom the Hadow report had no significance. These were the sunkissed minority; children of parents who could afford to send their offspring to private schools, culminating for boys in the famous, but very expensive "public" schools and those others who won scholarships at 11+ to the State-aided Grammar or Central schools. In the United Kingdom State aid is mainly dispersed through the Local Education Authorities (Counties and County Boroughs); only a few schools, and these have higher esteem, receive grant direct from the national Ministry of Education. The total number of pupils today in the private or "Independent" schools giving a grammar school education is 130,000, in the "Direct-Grant" grammar schools is 80,000, and in the other Grammar schools is 510,000. This last figure means that at the age of 11+ about 20% of the total school population has been "creamed off" into grammar schools. The fate of the other 80% is the subject of this article.

The development of the Modern Schools soon disclosed that, when the trammels were removed from these boys and girls previously regarded merely

as "failures," they exhibited an unexpected vitality. The abilities displayed were sometimes semi-academic in character, but usually associated with craft-skills, or with the patient performance of routine activities. It was not that any of these qualities existed in measure superior to that of the same qualities in the "creamed" children who had gone to the grammar schools. Quite contrariwise, the grammar school pupils, if they devoted themselves to skills, usually excelled in these as well as in bookwork. But it became clear that if children in Modern Schools were allowed to devote more time to a wide range of physical skills and less to traditional learning, they became more responsive, more successful, even in bookwork, much happier and in every way more amenable to reason. Moreover, if given some measure of choice and freedom in their activities they generally became much more co-operative as members of the school community and the very atmosphere of the school slowly changed. Thus a new form of secondary education was being evolved and it became apparent that these schools had a right not merely to a name of their own but also to a dignity of their own. The primary school, hitherto called "elementary school" was despised by those classes which had been educated in private schools, or who could now afford to educate their own children in this way: the still older term "board school," dating from the school boards of 1870, was used to express this contempt. "Modern School" gave new life and new hope, but especially during the war years, when

all classes of the nation shared equally in food rations and in high explosive and fire bombs, doodle bugs and rocket bombs, the desire for further advance in status for these schools became widespread and strong.

So in "Educational Reconstruction," the White Paper issued by the National Government in 1943, we find the following passage regarding the Modern Schools. "Today they are one of the main elements of post-primary education. Lacking the tradition, and privileged position of the older grammar school they have less temptation to be 'at ease in Zion.' Their future is their own to make, and it is a future full of promise. They offer a general education for life, closely related to the interests and environment of the pupils and of a wide range embracing the literary as well as the practical, e.g., agricultural, sides. In many areas admirable examples exist of fully developed senior schools, but they are still too few in number. The further advance of schools of this type depends on a longer school life for the pupils, a more complete reorganisation, better buildings and amenities, and a more generous scale of staffing." At the same time there grew up, especially among teachers in these schools, and among the more left wing members of the community, a demand that Modern Schools should be given "parity of status" with the grammar schools.

II

The next step came in the great Education Act of 1944, rightly associated with the name of Mr. R. A. Butler, to

whose brilliance, tact and tenacity the successful passing of this compromise, religious and political, was due. In this Act the school leaving age was raised from fourteen years to fifteen for the whole nation and it is stipulated that this will be further raised to sixteen at an early date to be fixed by an Order in Council.

At present there is no hope of the extension to sixteen taking place. Britain having sold almost all of her overseas investments during the war, mainly in the period before Pearl Harbor, has lost the interest which constituted a valuable part of the national income as "invisible exports." She therefore has to export at a considerably higher proportion than before 1939 with a consequent drain upon man power and woman power. Moreover the maintenance of a conscription army of approximately three quarters of a million men ever since the war as a force making for stability in Europe has been a heavy drain on her finances. On the average it costs the entire wage of a semi-skilled workman to keep a serviceman supplied for a week in food, clothing, transport, armament and instruction. So there is a shortage of labour and a shortage of manufactured materials available for home consumption. Thus only a limited number of new schools can be built and these can scarcely cope with the war birth rate bulge which is now making itself felt as strongly as in the United States of America.

Still, the promise of the extended school leaving age is important to the Modern Schools, for it demands the planning of a curriculum suited to the

needs of the most important years of adolescence. And it has led to the Local Education Authorities building new Modern Schools whenever they have found it possible to do so. Indeed, Modern Schools are today the most interesting growing point in English education. It is not intended that the Modern School shall be the only alternative to the Grammar School, with its very high academic standards and its preparation for universities and the professions. The 1944 Act promises for every child education suited to "age, abilities and aptitude" and the accepted policy envisages the growth of considerable numbers of secondary technical and art schools where pupils, staying to the age of sixteen or seventeen, will be prepared for the most skilled tasks of industry or commerce or for entry into the technical colleges where the applied sciences are studied with university degree standard. These secondary technical schools are to be evolved from the existing Junior Technical schools which mostly recruit at the age of 13+ from the residue of "cream" remaining in the secondary modern schools. Eventually they are to recruit at the age of 11+, at the same time as selection for the grammar school is made. But these schools at present are not numerous, in proportion to needs, and new ones have been built at an exceedingly slow rate, only two or three per year. So at present the main educational developments are confined to the Modern Schools. The whole business of selection at 11+ provides one of the most thorny problems of today, but one which, as the result of widespread experi-

ment and research, will almost certainly be satisfactorily solved within a decade. Before the war selection was almost universally based upon the results of an examination which consisted of a standardised group intelligence test, and written papers in arithmetic and English. Follow-up shows, in many instances, that for subsequent success in academic work and universities this selection has been extremely sound. But this has been entirely for grammar school pupils and has undoubtedly included some whose interests and abilities would have led to even greater success in technical education. It is well known that, in general, the special abilities cannot be discovered before the age of 13+ and therefore that correct selection for technical education at 11+ is impossible. For this reason provision has been made for transfer in any direction between grammar schools, technical schools and Modern Schools at the age of 13+. But for the most part this is not working well and has become a theoretical rather than an actual system. Technical schools, with some justification, suspect grammar schools of wishing to unload upon them their ne'er-do-wells, and Modern Schools do not like parting with their best pupils—usually those that show leadership as result of their higher intelligence—to the grammar schools. The main traffic is still from Modern Schools to secondary technical schools, but the shortage of these latter means that the flow is little more than a trickle.

The figures for England and Wales today show about 300,000 pupils of twelve and over in "unhadowed"

schools, about 1,000,000 in Modern Schools, about half a million in grammar schools and only 70,000 in secondary technical schools. Only in the grammar schools are there more than a handful of pupils over the school leaving age of fifteen. In the grammar schools there are nearly 80,000 over this age; this would be higher still were it not that boys are conscripted to National Service at the age of eighteen. These figures do not include the pupils of the Direct Grant grammar schools (about 80,000) or in the Independent schools recognized by the Ministry of Education as efficient (over 130,000). This last figure includes 65,000 boarding pupils. From these figures it becomes apparent how little full time secondary technical education is available, in proportion to the total school population. Yet the need for increased and improved technical education at all levels has been urged in numerous authoritative reports in the last fifty years.

III

In the absence of any Ministerial lead in this direction one may say that the main reform movement today is concentrated first, on the Modern Schools, and second, on plans for the elusive County Colleges which one day will be opened (lack of finance and materials today restrict all developments, especially since the latest spurt in rearmament) for part time education of all workers under eighteen years of age.

Numerous vacation courses, therefore, organised by His Majesty's Inspectors have been given to practising teachers in

order to orientate them towards the new education which is being evolved in Modern Schools. In addition a high proportion of the "emergency-trained" teachers have entered the Modern Schools as instructors and almost all of them are prepared for work on these lines. These teachers are men and women war veterans who, after careful selection which took more account of their suitability for teaching than their academic qualifications, were given concentrated courses of preparation lasting little more than a year. In general these new entrants show enthusiasm and initiative of a higher order than that among the entrants to the two-year training colleges and the result has been that they have given a tremendous impetus to new ideas and methods in the Modern Schools. Another factor has contributed to assist the development of these schools—the revised national salary scales for teachers recommended by the post war Burnham Committees (composed of representatives of teachers and of Local Education Authorities). Before the war there was one scale of salaries for teachers in primary and Senior (or Secondary Modern) Schools and another scale, distinctly higher, for teachers in grammar schools. These latter are almost entirely graduates, holders of high honours degrees. In the former the teachers were mostly non-graduates and few had had more than two years of training after the School Certificate (a public examination taken at the age of 15 or 16). Many older teachers had never taken the School Certificate. The Burnham award of 1945 abolished the

two scales and substituted a unified scale by which every qualified teacher, irrespective of the type of school in which he taught, would receive the same basic salary. An additional year of fulltime study is recognized by an increment of salary equal to that obtained by one year of teaching and the same increment (£15 i.e. \$42) is given for a University degree. The whole salary question is too involved to discuss here. But since a man or woman graduate might now earn the same salary in a Modern School (where there are few if any extra-curricular activities outside school hours, where no homework is set or marked and where the academic standard is sufficiently low to involve little preparation of lessons by an experienced teacher) as in a grammar school, a considerable number of graduates now enter Modern Schools. Many, of course, have the highest motives and wish to seize the opportunities for educational experiment, for these scarcely exist within the grammar school where public examinations largely decide the syllabus in every subject. But the effect has been to create considerable dissatisfaction among the very hard-worked staffs of the grammar schools. Fortunately new scales have now been recommended (November 1950) and these with their higher allowance for a degree and with greater provision of posts of special responsibility in grammar schools, should do much to soothe exacerbated feelings without in any way reducing the entry of graduates into the Modern Schools.

Here, then, is the melting pot of new ideas, especially in the few fortunate cases where new buildings with their

attractive layout and generous provision of playing fields and school garden open up a wide range of possibilities. True to its tradition of freedom in education England is providing no regulations regarding the development of these schools. No curriculum is prescribed, and, fortunately, no public examination can be taken by these pupils before they leave school. So the field is open to widespread experiment. Only the extent to which he cannot carry with him the school's body of Managers, the Local Education Committee and the local His Majesty's Inspector, limits the possibilities before a Headmaster. Accordingly there is today no such thing as a typical Modern School, for every one is different. A general principle which naturally underlies this differentiation is that every school should be integrated with the community and its needs. So in rural areas many a Modern School has become an astonishing centre of enlightenment on every matter connected with animal husbandry, with agriculture and engineering applied to agriculture. Not only does this apply to the actual pupils, but also to the Young Farmers Clubs that meet on the school premises and to the evening classes and film shows organised for the parents. In a town where motor engineering predominates one finds the boys orientated at Modern School towards such work—though not exclusively so—while the girls are prepared, without having distinctive vocational training, for posts in the offices of factories. Specific vocational preparation under the age of fifteen years is taboo; the wide open spaces before a youngster must not be reduced

to the vista of a long dull straight road ahead. But every good Modern School accepts the challenge of its environment. There are many areas, however, in which the wide diversity of possible occupations, or the absence of any of major importance, gives no clear lead to the school. In such case, among the activities of the boys in the last two years, one may find, besides the woodwork lessons which continue upwards from the lower classes (grades), any of the following activities, metalwork, the elements of motor engineering, the elements of printing, pottery, the carving of plastic materials, and so on. It is found that any crafts involving skilled use of the hands generally appeal to the pupils of Modern Schools far more than book knowledge. Artistic pursuits provide another avenue of fruitful activity; in addition to art in all its aspects for both boys and girls music is sometimes well developed in Modern Schools. Though the standard here does not compare with that of grammar schools, Modern Schools often have an orchestra and a choir.

For girls the handicrafts are mostly those concerned with the home. There is weaving and rug making and every form of knitting and all the aspects of needlework. In most good Modern Schools the older girls proudly wear clothes of their own making—a fact which no visitor would surmise! They also learn cookery, and the variety of cakes which they produce for visitors' days leaves the average confectioner's shop a long way behind. In addition many of these schools own an ordinary residential house near the premises, and

this, generally occupied by single women teachers, is looked after completely by the classes of girls. There they learn to furnish, to make curtains and coverings, to repair upholstery and to understand the complete running of a house. Other schools—though these are less common—give courses on electricity in the home. Girls thus learn to replace fuses, repair switches and electric irons, and so on. The future husbands of these girls are certainly going to benefit very substantially from this new education! A rising standard of homecraft among the less intellectual groups is already being detected and will become widely apparent in the next few years.

On the physical side girls have physical training, ballroom dancing and the "modern dance" (related to eurhythmics and Greek dancing) and also netball in winter and tennis in the summer. Boys play cricket in the summer and association football, and sometimes rugby football as well as in the winter; these game periods are in addition to normal physical training and form part of the school curriculum. They also have, in most schools, athletic sports in the early summer. Since the great drive to provide meals at schools during the war was continued after the war it can be stated that every state-aided school, without exception, now provides a good midday meal at a low price which covers only the cost of the actual food, the cost of cooking and labour being repaid to the Local Education Authority by the national Ministry of Education.

So, as a result of all these measures the physical condition of the young people in England today is better than it

has ever been. Even rationing has played a very helpful part in this for all rationed foods are subsidized and thus everyone is financially able to have his share of the essential foodstuffs. In addition almost every child in a state-aided school drinks at least a third of a pint of milk at the mid-morning break (recess) about 10:30; this is available to schools at a low subsidized price and is given free—like the midday meals—to those from homes which are financially embarrassed.

All these developments have combined to change the prospect completely for the child of average endowment among the unskilled workers, the skilled workers, the artisans and the lower paid office workers. No longer is schooling from the age of eleven a bitter and loathsome experience, or at best something to be borne with patience until the longed-for day of release. (For in many cases, twenty years ago, this would not have been an unfair description.) But it is now for many children a happy span of years and there are schools, though they are still very much in the minority, where pupils stay on, after the age of fifteen years. Everywhere this is permissible, but it is comparatively rarely desired.

IV

It is the change in the relationship between teacher and child which is perhaps the most important of all. In this the influence of the new members of the teaching staffs is especially apparent. On the one hand those who have been "emergency trained" were given a new and more humane approach by tempo-

rary ad hoc training college staffs who had not themselves been routinized. Mostly these lecturers and tutors were recruited from the most brilliant teachers in the grammar schools, where the relationship between pupil and teacher has long been one of friendship and common enterprise. Also the graduates who have entered the Modern Schools have brought the wider vision and greater tolerance of the University into the staff common rooms. And this, too, has affected the teachers' attitude toward the children.

What of the academic work of these schools? Is this also of a better standard? This question is not quite so easy to answer. First, it must be confessed that, even with the extra year of schooling from fourteen to fifteen, as a result of all the time devoted to handicrafts, drama, music and other cultural subjects, to gardening, beekeeping, Young Farmers' Clubs, physical education, and all the ramifications of domestic science, there is now less time devoted to formal training in reading, writing and arithmetic, with, perhaps, a lower standard of performance in the last two subjects. At least that is the contention of many teachers of more than twenty years of experience. The approach to subjects has become quite different too. There is widespread use of the outstandingly good broadcast lessons of the British Broadcasting Corporation, most of which are fascinating to adults as well as children and provision is made for almost all subjects ranging from music to highly informal discussions on international politics. These broadcast lessons are gen-

erally regarded as being easily the best in the world. Then there is the common use of the cinema projector, the film strip and the epidiascope, all of which have given lessons a much richer idea content, even if they have reduced the use of pen and ink. Not least, there has been a widespread use of the project method, involving outdoor environmental studies, school journeys and even school exchanges in school term. In fact the school doors have been metaphorically flung open to let in the air, the life, and the interest of the world outside. History and geography and civics are often combined as "social studies," and, somewhat as in the American High School, education is looked upon as a definite preparation for social life as a citizen.

But there are many differences from the American concept. For instance not all Modern Schools are mixed; indeed of the total of more than 3000 Modern Schools now in existence, only 1383 are coeducational. What is more, corporal punishment is still applied to boys, though the extent of its use is continuing to diminish. Most English teachers believe in much more class order and discipline than is expected in American schools and, moreover, regard this as essential to serious mental effort.

What are the weaknesses in the development of the Modern School? At present there are many. First, only a small proportion of these schools have reasonably adequate premises. Many of the school buildings both in town and country have been on the condemned list for years. Second, the staffs often

make an ill-assorted pattern of the old stager martinet and the young and enthusiastic post-war teacher. It is difficult, therefore, in such cases, to have that "esprit de corps" which is essential for the steady improvement of school life. Nor, in general, has there developed any proper team spirit among the staff in planning the curriculum. In few schools does the once-a-term staff meeting concern itself with the fundamental questions concerning the school life: it discusses dinner duties, milk distribution, keeping of registers, and kindred questions of a routine nature. Though teachers who have made close friends with their colleagues try to work in conjunction with them in correlating subject studies or arranging, for instance, a common approach to two consecutive years of arithmetic, yet this is not common practice throughout the staff. There is as yet no proper concept of the staff as an integrated body working out a pattern of education for the given group of children. Each teacher is at the same time too independent of his colleagues and too dependent upon the Headmaster or Headmistress who can decide almost arbitrarily what subject and what class a teacher is to instruct. So teachers sometimes find themselves teaching subjects in which they consider themselves lacking in competence. Of course, to some extent such things are bound to occur and are often desirable lest a teacher get too deep into his own rut. But with more co-operative planning they would be mainly reduced to beneficent voluntarily accepted alterations. The team-work of the French "classes nouvelles" is what

is really needed, though on a larger scale, in the English Modern Schools.

There is also danger in Modern Schools "apeing" the grammar schools and appointing subject "specialists," most of whom are "specialists" to a very limited degree. It is doubtful, for instance, whether anyone below the standard of a good Honours Degree in history should be allowed to call himself a "history specialist."

Some Modern Schools have introduced the teaching of French. Obviously, in view of the needs of international understanding, and so on, this is very worth while—provided there are enough children of adequate ability in the school to profit from this study. Only recently, with more "direct method" teaching and less grammatical study, have English grammar schools produced worthy results in spoken French among their ordinary pupils. But these pupils are of considerably higher intelligence than most of those in Modern Schools and have had five years of study in the subject under teachers who hold an honours degree

in French and have often studied in France at least six months. Is the degree of success attainable in Modern Schools with less time, less qualified staff and less able pupils likely to be worth the effort? Many teachers say "No" and urge that the time be spent on English or even the international language "Esperanto" which is easier to learn than any living language and gives some access to almost all European countries. So experiments both with French and Esperanto are in progress and time will show whether or not both of these lines are worthy of widespread adoption.

Such are merely a few examples of the ferment of ideas which surrounds and engulfs the Modern School. Essentially this is a most healthy state despite the occasional biological association of ferment with decay. Rather the ferment is like that of the vineyards. Many workers, administrative, inspectorial and executive are at work on the fruit of the Modern Schools. England hopes that most of the wine produced will prove to be of vintage quality.

COMMENT

*I threw out a net and watched it unfold
To catch precious words with letters of gold,
But words that have power I learned, cannot be
Caught in a sonnet till the heart sets them free.*

—OMA CARLYLE ANDERSON

Education in an Era of Revolution*

JOHN S. BRUBACHER

I

ONE HUNDRED SEVENTY-FIVE YEARS ago our country was born in an era of revolution. This era, the last quarter of the eighteenth century, in addition to our own witnessed also the French and industrial revolutions. Today we live in another era of revolution which has produced overturns in Russia, Italy, Germany, China and Indonesia, to mention but the principal ones. I have been particularly moved to speak on education in an era of revolution because in recently reading some Marxist literature I came across the notion that education performs a relatively unimportant role in revolution, at least the sort of world revolution which Marx viewed as inevitable. This may surprise some of you for the great zeal of most Americans in excluding communists from the professional corps of teachers is largely predicated on the belief that the communist party is trying to infiltrate and undermine our secondary and higher schools of learning.

The reason why the Marxist regards education lightly as an instrument for affecting revolutionary purposes is that the kind of change which he seeks in social conditions is *radical* in character. I use the word radical advisedly. The word radical is derived from the Latin *radix* which means root. In other words the Marxist does not contemplate minor

amendments of the status quo. He is not going to be content with merely pruning the present social plant. On the contrary he wants to plant a new social order. He wants to start from the roots up.

The radical nature of the revolution he contemplates has a bearing on the Marxist attitude toward education. Education is rarely saltatory. For the most part the curve of learning is a slowly or gradually rising one. It takes place through association or conditioning. The learner engrafts the new on the old. Indeed he learns the new in terms of the old. Learning, thus, is not likely to be radical. It is too compromised with the past. Consequently education is not a convenient tool to encompass the radical departures implied in revolutionary ends.

More akin to revolutionary purposes would be the sort of change which occurs in religious conversion. Here there is usually an abrupt about face. The person turns his back on his former self and enters a new life. Regeneration occurs. As the Bible says, he is born again. The new life is not just different from the old in degree but different in kind. If it were different in degree, he might have gradually learned it. But being different in kind, the usual gradual course of learning was not open to him. He could only come to his new life by some transcendent experience of transformation. Like jumping a broad stream he must take it in one leap; he cannot

* A public address delivered at Johns Hopkins University in the summer session of 1950.

take it in a series of mincing steps.

But even if education were able to help its devotees gradually to such a radical reorganization of outlook, it still would be inadequate as an instrument of revolution. If there is to be a radical transformation of the status quo, as the Marxist seeks, it will have to be accompanied by a radical shift in the distribution of political and economic power. Power held by the middle and upper classes will have to be shifted to the proletariat. But who expects people as accustomed to power as these classes to be educated to surrender it gracefully, voluntarily? There is no such case on the historical record. Consequently any radical shift in power will have to occur through opposing power with power. There will have to be a class struggle. The power of the upper classes will have to be wrested from them by violent revolution.

In such terms education may be an ally of revolution but it is not the main agent. It may prepare the approach but it is not the decisive drive. If anything, education is more important after revolution has been successful for then it can be used to consolidate the gains of revolution. In this respect the Marxist attitude toward education is clearly conservative if not reactionary. Education is to conserve revolution. It is not revolutionary itself.

Conservation has been the traditional characteristic of education for two millennia. Even Aristotle, writing several centuries before the Christian era, declared that a state should have the kind of education which is consistent with its

constitution. If the state is democratic, he said, it should have a democratic education; if monarchistic, a monarchistic education. And had he known about communism I am sure Aristotle would have said that if the state is communistic, it should have a communistic education. But nowhere does he say that education should help search out the best kind of state and aid in bringing it into existence. In other words, Aristotle favored education for the status quo.

And as a matter of historic fact that has been the story of education from Aristotle to the present day. Changes in education have occurred only *after* changes in the status quo. The schools of pre-fascist Italy did not usher in fascism; neither did the schools of the Weimar Republic usher in Nazism. The schools of Czaristic Russia did not prepare the way for communism and neither did the school of the eighteenth century monarchy in France prepare the way for the French Revolution. Even here in America the curriculum of the schools in the crown colonies did not prepare for the break with England, for the transition from monarchy to republic. Yet after every one of these changes—every one of these revolutions—in the status quo occurred, the schools fell in line and provided an education consonant with the new constitution of things.

I have already said that the Marxist attitude toward education is not only the traditional conservative one but that it is, perhaps, even reactionary. The history of education is replete with instances where schools bent on conserving the status quo have actively resisted any

changes in it. Normally according to political theory, at least as Aristotle laid it down, the school should take its coloration from the status quo and therefore ought to change with changes in the status quo. But we all know how easy it is for schools and school teachers to get in the rut of routine and how soon they lag behind the social front. Once behind they make a virtue of the old and seek escape from the new. They even fight for the old as better than the new. Thus they become arch reactionaries in spite of the fact they started out originally with a revolutionary idea. Just how far education under Russian communism has become reactionary it is difficult to say but protected as it is by an "iron curtain" it will certainly have to struggle valiantly to avoid it.

II

If Marxism as exhibited in Russia is revolutionary in its politics and economics but conservative in its educational policy, the reverse might be said to be the case in this country. Here we have a relatively conservative democratic capitalism and a revolutionary educational outlook. At least people are afraid it is revolutionary. Or, if you think that on the whole education tends to follow Aristotle and conserve the folkways of democratic capitalism, at least we do have a strong educational movement in this country which, if not revolutionary, at least subscribes to a "progressive" philosophy of education. With varying degrees of enthusiasm we are committed to the progressive idea that our schools should freely grapple with new economic and political ideologies. Perhaps our en-

thusiasm is greater when the new ideologies are merely amendments on the old social order and perhaps our enthusiasm cools when these ideologies call for a radical reorganization of social outlook. But in either event we recognize much more frankly than the Russians that education has an important role to play in an era of revolution.

More than that I think we are outgrowing the notion that revolution is a periodic affair, occurring only now and then with cataclysmic effects. On the contrary we are coming to realize that revolution is apparently here to stay. In the present century we have already had three major politico-economic revolutions—the communistic, fascistic, and nazi, not to mention the revolutions brought about in Germany, Italy, and Japan through military conquest.

We are also outgrowing the notion that revolution is necessarily associated with violence. The discovery of atomic fission, to mention but one instance, is right now revolutionizing war, medicine, and the peace time production of power in a way which in the long run may well be much more far reaching than the bloody revolutions of France in the eighteenth century and of Russia in the twentieth. Social evolution is going on all the time. Revolution is but greatly accelerated evolution. We chance to live in an uninterrupted era of accelerated evolution. We have every reason, therefore, to develop a revolutionary kind of education which is able to cope with social revolution on its own terms.

The objection to the Marxian theory of the relation of education and revolu-

tion stems from the fact that fundamental or radical social change can only occur through a forcible struggle for power. Hence it follows that the only way to change revolutionary results themselves is through counter revolutionary measures. Forcible revolution invites forcible counter revolution. Thus we never have done with the destruction of life and property. We never learn how to have an orderly revolution, how, so to speak, to rationalize or institutionalize revolution. Yet this we might do if we saw the necessity for education before and during revolution as well as after it, that is, if we saw education as an equivalent or substitute for forcible revolution.

The proposal that education be relied on to effect a radical regeneration of the social order is no new one. Plato was the first to propose it in his *Republic*. Painfully aware of the injustices of the social order in which he lived he saw no way to eradicate them except to educate better citizens who, when they came to power, would institute the needed reforms. But the difficulty he saw in his own proposal was how under the auspices of an unjust state to educate just citizens. Thus Plato suffered the frustration of being unable to educate just citizens because the state was corrupt and at the same time of being unable to improve the state till better citizens were available. Caught in this double frustration all he could finally recommend was to wait patiently till the day when by some happy accident a philosopher with a full knowledge of the conditions of justice chanced to be king. But such enlightened and unselfish despots have

been almost non-existent in the pages of both political and educational history. Consequently Plato's proposal for social reconstruction through education is remembered chiefly for its utopian nobility of purpose.

Centuries later the great French revolutionary Rousseau had another plan to improve the social order through education. Like Plato he saw the social order of his day honeycombed with injustice. Unlike Plato, however, he was unwilling to await the enthronement of a just king who would first set things aright. He had more confidence in starting a social transformation by educating children. Yet like Plato he saw the impossibility of educating just citizens under the unjust political regime of his day. Hence, instead of educating the child as a citizen, he decided to educate him as a man. Instead of educating him according to the norm of citizenship, he decided to educate him according to the norm of nature. Nature, he believed, was genuine and good in contrast to the civil state of his day which was artificial and corrupt. By liberating through education the goodness which was in child nature Rousseau hoped to inject a reforming yeast into the body politic.

Before any one had the confidence or temerity to try Rousseau's idea, the people of France decided to use surgery rather than education to cure the ills which plagued their social order. The excesses of the French Revolution, however, were so extreme that many in the first part of the nineteenth century lost confidence that unspoiled human nature held the secret to social reform. After this episode, Rousseau's idea did not get

a real trial till the twentieth century. Then it was the romantic wing of the progressive education movement which partially tried it out in this country. Advocates of this point of view set up experimental schools in which children were permitted wide freedom to express their native individualities.

The resulting benefit to the ailments of the social order was very doubtful. At least the great majority of laymen thought so. Instead of more unselfish and more co-operative citizens the general estimate was that children brought up in the uninhibited school of nature were too often ill-mannered brats. This miscarriage of plan resulted from the fact that many romantic progressives misunderstood Rousseau's insight. Or perhaps it required decades of experiment to make it practical. At any rate the brutal passions unleashed by the Fascists and the Nazis caused people to return, as in the first part of the nineteenth century, to the old Christian conviction that no hope for social regeneration could be expected from human nature when this fount of nature was poisoned by the effects of original sin.

Many socially minded educators who tried to find a way out of the depression of 1929 also took a dim view of the regenerating powers of romantic individualism. The trouble with romantic individualism, they claimed, was that it had no real social orientation. Given the right social orientation the schools, they were confident, could go far toward clearing up the sorry mess created by the depression. But what was the right social orientation? George Counts had an answer in his challenging pamphlet *Dare*

the Schools Build a New Social Order? He had no doubt that the schools could make over the social order closer to the heart's desire. To him it was just a matter of teachers' having the courage to seize the power which lay in their hands. Warriors, statesmen, clergy, and business men had all had a chance at one time or another through history to right ancient abuses and all had failed in greater or less degree. Why not give teachers a chance this time? As a corporate group they possessed as much and more social know-how than any other social class. Moreover they were least likely to be selfish in employing it. All they had to do was to construct a social blueprint out of their altruistic wisdom and impose it on the children and, lo and behold, when this generation came to maturity it would set the social house in order.

Counts' pamphlet stirred wide discussion. Probably at no time from Plato to the present had so many people seriously discussed the possibility of social revolution or regeneration through education. After the voices raised by the issue had subsided several conclusions seemed clear. In the first place, teachers were far from unanimous that they should dare to build a new social order. Many still clung to the traditional conservative notion that the school is the creature of the social order and not its creator. Some did not have courage to take a positive social stand but more were sure that to take sides in controversial social issues would ultimately harm the schools. If teachers disagreed on the revolutionary role of education, they disagreed even more sharply, in the second place, on proper blueprints for the new social or-

der. Teachers were no more of one politico-economic party than any other professional group. And even if they could have presented a united front on a blue print for action, they were disagreed, in the third place, on whether they should "impose" it on children.

The principal stumbling block to Counts' proposal was its undemocratic character. Attractive as were his own specifications for a blue print, they were to be largely developed by one segment of society, the teachers, and, once developed, they were to be "imposed"—that was Counts' word—on the children. One sided imposition, however, smacks of authoritarianism. It may bring quick results like Marxian revolution but will the results endure? Like counter-revolution will they not invite counter-imposition?

III

This poses us the fundamental question whether social revolution can be brought about democratically through education? I think it can and I would start with the current practice of introducing controversial social issues into the public school classroom. This practice perhaps marks the most significant actual progress the twentieth century has made away from Aristotle's theory that the state should have an education only in accord with its constitution. The innovation and extension of this practice in the past quarter century is an innovation of profound significance. For the first time in history we have here an education which may not be exactly congruent with the constitution because it feels free to criticize the constitution and suggest its amendment or even substitution. (Or

perhaps this education is consonant with the constitution since our constitution contemplates its own amendment and we are therefore getting for the first time an education that is truly harmonious with the dynamic of growth implicit in amendment.)

This plan for social generation through education excels those of Plato, Rousseau, and Counts. Unlike Plato's scheme it does not feel helpless to regenerate society till by chance circumstance a philosopher-king points the way. Rather it plunges right into the consideration of current problems of social justice. Without a preconceived ideal of the perfect society it makes a better social order an object of inquiry. Unlike the scheme of Rousseau and the romantic progressives of our own century, it does not seek a solution of age old abuses outside and in disregard of a social frame of reference. And, unlike Counts, it tries to be considerate of all points of view and to select none of them for imposition.

But even though teaching controversial issues in the public school recommends itself in these particulars its adequacy to meet the challenge of a revolutionary age still requires considerably further scrutiny. The main question is how much latitude will lay citizens concede the school to study controversial issues. Will they give it enough so that the school may grow into a substantial and vigorous agency for transforming the social order? Will they assign it such a vital role that it can substitute for revolution a la Marx? Will they permit us to boast that democracy excels the Marxists in that it brings about radical

social reconstruction through education rather than the class struggle, that it eases the abruptness of social revolution with a saving in lives and property by thinking rather than fighting our way through to a just balance of social forces?

These questions, I suppose, beg another. Is our democratic-capitalistic social order in need of radical amendment? Or, with all its faults is ours still the best social order anywhere? Plato and Rousseau, both wrote in times when the social machinery was creaking badly. Certainly a half century which has involved this country in two world wars and the worst economic depression in history and threatens to engulf us in further disasters is far from any exception. If so, the real question rather is, have we the frankness, the humility, the courage to ask ourselves whether changes, even radical changes, may not be necessary even in this best of social orders.

At this point let me be concrete and specific. Would the custodians of public policy permit the public schools to trace a train of thought like the following? We are all worried about the Korean situation and the larger world situation of which, like an iceberg, it is the currently most exposed part. We are all eager for the day when international relations will be as much subject to the rule of law as are the relations now between private individuals. Consequently we deplore the use of armed aggression as a means of readjusting social tensions in Korea or anywhere else in the world. We particularly deplore armed aggression in Korea if it is a disguised part of an old Russian imperialism or if it is a bid for personal power by the Russian

Politburo. Judged from the frame of reference of the United Nations the Korean crisis, in fact the prolonged cold war since the end of World War II, is utterly unjustifiable.

Now try for a moment to transcend the United Nations frame of reference which I am sure must be the one from which you all view world affairs. Try to leap from this frame of reference to the Russian one, at least the Marxian one which seems to be the basis of all their education and propaganda. The reason why armed aggression has been necessary in Korea, China, Poland, Roumania, and elsewhere is that basic injustices have obtained in these countries which the powers represented by the status quo have been either unable or unwilling to remedy. The basic injustice in most of these countries has been the system of land distribution. Too much land has been held by great landlords and too little by tillers of the soil. The few have enjoyed great wealth and the many have suffered abject poverty. If the lords of wealth refuse to rectify basic conditions, violent revolution is not merely the only expedient left but it is entirely justifiable.

Now the perplexing thing about these two frames of reference is that they both seem to be right. If both are right—and I see no reason why they couldn't be—then the sad thing about the division between Russia and the west is the fact that we are not disagreeing about the same thing. We are like two school debating teams whose arguments do not contradict each other because each has defined the subject for debate differently. Consequently we are getting nowhere or, worse, we are drifting into the most rep-

rehensible of all wars, one resulting from misunderstanding.

My guess is that, theoretically at least, most people in our frame of reference would readily agree that the twentieth century is high time that the ancient feudal systems of land holding which have obtained in the countries under Russian influence should be modernized. But the landlords in these countries refuse to learn to modernize. Look how little the DeGasperi government in Italy has been able to accomplish in land reform although it was returned to office in preference to the communists on just this issue. Perhaps armed aggression is the only way to wake up the landlords to the new forces that are abroad in the world. Yet our frame of reference condemns aggression. And unhappily by condemning aggression we appear to defend the injustices of the status quo which we really wish to see righted. We keep reactionary regimes in power while we acclaim the cause of freedom. How shall we escape such a contradiction?

I must confess that I do not know the answer to this question. But I do wish the schools I attended, including college, had contained the materials and methods of analysis necessary to its answer. Did the schools you attended equip you to answer this question? Would schools today dare to freely re-examine the basis of the rights in private property? Probably not in most places. And why? Because the politically and economically powerful in our own social order fear a frank and open inquiry by the schools into the iniquities of our own society because it might undermine their power?

I hope this is not the case. But if it

is, let the powerful not forget that we are ourselves the product of revolution. At the end of the eighteenth century and the beginning of the nineteenth we championed the cause of the downtrodden and the disinherited. Oppressed people the world over looked to us for inspiration. We did not hesitate then to spread the doctrine of revolution among the other American nations, notably South America. We encouraged them to throw off their chains. How is it that we have now lost that leadership? How is it that Russia today is the champion of the lowly and oppressed classes? Have we become such a bourgeois nation that we have forgotten the Biblical prediction that the meek shall inherit the earth? If we have, should we not continually examine the source from which we draw the strength of our democratic philosophy?

IV

Of course there will be basic differences of opinion how to answer the foregoing questions and what should be done in the light of the various answers. In either case no one should think that diagnosing and prescribing for the ills of the social order is exclusively or even peculiarly a function of education and the school. Yet at the same time neither should the public exclude the school from the consideration of such challenging problems. In a democracy where so much depends on an informed public opinion the schools have a profoundly significant function to teach youth how to form their opinions intelligently. Obviously in kaleidoscopic times such as these this can not be done by handing out ready made opinions. Ready made opin-

ions too likely represent only one view or obscure basic conflicts of interest, to say nothing of robbing children of a birthright to learn how to form their own.

One of the principal reasons, it seems to me, why the American people are almost hysterically ridden with anxieties and fears about communism at the present time is the fact that they have not been given either the basic facts or the basic methods of forming intelligent opinions on the great issues of the day. The American people are more concerned with the question what party sponsors an idea than whether the idea itself has any merit. Point out either as a matter of fact or fancy that an idea originated with the communists and people will oppose it. They don't know why it is a dangerous idea other than that communists sponsor it. That is why many people cannot distinguish between who is a communist and who is just a liberal democrat, and why they futilely try to separate the sheep from the goats by loyalty oaths. Unable to distinguish the basic ideas which separate these two, they excuse or cover their ignorance and anxiety by blindly lumping both together. In doing so the unreasoning public imposes a further handicap on itself because the liberal, especially the timid liberal, withdraws from the arena of discussion of ideas rather than suffer the unjust penalty of guilt by association.

Here we are the most powerful nation in the world today and, we would like to think, the most if not the best educated. And yet we are gripped with unreasoning fears which rival the witch hunts which culminated in the infamous

witch trials of Salem in colonial days. If we don't want the world to think that our jitters belie our power but even worse our enlightenment, we must hasten at once to put vastly more confidence into the teaching of controversial issues in the public school. Freighted with the promise of producing an intelligent citizenship as this practice is, it is still badly hobbled by public misconceptions of the role of the school in a revolutionary era. Propertied and patriotic forces even in democracy all too easily adopt the outworn Aristotelian notion that the main business of the school is to conserve the status quo.

If we are to succeed, we must have courage to let children freely discuss the pros and cons of free enterprise, of private property and private profit, of socialized medicine, of the welfare state, of socialism, and ultimately of communism itself. We must disabuse ourselves of thinking that we are strengthening and solidifying patriotic loyalty by outlawing the ideas we hate. The only way to fight ideas is with better ideas. By banning the ideas we hate we but prove the Marxist thesis that education has no significant role to play in revolutionary times and thus but make inevitable, as they say, the class struggle not only in our own country but in the world at large.

Furthermore, if we are to contradict the Marxian thesis successfully we must be willing, when we permit children to discuss such issues as free enterprise, the welfare state, and communism, to have them discuss not just the portion of these issues which might constitute amendments to the status quo but also so much

of these issues as constitute radical reconstructions of it. Many adults who are sympathetic with having controversial issues discussed in the public school have in mind tidying up details within the framework of the status quo. Let this discussion challenge the framework itself and these same adults lose their nerve. Unable to see just where such a discussion is going to come out they get panicky. But that is largely because their own childhood education did not teach them the exhilarating experience, as Plato described it, of pursuing the truth whithersoever it may lead. If the present generation of adults can but see the miserable failure of their own education and can but exercise superb forbearance while we institute a better one, there need not be this failure of nerve again.

Indeed it is rather surprising that Americans today should show confidence in discussing details within a social frame of reference but lack it when it comes to discussing the frame itself. Such timidity was certainly not characteristic of their forbears one hundred seventy-five years ago when they decided to change from a monarchic to a republican frame of reference. The men who met in the Continental Congress and later at the Constitutional Convention did not shrink from thinking in bold expedients. They did not hesitate to think revolutionary thoughts. Why should we? Have we grown so fat in circumstance, so secure in government that we have now barely enough energy to defend what we've got, to preserve the status quo? Neither Jefferson nor Lincoln, I am sure, would be proud of an educational philosophy which did no more than that.

If school is to be carried on today under conditions where old assumptions must be reexamined and new ones made, how can pupil and teacher guide the educational enterprise? If children merely discuss assumptions within a traditional frame of reference they can always measure their success against the frame itself. But if they discuss the assumptions of a new frame then how shall they or their parents know with what success they have done so? This is the "sixty-four dollar" question in discussing whether education is a significant catalytic agent in an era of revolution. How can education tell when revolution is authentic? The authenticity of the American Revolution of 1776 seems to be amply attested. Not so with the Fascist and Nazi revolutions which seem to have been abortive. What of the Russian revolution? The easiest thing to say is that it is too early to tell. With the passing of every day, however, it is getting too late to give that answer. If the school is to discuss the authenticity of revolution today what criteria shall it use now?

Roughly there are two main criteria. The one which has the endorsement of the centuries is the nature of man. God constituted man with a uniquely human nature which is in essence the same everywhere and always. Central in this nature is a capacity for rational behavior. To exercise such a nature demands that man possess such inalienable rights as life, liberty, and the pursuit of happiness. These, in brief, are the units of the yardstick by which children learn to measure revolutions in the social status quo, by which they examine frames of reference

and pick between them. The revolution or social philosophy which promises more of these values and which therefore enables man to grow more in the fullness of his own nature must necessarily be the best one.

The second criterion is not one of such long standing. It is frankly experimental in character. It examines both minor and major changes in the status quo in the light of all pertinent evidence historical and scientific, practical and theoretic. But when it comes to a conclusion in the light of all this evidence it is not ready to pass immediate judgment. It treats its conclusion merely as an hypothesis. This hypothesis can only be verified by trying it out. Whether a trial would confirm the hypothesis or negate it lies in the lap of the future.

At this point it seems as if there were no one hundred per cent correct answer to the sixty-four dollar question when may education regard revolution as authentic? And that is probably right. No one, neither pupil nor teacher, can get an "A" on that one. But we might as well face up to it. The only way to live

and learn in revolutionary times is for school children to think their problems through to the bitter end—even if at that bitter end there is still some uncertainty left. It is the only way to escape the nightmare mixture of reality and unreality in which we are living at the present time. It is the only way to regain confidence in ourselves as a nation and merit the international leadership to which we aspire. If we can shift the class struggle from the arena of conspiracy, street brawls, and open insurrection to the clash of argument in the classroom we will win a revolution that will be a mighty victory for enduring peace. "When this happens," as John Dewey says, "schools will be the dangerous outposts of a humane civilization. But they will also begin to be supremely interesting places. For it will then have come about that education and politics are one and the same thing because politics will have to be in fact what it now pretends to be, the intelligent management of social affairs."¹

¹ Dewey, John, *Characters and Events*, Vol. 2, page 781. Henry Holt and Co., New York, 1929.

Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another. But let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.—ABRAHAM LINCOLN

Prize-Day

FRANCES HALL

Across the murmur,
Across the genteel audience-sound,
Like a crow through poplars, the words are said,
Are magnified till they rebound
From pillars and walls, from astonished sentient head.

To be first:
On the medal, on the loving cup,
Is the etched undeniable name.
There is the pale, unanimous lifting up
Of faces and the pleasurable shame
Of having won, of stumbling back whence one came.

And then the recession
Of the heart's pounding, of the hurrying breath,
The metal growing warm to the hand, to the brain
In the thought, "It could happen again,"
While classmates and relatives in slow regression
Forgive the dark taint, the purple stain,
As if one were touched by the devil, or death.

Dorothy Canfield and the Moral Bent

JOSEPH J. FIREBAUGH

Two or three years ago I shocked an elder colleague in a Department of English by saying that I always taught introductory courses somewhat in the manner of a moralist. Because he had been trained by a severe linguistic doctorate, he evidently believed that I was introducing a dangerous subjectivism into literary study; that I was failing in my duty of teaching the weak student to read comprehendingly, and the good student to know something of linguistic and literary history. For my part, I was shocked to discover that anyone could consider those very desirable aims to be at all adequate.

If there is one quality which human beings have always had, it is the moral bent. Early literature was usually a codifying of moral law, or an exemplification of the lapses from or the conformity to such law. Dr. Samuel Johnson, by no means least in the hierarchy of those dear to departments of English, would moralize upon any excuse, or indeed upon no excuse. Nor has the literature of the last century altered this fundamental emphasis. Oscar Wilde, aesthete though he was, was a thoroughgoing moralist. T. S. Eliot, the literary symbol of our own day, has never ceased to be a moralist.

At the same time that literature was busy responding to or developing new systems of morality, a sort of scholarship became dominant in the academic world which lost itself in the worship of the

fact. This method paralleled roughly the development of naturalism in the literary world and the development of objective methodology in the biological and physical sciences. Even these methods constitute a kind of morality, a judgment, that the fact has at least the good of being undeniable and irrevocable; the implication being that nothing is good which is deniable and revocable. Since critical and moral judgments are often both deniable and revocable, they are to be shunned, and scholarship succeeded for about fifty years in shunning them. That they were not altogether evaded in the classroom was due to the fact that many teachers were not, in the accepted sense of the day, scholars; that fact is, I believe, all that saved American literary education from pseudo-scientific irresponsibility.

Every teacher of literature is accustomed to hearing the questions, concerning some fictional or poetic statement of a moral proposition, "Is that good?" or "Is that true?" The questions are less naïve than their expression. Most of us have been guilty on occasion of shameless amusement when such questions have arisen. Yet such questions press daily upon all of us and cannot be evaded. We cannot be expected to answer them finally; but we can be expected to show our students, so that even the most unsophisticated of them can understand, why we cannot answer such questions, why our lives are only

a search for such answers as we can tentatively approve, and why their search for truth is not likely to be very different from ours.

I

In attempting to satisfy the moral urge which every student has in common with every teacher, some of my colleagues and I have found Dorothy Canfield's *The Deepening Stream* (1930) to be a highly valuable book. In using it we have inevitably met the adverse criticism of those of our colleagues who believe that works for undergraduate instruction must be drawn from some canon of great books. Clearly the novel belongs in no such canon; as a genial colleague of the opposition once put it, the novel technically is "Marcel Proust written up for the *Ladies Home Journal*." (This remark does not seem to me as scathing as it was intended to be; if some of the technical methods of the great French modern can be made familiar through a minor work, no irremediable loss would seem to have occurred.)

The Deepening Stream, a semi-autobiographical novel, tells the story of Matey Gilbert, the daughter of a brilliant, arrogant American professor of French. Her childhood is one of emotional insecurity and repression, but various circumstances prevent her from becoming the sterile, maidenly adult that her elder sister, Priscilla, becomes. Matey marries happily, has children, with her husband throws herself and her small fortune into French war relief during the first World War, and returns to America with her husband after

the war, ready to live a quiet mediocre life, helping her husband in his father's small savings bank, and resting content in the deep enrichment that life's experiences have brought her. It is a novel concerning domestic tranquillity; a novel about a woman, by a woman; a novel filled, in its later chapters, with the joy of maternity and wifehood. A student of mine, not realizing the amusing blend-word he had made, called it a "soap-box opera." The fact that it has something of the soap-box about it, only recommends it to the teacher who will admit his own moral bent and that of his students. And the fact that it shares with the soap-opera a domestic and matriarchal emphasis, will not perturb him either, if he is willing to admit that the American woman seems incurably both; that Dorothy Canfield does avoid the domineering qualities of a real matriarch; and that none of the sticky sentimentalism, violent jealousy, or blatant materialism of the true soap-opera disfigures her work.

The moral values which Miss Canfield accepts and advocates may be examined under the following headings: (1) Marriage and the Family; (2) Education; (3) Success; (4) Adjustment to the Environment; (5) Religion; (6) War. When we have examined the novel under these six categories, we will perceive that Miss Canfield has expressed an attitude towards life which is highly characteristic of certain American thinking during the first half of our century. If it is within the scope—as I happen to believe that it is—of undergraduate literary study, to bring the student into a frame of mind in which he can ex-

amine critically some of the underlying concepts of his own times, *The Deepening Stream* will assist in the process. Let us see specifically how it is able to offer this assistance.

II

In their own family relationships, Matey Gilbert's brilliant parents are constantly jockeying for position, each seeking an advantage over the other. Professor Morris Gilbert has a sarcastic tongue and a ready wit; hence he usually wins the verbal tilts. When his wife busies herself with amateur theatricals—an activity for which Professor Gilbert has no talent—he ridicules from a distant vantage, never making the mistake of exposing his own lack of dramatic talent. He seldom fails to win; one such instance occurs when a friend of his wife, Mrs. Whitlock, challenges successfully his dominance at table-talk. Even then, Mrs. Gilbert's triumph is short; having failed to defeat Mrs. Whitlock, he joins her, thus spoiling his wife's advantage. Matey as a child and young girl sees instance after instance of this sort: once, in a Paris department store, while Mrs. Gilbert flounders in a strange tongue, Professor Gilbert observes silently, and then interposes with especially "diamond-faceted" French.

The two girls, Matey and Priscilla, are caught in this family fusillade. They receive little affection and no sex-instruction. Priscilla grows up sensitive and repressed, consumes her adolescent energies in tennis, rejects proposals of marriage, and becomes a crisp, efficient teacher of French in a fashionable school for girls. Her marriage, ultimately, to a

widower, is a marriage of convenience only; she never overcomes her adolescent horror of the sex relationship. Her parents' lack of demonstrative affection for each other and for the children, assures that the children will have difficulty in expressing themselves emotionally.

Matey almost falls into the same sort of repression that seizes Priscilla. That she does not do so, is caused by two facts: a small dog, Sumter, which she is permitted to own, and which receives her adolescent affection; and the fact that, at her fathers' death-bed, she suddenly sees that the parents' bickering was a superficial thing which concealed from their children the genuine affection which was at the basis of their marriage. Only Francis, the son, an unsubtle person who is much like his father but not brilliant, escapes repression.

Matey escapes narrowly, and enters a marriage which is richly gratifying. Her husband, Adrian Fort, Jr., is a gentle quiet man, lacking either the ambition or the brilliance which had made Professor Gilbert charming, remarkable, and disagreeable. Here something of the matriarchal nature of American marriage becomes apparent; but Miss Canfield is fully aware of it; when Matey and Adrian go to France for their wedding-journey, Matey finds to her amazement that her French friends say, "I hope you will make your husband happy," instead of the skeptical "I hope he will make you happy," which is what she was accustomed to hearing in America. Their marriage is in all ways coöperative; it lacks utterly the competitiveness of her parents' marriage. Yet the matriarchal

urge is fully present when, at the close of the novel, Matey joins her husband at his bank, helping him in this way to conquer the depression which the years of war have left with him. By working at his side Matey is going to be mother and wife, protector and companion, all in one; and at the same time she is emancipating herself (though nothing is said on this subject) from the kitchen. Unlike many of her generation, however, Miss Canfield does not talk of woman's independence. Matey is essentially domestic: marriage without subservience: dependence without subordination: that would seem to be her programme. The name of John Dewey springs at once to mind; and, if the teacher is so inclined, Dewey's beliefs can be discussed in this connection.

III

In one sense the novel is about nothing but education. The title, *The Deepening Stream*, stands for the continual enrichment by experience of the individual human life. But Miss Canfield is quite specifically interested in educational matters. Her attitude towards family life and towards education are often merged—as they are, indeed, in her treatment of the separation which exists between different generations. Although this theme is considered at several points in the novel, the following instance will suffice: As a child in a small Middlewestern university town, Matey becomes aware of the division existing between adult and child. Childhood was seen largely as a time of carefree play, free of responsibility; adulthood as a time of work, of responsibility, of care.

The adults slumped down on their front porches after the evening meal was ended, too tired from the day's work to do more than seek rest. The children, in the meantime, spent their energies in the physical exuberance of play. In the popular mores, the adults envied the children's freedom; the children saw adulthood as a time of stolid joyless endurance. This separation of life into years of freedom and years of responsibility is precisely the separation which Dewey protests in his educational writings; men ought not, he thinks, divide life into a time of dependence and a time of independence, a time of irresponsibility followed by a time of responsibility, a time of preparation and a time of achievement, a time of education and a time of fixed attainment. Freedom fills all of life, and so does education. Dependence is not to be shunned by the adult, nor is independence to be sought as the highest goal of maturity. Like John Dewey, Miss Canfield believes that education and freedom and responsibility are coexistent with life itself; education, like life, is growth.

Dewey's idea of education as shared experience is developed in that portion of the book which contrasts an American family—the Gilberts—with a French family—the Vinets. During one of Professor Gilbert's sabbatical leaves, Matey, still a hoydenish child, lives *en famille* with the Vinets, who are Parisian *petit bourgeoisie*. M. Vinet teaches in a *lycée*; Madame Vinet gives music lessons. Matey learns piano from Madame Vinet, and other subjects from the tutor of the French children.

Matey is impressed by the enthusiasm

with which the family enters into its activities. Music they take very seriously. They all share its pleasure. Their studies are more demanding than any that Matey has yet been subjected to. She responds uncertainly to theme subjects which demand that she use her mind on a philosophical problem. The sense of family solidarity which is apparent in the Vinet household at this period, is contrasted with the atomistic family life of the Gilberts. Culture, which the Vinets possess in great measure, despite their lack of money, is almost the catalyzing agent: the family solidarity is the result of a family purpose—the pursuit of culture and the sharing of experience. Matey's own family, certainly highly cultivated in the American sense, and much better off in the world, appears, by contrast, selfishly individualistic, its members seeking what they seek only for self-aggrandizement.

Yet all is not well with the Vinets. Henri, the son, intends to become a teacher in a *lycée*, as his father has done. The sense that the examinations are rigorous, and that failure is possible, is not a remote feeling. Matey sees that it is a fundamental motivation, yet she does not believe that the motivation is entirely evil. Deweyite that Miss Canfield is, she recognizes the values which result from a questionable system of competitive motivation. Certain "pleasures and interests—music, reading, the theatre, study, art, thinking—could not be enjoyed or even approached by people who had not been rigorously fitted for them. . . . They were not open to money, but only to those who had the right keys. With all the haste and effort, one's child-

hood was hardly enough to learn how to handle the keys which opened the doors to the world."

The Vinets are rather shocked, when they go for walks, by Matey's tomboyish behavior. The freedom of her Middle-western childhood has never been known by these Parisians, reared in apartment houses, taking their exercise in decorous strolls through parks or streets. Without didacticism, Miss Canfield thus brings into sharp juxtaposition American liberty from restraints, and European standards of deportment. Nor does she make any effort to decide between them. Rather, she sees the advantages of both.

We perceive here that the physical freedom of the young Americans, which makes them appear like little savages to the French, has by no means kept them free of psychical inhibition. The repressions produced by their "free" but atomistic lives are severe ones, both in Matey and Priscilla. One would hesitate to say that they are freer of conflicts than their Parisian friends, even after seeing, later in the book, that severe conflicts have raged in their breasts, too.

No solution is offered, then, of the problems of repression and neurosis. No solution, that is, unless tolerance might be considered one. And tolerance is the most consistent attitude of Miss Canfield and of the characters whom she admires.

IV

Miss Canfield is not, however, particularly tolerant of successful people or of the standards of success which they represent. Professor Morris Gilbert is an eminently successful and brilliant man. He is interested in the world's ap-

proval, and he is skillful in gaining it. Matey, when she first takes a course from her father, feels surprise that he is so very good a teacher. Yet at the same time she sees that he is only her father with his clever company manners on; and these company manners have caused her most profound anguish; "for an instant she stared bleakly at something from which it was her life-work to avert her eyes;" and as she sees the small self-congratulatory smile form on her father's lips, she reflects that she would like to be able to bring her little dog to class.

Professor Gilbert's standard of success is not, of course, the usual American materialistic one. When the University of Corinth offers him an identical salary to the one he has made at Hamilton, he accepts, chiefly because of the opportunity to teach more graduate students. In his new position, moreover, "he became very popular with his classes, and was so elated with the chance to use his old effects on a new audience that for more than a year he radiated good humor." One feels rather sorry for Professor Gilbert: so eager for the world's applause that he failed to secure the applause of his own daughter; that he secured, instead, her entire disapproval, her fixed resentment because he was more interested in external, public appearances than he was in the internal, domestic realities.

Later in her life, Matey learns even more about her father's selfishness. By sheer coincidence, she meets in Paris, during the war years, a girl whose great-aunt, Priscilla, had been jilted by Professor Gilbert, and had died a spinster,

specifying in her will that she be buried in Rustdorf, the old family seat of the Gilberts. This new awareness of her father's ability to perform an act of selfishness, only reinforces Matey's opinions concerning him.

One feels that Matey is rather unfair. Her own life has been easy for her. Her own love life has been extraordinarily uncomplicated. Passion she hardly knows. Right shows itself too easily to her. Domesticity and righteousness come with incredible ease. She suspects little of the complex human motivation which her father must have known. Life is too simple for her. She is an excessively passive character to whom life brings much because she had asked so little of it. At one point she remarks: "I should say that the matter with me is that there is *nothing* I want very much to do." Her passivity diminishes as she grows older, as the stream of life deepens, but there is little passion that might not be found in any orderly domesticity and maternity. Intensity of desire and ambition—she is cut off from these as sharply as if she had never heard of them, as completely as if she had not had a very ambitious father, and a successful brother.

Matey's brother Francis is successful in a much more crass sense of the word than Professor Gilbert had been, and Miss Canfield offers him as a kind of antithesis to the man Matey marries, Adrian Fort, Jr. After he leaves college Francis goes to the industrial center of Pittsburgh. We next see him when he visits Rustdorf on the occasion of Matey's engagement. "The aroma of power scented any room where he sat." Francis, like his father, has deserted the

first girl he was engaged to; and there is no doubt in Matey's mind as to why; her grandmother's money had been left, not to the grand-daughter, but to the Presbyterian church; his new love is the daughter of the senior partner of Francis' law firm. And his marriage, like his father's, turns out unfortunately; Miss Canfield punishes him, as she does Professor Gilbert, for breaking his promises.

Matey's husband, Adrian, is (in the usual sense of the word) a failure already when he enters the story; he has failed to become a painter and he is adjusting himself to a humble life as clerk in his father's bank. Francis characterizes him as no better than a settlement worker, and promises Matey, that if she will not marry Adrian, he will introduce her to the inner circles of Pittsburgh society, where she may find a wealthy husband. It is precisely Adrian's unworldliness that appeals to her. She has had too much of a successful father. Indeed when, later in the book, she sees President Wilson accepting the plaudits of the Parisian crowds, she finds herself deeply suspecting his self-satisfied smile, his long bony college-professor's face. Her dislike of her father becomes one of the most profound motivating forces of her life. The new awareness of Freudian psychology during the first third of the present century is of course apparent here and elsewhere throughout the novel.

Miss Canfield again presents the world of power in unflattering terms when, later in the book, her brother Francis, having come to Paris with the Peace Commission, gives a dinner in

Matey's honor. Matey sees the power which he and his guests display, and she finds it contemptible. She does what she can to spoil the picture which Francis is giving to his powerful friends—a picture of a noble little woman who has sacrificed her fortune for French war relief. In the presence of men who are on familiar terms with generals and colonels, she flaunts the fact that her husband has been only a lieutenant in the Ambulance Corps. If it can be said of Matey that she is smug—and I think that it can—she is aware anyway of her smugness, in this scene at least, and she feels rather guilty concerning it. But one of the most unsatisfactory aspects of the novel is that Matey too often sees herself as the calm well-balanced wife and mother, bandaging the wounds of those near to her, if not of the world itself; her justification, and that of her husband is, in her own eyes, just that they are not successful.

Indeed with Walt Whitman, Dorothy Canfield may be seen as saying, "The Commonplace I Sing." There are at least three basic symbols which express this idea—symbols which, incidentally, are simple enough to provide the beginning student with an elementary notion of the literary use of symbols. There are Aunt Connie's tulips, and the "incredible" fact that such beauty can spring from the unprepossessing soil of a very ordinary flower-bed; there are the flowers of the broom, each very tiny, growing on an ugly, rough plant, but each contributing to the beauty of the whole hillsides of broom; the owl-feather, which suggests that even the infinitely small can be infinitely perfect,

and which has the function of telling Matey that the work of war-relief, which she and Adrian are considering, can have infinite value; and, finally, there are the ants, millions of anonymous obscure lives, contributing their mite to the infinite perfection of the whole.

Matey's attitude towards money is that of her father-in-law. On the occasion of her first visit to his bank, Matey hears a young woman depositor apologize to Adrian Fort, Sr., for withdrawing money from the bank for a new hat. The old man assures her that money is saved in order to be spent. His attitude towards money is purely pragmatic. He sees his little savings-bank as not an opportunity to amass money but as an opportunity to be of use to his community. (I would avoid the word "service" in this context because it has become so badly debased, but service, not profit, is certainly Adrian Fort's ideal.) Francis Gilbert can see this banking method as only impractical and idealistic; for his part, money should be put where it reproduces itself most rapidly; money for the sake of money, not for use merely—this would be Miss Canfield's conception of his belief. To her, his attitude is that of the typical business man, intoxicated with visions of wealth and power.

One may see, in this admiration for coöperation rather than competition, for service rather than exploitation, for use rather than profit, the ideological background of the New Deal. Published in 1930, shortly after the Great Depression had begun, *The Deepening Stream* must have summarized for many their deep discontent with the direction American

economic and social life had taken. It summarized the period of pre-war, war and post-war, the hope and cynicism and despair, the inescapable pragmatic individualistic democracy of the first third of the century. That is why, though it is little qualified to be called great literature, it is an extraordinarily useful book to anyone who would introduce the student to the America of the early twentieth century.

The complacency of the American undergraduate, his callow uncritical acceptance of things as they are, of the success ideal of modern American folklore, can be attacked frontally through the use of *The Deepening Stream*. Professor Gilbert's arrogance, Francis Gilbert's brass, are certainly the obverse side of the coin of success. To let the American student accept that coin as true, before he has seen its other side, is to do him a thorough disservice. If there are attitudes that need to be cultivated in the young, one of them certainly is that of a healthy criticism of the American mores; the popular press and the radio are busily emphasizing one side; Miss Canfield's volume provides a point of departure for a more critical attitude.

V

Darwinian theory has turned the attention of our civilization to survival by adaptation; modern psychology has emphasized adjustment to the surroundings. What has often been neglected is the fact that some environments, some ways of living, are more suitable to human beings than other ways. Our quality is changed, our humanity altered, by adaptation to certain physical or social

phenomena. Are, or are there not, certain ways of life that are more completely human than other ways?

Matey's father has moved his family from place to place as his work has directed him. By the time Matey has reached late adolescence, the family has made four major moves; each time her roots have been torn from the soil in which they have tentatively grown. It is not particularly surprising that she is an extraordinarily passive young woman when first she goes to Rustdorf, more likely to be acted on by the environment than to act upon it, feeling that nothing can matter much. Nor can it, for a person who next year may be elsewhere. Small wonder that she remains for the rest of her life a relatively passive person.

Rustdorf, an old Dutch settlement on the Hudson, has a placid permanence. Few come and few go. It has none of hurly-burly of arrival and departure which afflicts every academic town in the United States. Here one may put down roots and live, secure in the knowledge that old friends and the elders of the family are always at hand.

Here, moreover, there is no height of aspiration, no need to startle others with brilliance either intellectual or social. Here there are no severe conflicts; no depths of passion are either felt or sought. Contentment is of more value than achievement, satisfaction worth more than range of experience.

As a student Matey had not understood the passion of love as treated in the French novel. Nor, despite her growing sexual awareness, does she ever. Rustdorf, like Adrian, Jr., represents to

her a retreat from conflict and from passion; her retreat is less complete than Priscilla's retreat; but it is no less real.

Even a retreat involves a judgment of values; one retreats *to* as well as *from*. Matey moves to a different world. It is her judgment of values that it is a better world than the one she has left. In the fact that the Rustdorf world was largely nonexistent in Matey's day, and that it is even more so now, rests the particular value of the book. Contentment is a much underprized virtue in the twentieth century.

Contentment seems not to be merely adjustment to the environment. Adaptation to certain ways of life seems, paradoxically, to bring perpetual maladjustment as one of its prices. Some ways of life are more fitted to humanity than other ways. Matey's judgment is that the Rustdorf life is such a life; and that there are ways of living, socially or environmentally produced, to which adjustment can be seen only as loss.

The Deepening Stream, then, is a defense both of mediocrity and contentment, of domestic virtue rather than public achievement. Thus it is out of the main stream both of current fiction and of current journalism. The merit of some books, for public as well as for student, consists just in that they are out of the main stream. The book has the weaknesses of all literature of self-justification (whether there is any other kind I do not propose to decide here): it justifies not only the author but also the sympathetic reader, thus inducing a kind of complacent pride. Those who see in the book only a complacent praise of the ordinary are, however, judging in favor

of a value which Miss Canfield simply would not accept; to judge the book by another standard than its author's is of course a legitimate critical procedure, but it carries with it the risk of ignoring merits which are peculiar to the range of values the author has chosen to set forth. Those values have their reality. A fundamentally aggressive generation needs to have quietistic values interpreted with sympathetic comprehension.

VI

The religious faith which Miss Canfield finds most attractive is the Quaker religion of Adrian Fort and his family. Her heroine's religious upbringing had been largely ignored: religious observance, that is to say, had been a matter of occasional external conformity. It was one fragment of the fragmentary life which the Gilberts led. And that is why, when Matey marries into the Rustdorf community, she finds the complete integration of the religion of the Friends so attractive to her. In it she finds no separation of life and religion.

The Vinet family are anti-clerical and skeptical, and they rear their children in that tradition. One feels that their irreligion is more religious than the Gilbert's placid neglect. For the Vinets speak respectfully of all the great religious teachers, and object chiefly, in the Voltairean manner, to hypocrisy. Years later, however, their daughter Mimi, having married and left home, embraces Catholicism, and becomes so ardent that she will not allow her mother unsupervised access to the grandchildren, for fear that their faith will be spoiled. Mimi is experiencing the same need for

something to depend upon, that Matey experienced before she visited Rustdorf. Matey is tolerant of Mimi's conversion, as of Madame Vinet's skepticism, but is grieved to find that the remarkable family unity, which had once appeared so admirable, has by no means been without flaw.

"There is no big or little in infinity," remarks Adrian on the occasion when a tiny owl's feather flutters down in the night. The Spinozist unity thus suggested is one of the important articles of Matey's faith—and of the faith of her father-in-law. Tolerance of other people and their ways (though Matey is not always able to practice it) is a part of this belief in unity. The belief in the Inner Voice, one of the qualities of the admired Quaker faith, is not without its relation to Spinozist pantheism. Her real faith, and that of Adrian, Sr., who is her spiritual spokesman, is in mankind, good, bad, or indifferent. Miss Canfield does not carry sentimentalism about the Common Man to the depths it was later to reach. But she will not condemn humanity.

VII

Hence arises a conflict about war. Opposing war, as in their faith they must, leads Matey and her husband to the years of war work—Matey among her friends in Paris, and Adrian as an ambulance driver at the front. When those years are ended, they are physically exhausted. And Adrian returns deeply troubled in spirit; for, in spite of his beliefs, he has enjoyed his wartime experiences. He has rejoiced at the news of victorious battles, although he knows that this news means the death of men.

So with the human race: it somehow enjoys war.

In a crucial conversation towards the end of the novel, Adrian Fort, Sr., offers, not an answer to this problem, but an invitation to reflection. Just as it has been foolish for the French to look upon Woodrow Wilson as a savior of mankind, so it is foolish for Matey and Adrian to look to Adrian, Sr., for an answer to this most difficult of problems. And to Matey, his answer seems at first a defense of war. For he remarks that man cannot live without a sense of purpose; war provides man with such a purpose: a "poor, false, imitation purpose," to be sure, but a purpose none the less. And finally, he assures Matey that he is not defending war—only men.

One thinks immediately of William James' essay, "The Moral Equivalent of War," and its suggestion of ways by which men may be given a purpose, in battling, not other men, but the forces of nature which—except man himself—are his chief enemies. The integrated course can proceed at once to a consideration of that essay and of the problems it presents. And the teacher of literature who does not believe that he must confine himself to the work under discussion, who believes that it is his duty to step from literature to life, will not hesitate to discuss the problems involved: the problems of bringing to all men a sense of purpose and an opportunity to express that purpose. For they are after all the problems of our generation; or rather, they are problems which in the Roosevelt era our generation took the first faltering steps towards solving, and which, we may hope, the generations we

are now preparing will deal with more tellingly, more on an international scale, than we have heretofore been able or willing to do.

VIII

One cannot be impressed with the notion that in treating literature in this way one is transgressing upon ground sacred to sociology or philosophy. To permit the educational reactionaries who talk in such terms to have their way, would be to strengthen the departmental induration which colleges and universities are now beginning to abandon. It is a point of view which is fatal, not only to the integrated courses which are being newly developed, but also to the courses in literature, philosophy, sociology, and so on, which the reactionaries are endeavoring to defend. Whatever teachers in the past have thought about learning for learning's sake, students have never believed in it; they have taken courses in literature, philosophy, sociology, or what-not, for "what they could get out of them"; there seems little reason to make it more difficult than necessary to "get something out of them." The new integrated courses, in the institutions where they are being inaugurated, may help direct the conventional courses towards an acceptance of the reality of a world beyond books. Where the conventional courses are still the accepted ones, their advocates can yet save them from the attacks to which they have been so justly subjected.

A few months ago I called on a former teacher of mine, now retired, whose international fame as a scholar and teacher is now bringing him the kind of

invitations which must make his emeritus status one of the most rewarding periods of his life. He and I talked of the new integrated courses in which I am so deeply interested, and specifically of the Humanities program with which I was then associated. He disapproves of the new integrated courses in the Humanities. "I'm writing an article against 'em now," he said. "I'll send you a reprint. But I have to admit that we've brought it on ourselves."

Not all conservatives are as enlightened as my former teacher, who never taught literature in a vacuum; nor did he as a policy employ the kind of men who would do so; hence he cannot be said to be one of those who "brought it on themselves." Those who are guilty, are now in the vanguard of those who re-

gard the new integrated courses as a fate worse than death to specialized departments; not realizing that such courses can point the way to renewed life for departments which are willing to recognize the unity of all knowledge—a unity within which the specialized departments acquire the only meaning which they can have.

As a novel which serves as a starting-point for such a unity of view, *The Deepening Stream* recommends itself to the teacher who is more interested in education than in acquiring a property, barricading himself therein, living the life of the hermit crab, and moving—when he moves—backwards.

EDITOR'S NOTE: The article above was sent to Mrs. Fisher (Dorothy Canfield) for pre-publication reading. We are glad to publish her observations and comments on it below.

Mrs. Fisher Reads Professor Firebaugh

I

MY GREAT-UNCLE used to tell me, when I was a little girl, "If you want to learn something about a man or woman and the town they live in, don't ask them direct questions. Listen while they think they are talking about something else."

At the time I did not understand this folk-aphorism. I do now. And it was in this spirit that I read with eagerness Professor Firebaugh's article. Here was a chance for me to get tidings—not about my own novel, authors are fairly well acquainted with their own work—but up-to-the-minute, inside news from the academic world the spirit of which has

such influence, positive and negative, on our nation's youth.

As a faculty-child, I used to know that world intimately. I must qualify. Not in the science-faculties. A genuinely intimate contact cannot cover a wide field. None of our family, academic though it was, ever understood what professors of science were up to, nor what they thought about life, about the men, women, ideal standards and possibilities of the America whose young people they taught. The briar patch in which we Canfields were bo'n and raised was the liberal arts faculty.

But I had stopped being a faculty child fifty years ago. Had professors of

English changed at all, I wondered? Had they perhaps changed a good deal since, as a student in their class-rooms, I had listened in decorous silence to their official statements, since, as a professor's daughter, I had heard them in unbuttoned chat discussing the events of the day and hence (as my great-uncle put it) talking about themselves, their opinion of the place given them by the United States community, their estimate of that community's value.

I read seriously, intently, admiringly, Professor Firebaugh's four admirable, introductory paragraphs. It is heartening to hear a professor of literature speak about "saving literary education from pseudo-scientific irresponsibility"; to have a member of the liberal arts faculty admit in print that the questions about a work of fiction "Is that good?" "Is that true?" are "less naive than their expression"; that professorial amusement (well remembered by me) on hearing such questions is not desirable or admirable, and that such questions press daily upon us all, and cannot be evaded. As I read, I agreed with Galileo that, as the high-school freshman quoted him, "She sure do move."

But what, I wondered was the reaction at the Faculty Club to a professor who thus flagrantly recognized the existence of moral standards, even in thinking about fiction? Half a century ago, when I was coming and going in the faculty world, it would have interfered with the chance of academic advancement (I do not exaggerate) for a professor thus to lay himself open to the charge of Sunday-Schoolism. Did a professor of today, I wondered, still

need a resolute stiffening of courage to admit publicly that the questions "Is this good? Is this true?" press upon us all daily, even between the two covers of a novel?

II

The beginning of Professor Firebaugh's Section I gave me the answer to this question. Gave me also a hearty laugh over the professorial witticism. My amusement came partly from what Kant (it *was* Kant, wasn't it?) called the "pleasure of recognition." Up from the fifty-year-ago past, entirely unchanged, rose the genial colleague, the Ovid-among-the-Goths professor as I remembered him, still delighting in a wise-crack which in a few neat words proved two things:—that he knew the latest fashion in European élite circles, and that, by definition, any writing must be contemptibly poor if acceptable to large numbers of American readers. I knew that professor from past memories as though I had sat opposite him at dinner and heard him relishingly deliver this variation on a familiar professorial theme. And, granted the premises on which his phrase is based, it really is amusing.

But a knowing witticism echoes and re-echoes around the four walls of the Faculty Club like the crack of a whip, especially if a sneer is tied into the lash at the end. My question was answered. Yes, it still did take courage for a professor to use in his English literature classes, not only a modern American novel (this in itself would have been impossible in my youth) but also a novel written from the view-point of the kind of women on whom the young men in

his class-rooms had, until recently, considerably depended for understanding and help in growing up. Even though he protects himself from the scoffers by comments to prove that he knows as well as they do that the book is not so hot from a literary point of view, Professor Firebaugh must stand up to that whip-lash, as he continues to present to young men students a story which shows them how life looks to the women they lived with as mothers, and will live with as wives. I take off my hat to him.

He is doing pioneer work, under fire, by publicly admitting in his class-rooms that it is not beneath the dignity of American men—well, not so very much beneath their dignity—to read books written from the position in society of the kind of women for whom happiness or misery depend upon their relations with their husbands and children. Since all those students have been sons, and most of them will be husbands, their professor is calling upon them to give to their own intimate personal life in their homes, a more accurate, respectful, sensitive and imaginative good will and attention.

I don't say that Professor Firebaugh is the only pioneer of his kind. He may not know it, but there are other professors of literature in our country who, in the same way, are widening the field of observation and reflection of young men students. But (as far as my observation goes) the others have some women students in their class-rooms, along with men, which makes the innovation less striking, and the need for academic courage less acute.

You will note that Professor Fire-

baugh does not take that professorial wise-crack lying down. He gives as good as he gets, in his comment on it, when he remarks with a studied moderation that if (as his colleague indicates) some of the technical methods of the great French moderns can be made familiar in this country "through a minor work," "no irremediable loss would seem to have occurred." I am encouraged by the smiling irony of his phrase. It is a proof that times have changed so that even erudite college professors, even though they do not teach in women's colleges and so have no professional concern in the matter, may venture, without dangerously losing caste, to feel a certain responsibility for helping to raise the level of general American taste, even among women who take care of babies and cook for their families.

(Do you notice? I do, that there is still an oddness in putting together on a printed page the two ideas of literary taste and women who cook and take care of babies. The look of them in the same paragraph still seems to invite a wise-crack-sneer from a genial colleague. That is, if he is Anglo-Saxon or Germanic. Not, in my observation, if he is Gallic.)

I admire Professor Firebaugh's bravery. Especially do I admire and respect in his extraordinarily well-written last paragraphs, his firm assumption of some social and moral responsibility as part of his job as American professor. I am glad to have lived long enough to read such a statement from a member of the Faculty Club. But I disagree with his opinion on some points. Not of course with his literary estimate of the novel. It would be conduct unbecoming any au-

thor to discuss that. No, I make bold to think that he has made a misstatement of fact.

III

I refer to his idea of what, in the United States of America, constitutes generally recognized success, or failure.

I don't know how old Professor Firebaugh is, but at my age, it is safe to assume that he is young enough to be my son, so that I have the advantage of having observed our nation's life and its citizens twice as long as he. From that longer view, I draw the conclusion that the ordinary American public has made some changes in its definition of a "successful man."

Professor Firebaugh characterizes Adrian, the hero of the novel he is discussing, as "a failure—in the usual sense of the word." I not only hope that he is wrong about the usual opinion of the usual American. I am sure that he is wrong. Here is the life-history of Adrian:—in his early adult years he goes through a period of uncertainty about what best to do with himself in life. Most young people do. He has been interested in painting and tries himself out in that art, to see if he has talent enough to make it his life-work. When after a fair exploration of his abilities, he soberly decides that he has not, his decision does not warp, embitter, nor "frustrate" him. He does not resent it as the tragic end of his inner life. He sees it as a disappointment; and takes it, not as a child takes a disappointment, but as a man does. He realizes that he is not the only member of the human race who has had a disappointment to face, and that there are other aspects of life before him. He

braces himself to bear it without any distortion of his sense of the relative proportions of things. His father (he loves his father—many sons do) had been for years head of the local savings-bank. Here is obviously useful work, obviously within Adrian's abilities. He goes into the bank as assistant to his father, with the prospect, after his father's retirement, of taking over as his responsibility, the safe conduct of this part of the mechanism of our country's economic life.

He falls in love, very much in love, marries a girl whose inner development has been halted by an unhappy home, where her highly intellectual father ruthlessly and mercilessly dominated and humiliated her mother. In married life, her young lover and husband helps her with tenderness and passion to emerge from her dreary disbelief in happiness, till she emerges a full-blooded, mature, normal woman, as ardently in love with her husband as he with her.

They have children, vital, interesting, lovable, sound, whom they greatly love. They are both useful members of their community, respected, liked, trusted. Their life seems to be set in a permanent background of security and deep personal satisfactions.

But war overwhelms a country dear to them both. To its people no safety is left. For them deep personal satisfactions are broken to bits and ground into the dust by the ruin of warfare. Most of the people around Adrian and his wife find it perfectly natural to live on, safely, enjoyably, in the face of such disaster. To this husband and wife it seems ignoble, intolerable.

Because of the intimate union between them, they are able, after some waverings, to take, together, an action which seems to them to fit the crisis. They break up their home, they spend all their savings, they leave the safety and security of their America to subject themselves *and their children* to mortal danger. I hope that Professor Firebaugh brings out in his comments on the novel, the passion of a conviction which makes parents take with them into peril their little children.

When at the disillusioning end of the war, they return to their unchanged old home, it is in despair. Now it seems to them that their sacrifice has been for nothing, that humanity is not worth sacrifices, is worth nothing.

As a rule, despair is, tragically, a solitary horror. But this husband and wife have grown so near to each other in spirit, have so earned on each side a complete confidence in the deepest of the other's nature, that they are united, not divided by disaster. They face despair together, not alone.

IV

I am sure that Professor Firebaugh is mistaken in saying that such a man would be considered by the "usual standards" of the usual American, a failure, because he did not make a large income, do business in a big city, nor have a place in the world of power. I have a higher opinion of my compatriots. The

men students in Professor Firebaugh's classes are, of course, because of their youth, quite inexperienced in life. They are, judging from the amusing comment of one of them about "soap-box-opera," sincerely astonished to be expected to take seriously, as material for a real novel, the subtle, undramatic, day-by-day changes in a stably established home. But I don't believe that even these boys, of their own accord, could consider Adrian's life to be a failure.

Professor Firebaugh's article is evidence that a change is taking place among some college professors as to their attitude towards life and their place in American society. My intent, long-continued observation of the world around me in the United States, leads me to believe that another change is taking place among a large number of ordinary Americans as to their idea of success. The robber-baron, insensitive and materialistic, out for power at no matter what cost to others, is no longer an unquestioned ideal. (Was he ever, really, I wonder?)

I wish I could persuade Professor Firebaugh thus to see his fellow-Americans, because it is obvious, from the richly human quality of his spirit as shown in this article, that nobody would more rejoice than he, in such a change in our nation.

DOROTHY CANFIELD FISHER

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Academic Metamorphosis

NANCY SCHROEDER BONAN

FOR THE doubtfully enterprising it has always been one of the forbidden delights of school life to determine, usually at personal hazard, those dramatic points where the roles of student and teacher clash most resoundingly. The same feat will be attempted here, less thrillingly perhaps, being differently motivated, but more informatively, we hope, for those charged with the task of teacher-education.

We have transfixed three specimens of that hybrid species, candidate-for-the-teaching-profession, on our figurative laboratory tray. They are merely students now. We want to know more about the process which transforms them from this humble stage to the more elevated level of the teacher. Let us look at them as they are. First, there is quiet, studious Peter, who has a hint of intensity behind the blur of his glasses. He squirms a bit at our close scrutiny. Next, we succeed in disturbing an almost obnoxiously self-satisfied and assured young lady named Alice, as she is busily engaged in looking at various marks on a bulletin board—evidently for the purpose of making odious comparisons. Our delicately probing instruments now reach our last victim, Jack, who is seen teaching his first class, though at first glance it seems as if the class is teaching him! He responds quite seriously to such obviously irrelevant questions as "Do you know where our club can get snapping turtles at this time of the

year?" (in a language class), and while he is pondering the answers, if any, other mischief goes on in the class.

Something will certainly have to happen before these people become teachers. We suspect that it will be something psychological; consequently a merely detached, purely scientific observation of our specimens "in situ" will not be sufficient. All the resources of investigation, including the "inexact" sciences of history, literary treatment, and contemporary observation of the function will have to be focussed on the process in action.

As background, we might note that teachers have traditionally been held in high esteem. The profession has included some of the greatest minds and hearts ever seen on this earth. Socrates talking in the agora, Plato strolling in the groves of Academe, and Christ walking beside the sea of Galilee lecturing to his disciples were all teachers. Respect for the office, as well as the individual occupying it accounts for our surprise at the *universitas scholarium* of the Middle Ages, where rules were made and teachers hired or fired as it happened to suit the students. We hear with incredulity of these twelfth-century institutions where teachers could be fined for "cutting" a lecture, for lateness, for attracting too small an audience, for omissions, and for "avoiding the elucidation of difficult subjects." This, of course, was in the early days, when the teacher was subject to the guild-like rules of his calling.

Even the degrees of his preparation conformed to those of the guild, and still do—bachelor being roughly equivalent to apprentice, master to journeyman, and doctor to master. In time, however, as the university became more organized, the older, more powerfully independent gentleman-at-large-scholar was gradually replaced by the mere schoolboy, who was, of course, no match for his “master.” Flogging then became an acceptable form of discipline, and schoolmasters were sometimes feared tyrants, like the sadistic Mr. Creakle so well depicted by Dickens in *David Copperfield*. Teachers have occasionally been placed in a ridiculous light, as in Washington Irving’s story about the Sleepy Hollow pedant, Ichabod Crane, but that was possible only because, in the pioneering nation of Irving’s day, active courage was a necessity, and vainglorious, timorous learning such as Ichabod’s was perforce considered (conservatively speaking) to be much more of a handicap than it is now. Gentleness and kindness in a teacher have been eulogized, too, by James Hilton in his creation of Mr. Chips, the beloved teacher. Whatever light they have been portrayed in, all were supposed to be teachers—omniscient beings destined to serve as models of action, manners, and morals. Small wonder that they were placed next to the clergy in village protocol. As infallible creatures, teachers were publicly allowed none of the ordinary human weaknesses. If they were so unfortunate as to have any, concealment was mandatory. From the very beginning they emphatically appear to have been under rather strict discipline. I understand that

some small towns still retain the perfectionist attitude toward even the private lives of their instructors, but generally speaking, the words of John B. Opdycke in his book *In the Service of Youth* seem well suited to describe modern attitudes of and toward teachers:

“He (the teacher) should not be the most prominent resident of Main Street nor yet of course of Ptomaine Street . . . he should be a ‘regular fellow’ and a special fellow, both in one and both at once. He should be able to walk apart and alone, and at the same time to walk congenially with the crowd. Unfortunately, he will probably have to make of himself the bone and sinew of some Juggernaut factory system of education, at the same time that he must rescue individual victims from its maw, and, in so doing, save more than one soul. He should have (else let him cultivate) a presence and personality competent to inspire respect for educational things, and to appetize young people for the bigger and better phases of living to be realized only through education.”

If we think of the teachers we have enjoyed and profited from most, their resemblance to this blanket description of the ideal teacher is remarkably close.

How do they get that way? They were once mere students, too, though perhaps not as carefree as those twelfth-century scholars mentioned before who ruled their teachers, and for whom, according to Rashdell (an authority on the medieval university) corporal punishment was unknown, though it was a comparatively barbarous age. Instead, the usual penalties for offences against civil or church law included imprisonment, excommunication, postponement of degrees, temporary expulsion, and

finer—the latter being rather easily substituted for any of the former. This particular gay, bohemian type of student is celebrated in early European folklore which shows him as celebrating his minor academic and other triumphs by drinking bouts or wild, rough initiation ceremonies. Perhaps his high spirits outside school resulted from their suppression within it, since the medieval institutions of learning were purely authoritarian. With the Renaissance came a more questioning spirit, and teachers and students both drew closer in realization of their common, human ignorance. Today is the age of science, where nothing is certain, and the teacher feels himself, in a sense, to be a student all his life—not to learn specific things so much, as to determine why emphasis should be placed on *these* specific things rather than on others. It is to the extent that he feels the responsibility to know what makes himself, other things, and the student “tick” that forever determines the difference between the real teacher and the mere student.

The genuine teacher, for (horrible) example, is not so eager to get through the required syllabus that he has no time for the bare politeness implied in attaching titles to the children's names. If speed seems to be essential, he uses first names, which are usually short, rather than risk the cultivation of an unconsciously brusque attitude in a world which is in all too great need of the oil of politeness to soften the friction of daily life. Nor does he get rid of the undoubted irritation of a stout child's eating in class by an obtusely cruel (particularly to an adolescent) remark con-

cerning her appearance. Carelessness in these matters shows not merely an unteacher-like lack of consideration so essential for civilized living, but, practically speaking, breeds resentments which lead to unending disciplinary problems, such as angry and undignified teacher-pupil exchanges in class, as well as misconduct elsewhere that is directly traceable to efforts to “let off” the steam generated by ignorant handling of a comparatively simple initial situation.

How will our particular specimens, Peter, Jack, and Alice ever acquire a sufficiently responsible and maturely confident attitude toward their work to become teachers? Perhaps the reader has wondered at our earlier rather singularly biological approach to the problem. It was adopted because not only are Peter, Jack, and Alice some of the living beings biology is concerned with, but in addition, it suddenly struck us that the whole process could be considered as analogous to growth as it occurs in an insect—that the young grasshopper has a great deal in common with the embryo teacher. Both grow by making their flexible individual energies break their outer shells—the grasshopper's chitinous shell and the teacher's brittle, two-layered shell—first of student irresponsibility and next, of theory unenlivened by the imagination that comes from experience. Part of the teacher's theory is a product of his own personality, too. As the student becomes a teacher, this personality grows (or, in some cases, seems to contract!) to accommodate itself to his expanding knowledge and techniques, so that they may be more effectively employed. See, Peter finds he must unbend sufficiently

to illustrate a scientific principle in his chemistry class by telling a humorous story. He doesn't just tell the boys not to lean so closely over the chemicals—he tells them about the monkey who enjoyed the smell of the banana so much that he sniffed it too closely, finally plugging up his nostrils. Of course he never smelt anything else. Peter lets them draw their own conclusions as to what will happen to their own olfactory discrimination if they persist in bending too near the chemical apparatus.

From the comparatively unresponsive, spongy vessel soaking up knowledge, our student-teacher becomes a creature of action, who expects to create responses toward the knowledge *he* is distributing. Challenging attention is even more difficult than paying it, he finds. Jack begins to see that finding out what will interest children in a ballad like the "Ancient Mariner" is not explicitly stated in any methods-textbook. He must think that problem out for himself, basing his lesson-plan on their probable interests, as far as possible.

No longer can a teacher be satisfied (as he was when a student) with the mere fact that *he* knows what he is trying to teach. He must get others to know it—and like it, too! A most important part of his professional training is devoted, therefore, to the fascinating study of motivation. He learns to harness the various forces of the self so as to propel that self onward. This latter process is a great help to him in throwing off the last vestiges of that bony case—the theoretical part of his academic skeleton. In doing so, the student-teacher must learn to be two persons at once—him-

self and the student. In the effort of attaining command of these two personalities, he loses the petty qualities of both and rises to the status of the true teacher. Of course, such a teacher always retains the best qualities of the student, but a complete metamorphosis demands that he think predominantly in terms of others' accomplishments, rather than his own.

That is why Alice is actually thrilled at the success of her unorthodox poetry lesson. Several days ago she had been dismayed at her class's indifference toward and ignorance of a poem. It had concerned the beauties of a lake at sunset. Instead of merely marking down their failure, and letting it go at that, she said resolutely to herself, "It's a shame for the children to miss such an emotion just because the words of the poem don't convey it to them. In fact, it's probably because they've never seen or experienced anything like what the poet describes that they can't feel any interest in his subject." *Her* teaching wings were visibly beginning to unfold! The next day she announced an outing for the afternoon. The children went to a park and at about half-past five were guided past the lake. Nothing was said. The next day they were asked to write a short sketch of their impressions during the outing. Delightedly, Alice found several expressions from the poem used correctly and vividly in describing that lake at sunset. The connections had been made.

A student-teacher we once knew who was so self-conscious that she audibly (and incoherently) apologized if she made any slight errors during a college

recitation, and even spoiled an otherwise successful demonstration lesson by saying ruefully, (and unnecessarily) "Oh, it was all wrong—I know I shouldn't have . . .," thus calling attention to mistakes that were unnoticed by critical colleagues. Now that she is thinking in terms of the students and what she has to give them, her attention is drawn more healthfully outward, and she has less time to devote to morbid self-criticism. The profound psychological changes involved in the transition from student to teacher demand that the unconscious modify its self-consciousness. This prevents the esteem felt for teachers from being diverted to the lonely and ignoble paths of purely selfish pride. Rather, this devotion is fruitfully converted into teacher-solicitude for others, thereby renewing, multiplying, and extending its effects to great numbers.

We release our specimens. Their first

metamorphosis is complete. Can we believe our ears? The erstwhile competitive Alice is saying earnestly to her class, "Marks *aren't* everything—they can't show potentialities too accurately, and those are the things I want to develop in you." Peter is laughing heartily with his class, and complimenting them on discovering an error he has made with the poise and ease of a veteran teacher. Here comes Jack, too, with a crowd of respectful adolescent admirers trailing after, though he has achieved a dignity of bearing formerly unknown in him.

Of course, their growth is not finished—even by this "metamorphosis." It never will be—but through the first great "molt" or enlargement of their emotional and intellectual understandings, they have reached the maturity that must necessarily accompany the teacher's (or any leader's) assumption of unique responsibility for so many other lives besides his own.

SIX MISTAKES OF LIFE

1. *The delusion that individual advancement is made by crushing others down.*
2. *The tendency to worry about a thing that cannot be changed or corrected.*
3. *Insisting that a thing is impossible because we ourselves have not accomplished it.*
4. *Refusing to set aside trivial preferences in order that important things may be accomplished.*
5. *Attempting to compel others to believe and live as we do.*
6. *The failure to establish the habit of saving money.*

The Talisman

GILBERT THOMAS

Early I woke. My mind was full of care.

A day of sternest duty loomed ahead.

As all its claims before my fancy spread,
Fear came upon me, heralding despair.

But I arose and left my haunted lair.

The summer sun was newly out of bed.

I followed him, by a swift impulse led,
And roamed into the song-enchanted air.

The dew was on the meadows. Every blade

Twinkled. The soft mists drifted from the pool

That mirrored now a heaven pearly cool . . .

I turned to go: then, going, paused to scan

The last of peace. "O morning hour," I prayed,

"Be thou, at dusty noon, my talisman."

Five Hard Lessons in International Education

LOTHAR KAHN

I

I SUPPOSE that I first became interested in the question of education and peace as a result of an experience I had in Alsace Lorraine at the age of eleven. My own family was at that time living in Rehlingen, a small village in the Saar Valley, then still under the protection of the League of Nations. Every summer I spent two or three weeks of my summer vacation with my aunt in Clouange-Rombas, in Lorraine. At 11, I was already acutely aware of the difference in language between German and French and I was beginning to sense the importance of that difference. As my knowledge of French was then limited to a mastery of the first conjugation and the articles—I had begun studying the language during the previous year—I could not yet communicate with the French children of my age. As a result, after a few half-hearted efforts, they would impatiently turn away. One day, deeply hurt after one such snub, I began singing on the street,

"Alle Franzosen
Haben . . . in den Hosen."
(All Frenchmen have ----- in their pants.)

My aunt was not long in taking me to task. "Look here," she said, "the French won the war, *not the Germans*. They have no such thing in their pants as you say. And if you want to come back next summer . . ."

The revelation my aunt made to me that morning ranks to this day among the great surprises of my life. Germany had lost the war? Impossible! I refused to believe such sacrilege until a quick check with several people confirmed her statement.

I never looked upon school in quite the same way again. When classes reconvened that Fall, I mentally questioned the veracity of much of what my teachers said. Henceforth I found it especially difficult to believe the stub-nosed music teacher who, in almost every class session, proudly declared that he was not sorry to have lost so much of his nose, as on that day his outfit had repelled a numerically vastly superior British force. He was so very, very proud that he had been permitted to do his share. Now I would also take with a double grain of salt the tales of German superiority told by our "official teacher" on our frequent class-excursions to historical landmarks, or those of French inhumanity related on the last day before vacation. The exaltation of the "we" and the deprecation of the "they," especially when it came to military exploits and bravery, invariably brought to my mind one question: why tell us about our superior troops and officers, about constant victories, and then neglect to tell us the final outcome of the "heroic" struggle?

As I look back I realize then that this was my first lesson in international edu-

cation: *I learned quite early to recognize the power of nationalism, the helpless tool it made of the schools, and to appreciate its divisive influence.* What probably distinguished me from my classmates and enabled me to grasp its significance, whereas they did not, was the series of trips I took each year to Luxembourg and France. There I realized that, contrary to what I had been told about foreign peoples, they *were* clean and friendly; their cooking *was* good; they *were*, for the most part, nice to me. Our much vaunted superiority fully escaped me; in fact, when I tried to "show off" in the presence of French boys of my age, I generally realized that they seemed to know much more than we did and they certainly were much better behaved. If I was able to learn the lesson so much earlier than most people, it was because I had an unique opportunity to see and judge foreign peoples for myself and thus develop that resistance to an ethnocentric nationalism that most others cannot ever attain, never even being conscious of it.

II

My second lesson was soon to follow. What little I have already said can leave little doubt regarding the national sympathies of the Saar population. With an overwhelming majority of Saar citizens, their separation from the Fatherland was unpopular and viewed as a gross injustice. This severance of all official ties with Germany seemed particularly unjust at a time which saw the emergence of the doctrine of national self-determination. Not even the promise of a Plebiscite in 1935 could wholly assuage the

feeling that justice had not been done. It seems safe to say that, had it not been for Adolf Hitler's appointment as Chancellor in 1933, two years before the scheduled plebiscite, there would not have been any real contest. The pro-German vote would have come close to 98%. Certainly my own family would have favored reintegration into the Reich.

Soon after Hitler's assumption of power, the Saar people began hearing and reading stories of persecutions and concentration-camps, of torture and death, of the complete suspension of political freedom. There then began to rage, in the hearts of many, a conflict between their humanitarianism, religious philosophy and social outlook on the one hand, and their patriotism on the other. Thus there were many Catholics who could and would not condone the Party's treatment of the Church, but who had yet been raised in an environment which considered loyalty to their nation as the highest loyalty of them all. There were the industrial workers and miners who were stunned by Hitler's ruthlessness in suppressing trade-unions and liquidating their leaders, but who thought themselves German. Among members of numerous other groups there was now doubt where there had been certainty but a few months earlier.

In June 1933, however, Hitler established the Ministry of Propaganda and Culture, partly to help eliminate these doubts. Under the eminently capable direction of Dr. Goebbels, the Nazi propaganda machine was quickly set into high gear and, before many weeks had passed, was going full-blast. The actual

story of how it succeeded in its task of removing these fears and in convincing 91% of the Saar electorate to favor reunion with Germany—even a Hitler Germany—is at once an indictment of mass education as we have known it today and a powerful argument for strengthening it. At the same time it is an object lesson in international education.

The Nazi persuasion experts discounted the atrocity reports emanating from the Reich by conceding the existence of concentration-camps—but only for Communists and Jews who patently needed reorientation. Having conveyed this semblance of truth, they gave the lie to reports which had told of the maltreatment of inmates. They were *Greuelmärchen*—fairy-tales of horror—deliberately propagated by agents of enemy powers to prevent the Saar from reuniting with Germany. So often were these denials repeated, so often the charge of “*Greuelmärchen*” raised, that many Saar citizens no longer trusted their senses upon seeing maimed refugees who had crossed the border into the Saarland.

A mere doubt as to the truth of the atrocity-reports sufficed to tip the scales in favor of a deeply-ingrained patriotism in the minds of all those whose humanitarianism would not tolerate the practices ascribed to the Nazis. Actually, many of these people felt a keen relief at having their doubts removed. Reports of Nazi cruelties had been a severe shock to their sense of decency, but the thought of disloyalty to the Fatherland had been more: it had given to many a feeling of guilt. Next, the Goebbels propagandists turned to the Catholics. Exploiting fully the political value of the Concordat

reached with the Vatican, they “disproved” charges of persecution of Catholics thus enabling Catholics to give free rein to their patriotism. Finally, the worker was told that the new regime was not opposed to trade unions, but merely wished to protect him against union abuses and Communist control. Actually, the new government stood for higher wages, better working conditions and full employment.

It was a romantic nationalism, however, which constituted the basis of most of the appeals made by the German side. Every night a program was beamed at us from Radio Stuttgart which began with the solemn chant of “*Deutsch ist die Saar.*” The Saar citizen was never allowed to forget that he was German. Ever present was the implication of his moral guilt, his unpardonable sin, should his vote not be pro-German. Every effort was made, in the pro-German press, in the broadcasts directed at us, to dissociate Party from Fatherland. The Saar German, whether or not he approved of the policies of the present government in the Reich, must not forget that that factor must be secondary in his considerations to his Germanness. Even if there were concentration-camps, even if the *Greuelmärchen* were not *Greuelmärchen* but actual truth, even if Catholics were persecuted, labor oppressed, loyalty to the German nation, the land of their ancestors, the land that they had fought and died for, must be the one and only deciding factor at the polls.

With an overwhelming majority of the population having had no more than an 8 year elementary school curriculum, characterized by an authoritarianism that

did not admit of a critical approach to social and political problems and, in fact, did not touch upon them, the Saar people were woefully ill-equipped to resist Nazi propaganda. A mere mastery of the 3 R's of which elementary education under the Empire had primarily consisted,¹ hardly sufficed to produce the intelligent citizen necessary to resist the cleverest propaganda ever devised. Their political education had been one of absolutes: recognition of the virtues of patriotism, absolute loyalty to the nation under any and all conditions, loyalty to the ruling house and its head, unquestioning acceptance of obedience and discipline as prime virtues for the citizen in the national state. To the graduates of this school, history was not a study of human evolution, but of dynasties, wars and heroes. He could tell little indeed about the growth of democracy in his century, but ever so much more about the Kaiser's birthday and minute details in the development of the Völkerschlacht of Leipzig. Patriotism had little meaning for him other than that it was something good that need not and should not be questioned. I wonder whether an election in which the political horizon of the voters is no broader than that can really be called an expression of the popular will; for they lack the ability to determine, or were never shown how to determine for themselves in a rational manner, what their political and social will actually is. In times of relative plenty they may follow the demagogue of the right; when poor, the one on the left.

¹ Nearly all those eligible to vote had received most of their education in the schools of the Kaiser.

Thus, even this cursory description of the political content of elementary education does not leave much to conjecture regarding its responsibility in shaping the man who would be receptive to or duped by Nazism. As for the role of secondary education, it was not and could not be significant. In my town of 4,000 inhabitants, less than ten ever had attended or were then attending a secondary school. Financial factors necessarily restricted the student population of the fee-requiring secondary schools to the children of the wealthy few. Obviously the content and character of the secondary school curriculum would be influenced by the political convictions of these parents—convictions that were, on the whole, markedly right of center. Thus, only an infinitesimally small number of young people attended secondary schools and these schools were generally seeking to perpetuate the social status quo. This contributed to a tragic dearth of liberal leadership.

The Saar people were thus educationally unprepared to exercise wisely their right of choice when called upon to decide on reunion with Germany, union with France or the preservation of the status quo as a League protected state. Plebiscites, like other elections, are part of the seeds of the democracy which the French Revolution dispersed all over Europe. Holding a plebiscite, like having a democracy, is meaningful and justifiable only if those who wish to make a decision to govern themselves, have that political maturity and wisdom which are necessary for self-government. Schools which men like Condorcet wished to see established for all, precisely to create such

political intelligence have, over 150 years after the Revolution, not yet been given the support in most countries to come even close to achieving this aim. In Europe, the lack of support for education has resulted in a quantitative lack of education and consequently, in part at least, in a qualitative deficiency. The mere ability to read, once hailed as a great advance and deemed sufficient to acquaint the new sovereigns—the people—with their newly won rights and obligations, has proven to be a most inadequate guarantor of political competence. It has been too often unaccompanied by an understanding of the dynamics of the social and political forces at play to develop those critical attitudes which make for political intelligence. In fact, as I saw in the Saar plebiscite, mere reading without developed critical faculties, is as apt to be harmful to the cause of democracy and peace as beneficial to them. The 91 out of 100 Saar citizens who decided to cast their lot with the Fatherland—in spite of all they had seen with their eyes and heard with their ears—have done much to convince me that the voice of the people is only worth listening to when the people can think and have thought before speaking. This means more and, above all, better education everywhere. *My second lesson in international education was the recognition as a prerequisite for peace of the need for helping to extend educational opportunity to all classes and groups within a country and to all countries.*

III

It was partly only because of the third lesson that the full meaning of the first

two became clear to me. On March 1, 1935, the Saar was officially reintegrated into the German Reich. In the now Nazi school I saw graphically illustrated a part of the opening sentence of the preamble to the UNESCO Constitution, namely, that wars begin in the minds of men. The simple and naive expressions of national superiority of which I had become increasingly distrustful during the preceding three years, were innocent child's play in comparison with the violent, aggressive nationalism that dropped all pretense of objectivity. Certain experiences still are vividly before me and I find it hard to keep myself from sharing them with others.

Thus I remember how the geography teacher predicted the breakup of "that artificial monster—Czechoslovakia." This monster was one of the sinful creations of the *Versailles Schandvertrag*. "If at least the framers of that treaty had called the country Germano-czechoslovakia, thus recognizing the fine Sudetengermans living in that country, we would not protest—but as is, I tell you, we must stand by to help rectify so great an injustice." A few weeks later, speaking about France, he pointed on the map to Paris and said that the last time we were just outside the gates of that city, but that, under the Fuhrer's superior leadership, we should get inside those gates the next time. Our second class was German, more or less similar to the content of our high school courses in English. Here we were asked to write compositions on topics such as these: "Why the German soldier is a superior warrior," or "My Duty as a Hitler Youth." In addition to these themes, we

were required to memorize poems dealing with the exploits of German heroes and such Nazi martyrs as Schlageter and Horst Wessel. Virtually all references to foreign peoples in the literary selections were of a derogatory nature. Our third class was history. In ancient history—we were told that even in the first century A.D. we proved our superiority by being the first to stop the onrushing legions of the Emperor Augustus-Octavian. In current events—three times a week—we heard phrases such as, the following time and time again, had them hammered into us with the most monotonous regularity: “Our superior troops and officers—the Schandvertrag of Versailles—the stab in the back in ’18—it’s all the fault of the Jews and Communists—it’s all the fault of the Jews and Capitalists—the next time things will be different from ’14-’18—the Führer will show us the way.” Next we had physical education, at one time but an insignificant subject in the curriculum, now perhaps the most important. We marched in military formation toward the Sportplatz or Turnhalle (often, on these walks the 13 year old discussed topics such as the advisability of a military alliance with Japan and the merits of the Japanese navy) and were frequently told that these exercises were designed to make us good soldiers for the Führer and Fatherland. One can indeed see the perfect logic of Nazi education in view of their avowed aim of creating the man of blood and iron, the man of war; inculcating hatred for foreign peoples (potential enemies) in the academic subjects, creating the necessary confidence in one’s own people through the same subjects, and

giving them in physical education classes the means to put that hatred and confidence to good use. All in all, a program that succeeded magnificently.

If the Nazi type of education were an isolated phenomenon, one that entered and left the scene with Nazism, we could only wonder, incredulously, “Did this really happen in our time?” However, as we look eastward and also upon some disturbing symptoms on our own educational horizon we are led to two possible conclusions: either Nazism’s near success in achieving world conquest has stimulated a desire for emulation or the twentieth century totalitarian vogue making its appeal either through a militant nationalism or workers’ pseudo-internationalism bears within it the seeds of the conqueror’s education. Knowing what the totalitarian neighbor is up to, the peace-loving non-totalitarian state finds itself in the strange situation of being compelled, in self-defense, to resort to his neighbor’s methods. *Seeing the evidence of the impact of totalitarianism upon education (which used the latter as a tool for war) was my third lesson in international education.*

What happens when a democratic, peace-loving nation refuses to face the brutal reality of having a greedy, murderous neighbor casting covetous glances in its direction became painfully clear to me when, eight months after the Saar plebiscite, my family emigrated to Luxembourg. Luxembourg, with its army of a few hundred men, could not hope to put up much resistance in case of armed conflict with the only possible enemy, Germany. They would be entirely dependent upon French assistance. As a

student in the schools of Luxembourg and later, for two months, in France, I was struck by the almost unbelievable contrast in attitude toward country, peace and war. Whereas on the one side of the Rhine the glories of war were extolled and the military virtues presented as worthy of emulation, on the other side war was presented as an always losing cause; whereas on the one side the memory of the fallen dead of other wars was held up as an obligation to seek the victory that had so narrowly escaped their reach, by the other it was used as the tragic illustration of a Pyrrhic victory. Whereas the concept of duty to the Fatherland was held up in Germany as the highest duty of all, in Luxembourg and France it was an idea on the wane.

While in France in 1936, I was the object of a Frenchman's wrath when I mentioned in the course of a conversation that the French youth would not stand a chance in a war with his German counterpart. The semi-pacifist school atmosphere in which he found himself despite regulations from the Ministry of Education, would not stand him to good stead. The prevailing skepticism, so much a la mode, with its concomitant lack of moral values and convictions, the light and sophisticated manner in which they regarded life, all might have been good and fine, if across the border a very different and dangerous kind of existence had not been advocated with the fullest vigor. Lacking the firm convictions and aggressive tendencies the well-trained body of his Germany enemy, the young Frenchman, all other things equal, was bound to go down to defeat in uneven battle.

A pacifist education is eminently desirable and perhaps one of the safest guarantors of peace. *It is sheer folly, however, for a people happy with their way of life to encourage or even tolerate pacifist teaching and preaching when another state—not necessarily a neighbor—uses the schools to prepare for war. Pacifist teaching in our time is conceivable only under two conditions: the reduction, under supervision, of national armies to a nominal force and the substitution therefor of a powerful international police force; also the presence of international cultural and educational control commissions in each country which would verify that the cultural and educational media of different nations were not being used for purposes of national glorification and preparation for war.* I consider *this fourth lesson* of particular importance today, but the United States seems to have learned it and—as evidenced by some legislative measures recently adopted—only too well. Are we falling into the trap of encouraging our schools to work toward the same objectives which we condemn in our Russian opponents as dangerous and bellicose? Would not a hard-headed search for fact and truth with a plea to defend the truth fit much better into the way of living and thinking we wish to preserve than the propagandistic, one-sided picture we paint of the world situation in our schools today?

IV

The fifth lesson I learned in the United States of America. It deals with another crime in international education—but one of omission rather than com-

mission. During the first month I attended an American school—a high school in New York City—I was asked the following questions by different students: “Do they have real houses in Europe?” “Why are people in Europe so shabbily dressed? Don’t they like to be clean like us?” “Is it true they haven’t got bathrooms in most European houses?” I do not claim that these are the questions that the average American high school student would ask, but they are perhaps symptomatic of the widespread ignorance that exists here relative to the *modus vivendi* of foreign peoples. The absence of such knowledge and of an appreciation of cultural similarities and differences is apt to lead, even in this democratic country, to an ethnocentrism² that may prevent it from adequately discharging its role as world leader. The feeling of national self-righteousness fostered by such ignorance is at variance with the idealistic principles which our government has at different times submitted to the world as our own and as worthy of adherence. *If education is to fulfill the most important function it has today—contributing to peace—it cannot be satisfied with a mere negative contribution: not preparing for war. It must*

² In this country, national pride seems to center about achievements in the economic and technological fields; in Western Europe about cultural achievements.

see to it that an appreciation of other cultures and an understanding of other peoples’ problems are properly developed. This fifth lesson needs to be learned particularly well in the United States.

To sum up, educators in the age of weird weapons of war might do well 1. to become increasingly aware of the divisive, separatist influence of nationalism on education and to learn to recognize the particular forms it takes; 2. to work tirelessly for the extension of educational opportunity to include all classes, races, sexes in every country so as to make possible that political wisdom which is a prerequisite for contentment within a nation and peace among nations; 3. to examine fully the implications of totalitarian education; 4. to guard against the danger of pacifist education without proper safeguards, but at the same time to fight staunchly for the right to present the truth as scientific research has revealed it; 5. to do their utmost to make a positive contribution to peace by developing in their charges an appreciation of foreign cultures and an understanding of the problems of foreign peoples.

I hope that the apparent shortness of this course in international education—five lessons instead of the proverbial ten—will not detract from its value. After all, they were hard lessons!

If we choose education for responsibility, we automatically demand a culture based upon the sense of responsibility.—JAIME TORRES BODET

Reverie of an Insatiable Reader

CARROLL D. CHAMPLIN

MODERATE apology to one of the favorites of our youth—Ike Marvel and his "Reveries of a Bachelor." This classic is a humanized philosophic effusion of more than passing influence on budding adolescence and full-blossoming manhood. We write, however, for the help-hungry student and the receptive instructor rather than for indiscriminate consumption. Our concern is for those who learned to read so well during childhood's plastic years that today they continue eagerly and unrelentingly to read to learn what they most want to know and to enjoy.

Logs Aglow

Glowing embers are a unique source of stimulation and motivation for those who rejoice in the synthetic and symbolic restoration of their past. Logs ablaze have long been associated with reflective thought and poetic meditation. Especially in the case of contemplative persons who have busied themselves with books and ideas is the fireplace a center of literary cerebration and reminiscence. Not that we require any supplementary light or heat—the fact seems to be that those who are genuinely enlightened and overflowing with emotional fervor from habitual intimacy with the writers of stories and the makers of verses are usually the best fitted to provide their own warmth and illumination.

Our thinking reverts to pioneer days when men had to procure shelter for

their own security and comfort and earn the hard way whatever ease they were able to achieve. In the library are many attractive books dealing with the tedious and extended struggle for the basic animal satisfactions that man is successful in obtaining so completely and universally today. Shelf after shelf of picturesquely illustrated volumes portraying the descent of human institutions and customs—with special reference to *homo sapiens* seeking persistently higher levels of cultural and artistic self-expression. The crackle of the fire-wood responding to the smooth, wavy flame reminds us of the battles fought for the freedom we covet and the leisure time we have learned to employ constructively and advantageously.

In music the reverie is a beautiful form and a mood that generates serenity of spirit and personal aspiration revealing inward poise and psychological balance. In art and nature it is a similar situation that is created, featured by some of the more soothing landscapes and refreshing scenes of snow, water, clouds and woodland. Public, private and institutional libraries are customarily equipped with books that are good medicine, publications of many varieties that are a tonic to gloom-steeped hearts and at the same time a sedative to otherwise restless nerves. Literature in general and poetry in particular are a source of mental hygiene elements of superior healing virtue.

This is just what is needed in these irritating modern times. More power to the logs and their lingering blaze. The air is purified throughout the surrounding area and the thoughts of all andiron worshippers purged of unworthy prejudices and verbalistic trifles. Conversation is calm, with phrases few and refined. It is elevated and fragrant psychologically to meet the arresting eloquence of the blue-fringed logs, which have a subtle and subdued speech of their own during the silent moments. Social companionship is invariably desirable, but never indispensable, with extended meditation a mighty force for implementing the hearth with memories of our favorite bibliophile connections. Contacts and friendships affiliated with our literary interests are always the images that flood back most spontaneously and vividly.

Day-dreaming Bookworm

Deep in the inner recesses of time and space our stream of consciousness probes the mystery of the infinite universe and the seductive idea of the immortal soul. Down from the immemorialized past come rushing recollections of ecstatic experiences with books, and up from the apperceptive depths of our subconscious realm rise feelings associated with the exciting hours and immeasurable years of communion with the master minds of the centuries. The elysium fields of romance and adventure recalling inexpressible delight gradually and gracefully reappearing to enrich our fireplace pleasure and coax back other autobiographical tokens of book-instigated bliss. Reconstructed scenes of superlative beauty re-establishing intellectual events and aes-

thetic recreation of the highest moral value. Three outstanding periods of absorbing literary passion and preoccupation—grades five to eight, the first three years of college and the era immediately following the first world war in preparation for several international tours.

The cumulative effect of these three waves of library patronage and secretive composition represents a substantial contribution to personal culture and generates a sense of power with pen and speech that has been concretely serviceable through a full generation of college teaching. We are more than amazed as we view retrospectively our reading record—all those elementary grade readers eagerly handled and faithfully studied, accompanied by a ground-swell of story books greedily devoured and frequently encored and followed by the customary craving for poetry, drama and fantastic fiction. Then the orientation thrills of higher education with history, sociology, philosophy and the foreign language masterpieces. Finishing the required attention to doctoral bibliographies and dissertation details we caught up with the world of continents and nations, finding it both necessary and pleasurable to associate with an ocean of books as well as sail the billowy seas and explore strange shores. Day and night, at home and abroad, by land and sea, consciously at focal strength and in the exhilarating and mystifying pre-dawn dreams we live over again those features of our physical and vocational careers which writers have helped to make colorful and enduring.

When we contemplate our almost ideal youthful past and early manhood of educational privileges we over-flow

with gratitude. When we reclaim the uplifting moments of our carefully guarded childhood and the glory of fulfilled maturation we are overcome with thankfulness for the friendship of books and teachers and parents who demonstrated in their daily lives the benefit to be derived from the practice of reading widely selected literature. We have had a veritable lust for libraries, visiting many different kinds on three continents. Both scholarly discourses and silk-lined essays have called forth favorable responses and comments. We have been most receptive to specialized books concerned with publications and their appraisal, book-reviews being acceptable when the volumes themselves were not available. Our passion for reading on a high level received a lift of unusual significance during the 1916 observance of the Shakespeare Tercentenary. Two youthful summers at the Lake Chautauqua Assembly engulfed us in cultural piety and controversial discussion, an excellent apprenticeship for a professor.

Occasionally we were inspired by British and Canadian pulpiteers steeped in the lore of the bard and the prophet. We have reveled in the presence of continental genius disclosing the traditional brown study of concentration. Also we have admired the Latin-American talent and temperament, authoring innumerable lines saturated with rapture-producing quality. Lecturers gifted with motivational attitudes and superior techniques of self-expression have produced emulation advantages bearing fruit at the most unexpected moments of intellectual crisis. Visiting celebrities and assembly guest speakers have stirred latent

drives and provided incentives and models of behavior. These are a few of the recurring scenes and situations that have fascinated us and molded our predisposition toward the dream-life of a follower of the muses.

Racketeering in Reading

More often than occasionally we hear of the ignoble exploitation of certain kinds of books; and we do not mean merely vulgar, indecorous or obscene literature. To the contrary—the general public is frequently lured to purchase literature clothed in pretty covers and captioned by innocent and pedagogical-sounding titles. Many books on attractive topics are superficial and valueless. Of the making of books we are so often reminded that there will be no end, with certain shameful groups of writers operating with sucker lists at their side. It is easy to make promiscuous readers want to buy a great variety of books, magazines and brochures. Lurid illustrations and vigorously conducted salesmanship campaigns break down resistance, with special reference to the popular furor for a fast transformation in body-weight, individual charm, go-getting personality attributes and loftier income classification. This is all the harvest of our large-scale literacy, dividends from which are everywhere to be observed. And so it goes—the more education we acquire the better the instruction will have to be. Not so much how far have we come. More to the point—what has been the effect on our character?

Even religion, sociology, ethics and political philosophy are drawing the masses closer to the book shops and the

magazine stands. Counter notices and clusters of potential patrons pull the tempted browsers nearer to the shelves for an inviting look-see and a word of encouragement from the saleslady. The book of the month and the best-selling novel of the week. The hundred great books for the brighter students to read as a guarantee of a good cultural foundation and to provide disciplinary exercise of lifelong influence. Art books and collections of the best painting and sculpture belong to the must-class for every well regulated living-room table. History, the story of human progress brought up to date and the latest atlas revisions for the accurately read man. A new translation of the Bible, cartoons covering a broad field of interest in our peculiar American way of life and self-debunking documents and digests for the busy breadwinner's exceedingly circumscribed leisure.

To prove that we exaggerate not at all—the learning and teaching of reading is a profession in its own highly specialized right. Just look into any professional journal, summer-session catalogue or publishing house announcement—also any index, guide or bibliographical summary of textbooks, syllabi, curricula and collateral subject matter. Conferences, clinics, demonstrations and discussion panels everywhere being held, with patrons by the tens of thousands afraid they will miss the latest trick, formula, gadget, semantic interpretation or method of approach in introducing children to the mystifying realm known as reading. Audio-visual aids, evaluation analysis, reading readiness, phonic techniques, remedial measures, visual readiness, in-

formal inventory laboratory and reading progress criterion. This is very familiar and essential terminology. Cynics employ the jargon classification, not understanding the intricacies involved in schooling novices for skillful classroom performance. Study skills, recitation finesse, auditorium glamor, homeroom diplomacy and playground popularity match the importance of the cafeteria, gymnasium, swimming pool and the athletic stadium. This business we call education has more to it than meets the casual glance of the motorist passing by hastily.

Back to the reading "racket," deserving of a much better name than this. Betts, Gates, Gray, Monroe, Murphy, Smith, Strang, Witty and Yoakam. These are just a few big-time names to consider soberly in this fast spreading field of cultural engineering. Producing a greater number of more competent teachers of better readers is a science and art now responsible for recruiting candidates for a variety of master and doctorate degrees. Time was when this was held up to ridicule; but to assume this critical attitude today is to admit ignorance of the trends and tides. In the not too distant future there may be Colleges of Reading as major divisions of our Schools of Education—or even independent units in their own right.

Only time will tell how fruitful will be this inordinate emphasis on reading instruction. Already it has become a subject worthy of both the high school and college level for research and classroom teaching. A hardy pioneer named Frank Laubach is bringing backward areas closer to a moral civilization and inter-

national cooperation by means of a unique and fruitful crusade for literacy—and all the desirable by-products growing out of this praiseworthy missionary program. It will be a conspicuously improved world when on some continents the natives will have been lifted up to even the third reader level of comprehension and participation. We lean in the direction of melioristic hopefulness for the best, due to the generous amount of sincere enthusiasm allocated to this almost divinely inspired professional activity. In certain countries there is action under the slogan "Each one teach one." Research agents and editorial commentators give us cause to be even more energetically preoccupied with forward-looking procedures. They are in a strategic position for examining and evaluating the whole great work of education.

Detour De Luxe

Now let us drift down from this pedagogical right-of-way and follow a beckoning by-road at the left, representing the books, authors, and adventures that captured our youthful fancy. Here is a veritable pageantry of names and memories—Alger and Henty, Optic and Otis, Castleman and Reid, Dickens and Scott, George Eliot and Jane Austen, Hawthorne and Thackeray. And in the almost hypnotizing kingdom of poetry—Longfellow and Lowell, Bryant and Whittier, Keats and Shelley, Coleridge and Wordsworth, Byron and Browning, Tennyson and Swinburne, Shakespeare and Milton, Chaucer and Spenser. The family played the card game called *Authors*, which certainly did not hamper our curiosity or dampen our ardor to-

ward the library. A natural predisposition was steadily developed into a master passion for the printed page.

Four teachers in particular pointed us toward the bookish life by awakening and cultivating our latent talent for the spoken word and the compact paragraph. Phrases of sheer beauty and thoughts that evoked thrills of the highest order issuing from Emerson, Poe, Thoreau, Irving, Cooper, Holmes, Walt Whitman, Mark Twain—and back to Burns, Carlyle, Ruskin, Defoe, Bunyan, Gray, Goldsmith, Pope, Dryden, Addison, Swift, Cowper, Crabbe, De Quincey, Samuel Johnson and Edmund Burke. It is an unforgivable offence to omit the many others who found a place in our evolving intelligence. It is a source of irrepressible delight to recall these sacred names—with or without the benefit of the log-fire.

Also, there were the numerous short stories and little plays read with the expanding zeal of a convert to the French and German languages, assignments rapturously enjoyed in both school and college. Before returning to the main educational road—it is utterly unthinkable that we should neglect to mention the ancient classics. Not popular today, except for purposes of defamation on the part of those who missed the privilege of sharing the lives and literary activity of the more famous Latin and Greek writers. So much credit these brilliant authors deserve, spinning their yarns, weaving their inspired lines and sensing the crucial importance of recording notable events at a time when the masses were deeply entrenched in making a survival living from the not-so-good earth.

Even the relatively few that made an impression on our susceptible classroom intelligence form a galaxy deserving of more glory than these feeble efforts can afford—Homer and Virgil, Plutarch and Plato, Pliny and Livy, Caesar and Cicero, Aeschylus and Euripides, Sophocles and Aristophanes, Aeschines and Demosthenes, Herodotus and Thucydides, Terence and Plautus, Xenophon and Aristotle, Horace and Hesiod, Ovid and Sallust. And we could add that indirectly the ideas, doctrines and faith of the whole long line of philosophers from Thales down to the twentieth century have served well in molding the shape of our thinking and determining the direction and the extent of our small contribution to this adult generation.

Cultural Symphony

Music, art and literature soak up the world of work and play in man's intercourse with nature. The soul of the universe is reconstructed by the organ and the orchestra. The fresco and the frieze reveal the dancing character of man's struggle toward ethical conduct and rationally controlled social behavior. Books are an excellent medium for putting man's mind on display, uncovering the natural and spontaneous quality of his reaction to the stars above and the drives within the human organism. They disclose something superior to the lower animal nature, which is primarily food-conditioned and sex-inclined. It is man alone that wonders actively and objectively about his past and broods creatively concerning his future. We alone give evidence of possessing an age-transcending soul and aspiring to the su-

preme reward of immortal life.

Primitive savages discovered fire and the exhilaration of heat, shelter and evenings of leisurely review of reconstructed events. The fireplace was a meeting place, a social center focus for counsel, planning and boastfulness. The satisfaction of deliberately dreaming ahead and previewing future adventures and battles was intimately associated with the rising smoke and dying embers. Manual gesticulations and contortions of the countenance indicated emotional reaction to the exigencies and outcomes of hunting, fishing and fighting. Scratching in the turf and writing on the wall reported dramatically the box-score of the continuing game of economic struggle. Primitive musical instruments and quaint songs of the chase and the combat became symbols and legends of old-time customs and contests.

Among the savages the daytime was spent in fabricating tools, crude gardening ventures, guarding against an enemy attack and providing fowl and fish for the larder. In the evening there was feasting and noisy narration of the most exciting and threatening features of the hours immediately preceding. Story-telling began with the invention of fire and became a worthy form of recreation. Feelings of fellowship and mutual dependence were aroused and valuable information conveyed. Conduct standards were installed and a variety of appreciations cultivated. Picture-writing and hieroglyphics became an art and eventually the foundation of literature—and the making of books.

Here we are with logs aglow again, which is where we began our reverie.

Out of this long evolution of language and literature has come what we are pleased to call civilization. Books are the warp-and-woof of our culture. Descending from crudities and cruelties, awkwardness and fumbling they are the basic and prerequisite ingredients of our more or less refined manner of life today. Modern book-making and stylishly written composition stem from these coarse gestures of barbarous peoples. The wherewithal of the drama of art, music and literature is easily discernible in this colorful pageantry moving slowly but surely toward our more modern forms of self-expression. We revel in this whole fascinating spectacle. It is good to have had intimate relations with such a realistic history of human progress.

Our dream is not done, and never will it terminate. There is an ever-increasing amount of challenging food for thought. In reverie we can go back long before the beginning and continue indefinitely past any possible end. It is a long time before we were born—and perhaps a longer time after we are gone. One more longing look into the fire—we cherish the thought and perpetuate the hope that of the writing and manufacture of books there will never be an end. We could even add—for of such is the kingdom of culture, contentment and satisfaction with the fearful and wonderful manner in which we have been made to enjoy the literary good things of life.

Book culture and library patronage are cumulative in effect. The more we

read, the more we like to read. The more we want to read, the more we have to read. The more widely we read, the more liberally we interpret and understand our world. We are introduced to people of all sorts in the literature of the nations. Grateful we are to have the privilege of living more or less intimately with so many kinds of persons, both at home and abroad. We need co-operation in achieving mutual and sympathetic appreciation, both locally and internationally. Books help us to become more realistically a family of nations. The fellowship of thought and the communion of ideas make the entire earth one solid and friendly neighborhood, to the extent that we want it this way and educationally make it possible to think and utilize spiritual intercourse toward the same objective.

A life devoted to reading means living on a plane that keeps our aspiration and faith keyed to a pitch that makes every day an exploratory adventure psychologically. Through books and magazines we experience life in multiple form. No patron of letters is unilateral or single-track in traveling the trunk lines of thought. The far horizon is not out of this world for those who are happily enslaved by the habit of fraternizing with books and relentlessly lured by the current literature of the magazine shops. This is the slavery that sets us free. To save our lives we have to lose them in the irresistible preoccupation of thinking in tune with the creators of our most meaningful literature.

From a Hospital Window

HAZEL SNELL SCHREIBER

Cold glass measures off
A segment of city life,
Bathed in the swift twilight;
Roofs blend
In old afghan patches
Of gray, greens, and reds.
Smoke spirals
Above jumbled building blocks,
Where, one by one,
Tailored squares of light
Bloom under shadowy caves,
Near trees hunched
In green darkness.

Beyond retreating hills
A beacon flashes—
A startled white heron
Against the somber
Frame of sky.

The harsh mumbling
Of a city's traffic
Crowds into this quiet beauty
While a star blossoms.

What I Should Want My Child to Learn in School About the Machine Age

ORLIE M. CLEM

What has man dreamed of since the beginning of time but the earthly paradise, the Promised Land, the Garden of the Hesperides, the Age of Gold, Arabia Felix; and the same thing under different names, the empire of nature and abundance? And has not the great myth, the wild fantasy of a thousand years at last taken form and shape in those enchanted lands of America beyond the ocean?

—FERRERO

I

I SHOULD want my child to learn in school that we are part and parcel of a machine civilization. Wriggle as we will, we are still a part of the machine. Some individuals are designers and directors of the machine, some are machine tenders. All are victims of the machine; all are its debtors. All are witnesses to its grandeur and its grinds, its futilities and its fetishes. The radio provides music for all, the airplane hums overhead, the telephone furnishes useful services and vain irritations. Modern man is truly the creature of science and the machine. If engineers should cease work, our great cities would decay and grass grow in the streets. Telegraph and telephone lines would be paralyzed. Railway lines would rust through disuse. Water would no longer flow in the faucet, and sewers would become blocked with filth. Electric lights would fade out

and darkness prevail. The daily press would disappear and ships of commerce would be stranded on the high seas. Black plagues would leave death and destruction in their wake. Agriculture, lacking transportation and markets, would offer only starvation to the teeming millions of the world. Our grandparents lived on farms with crude tools; twelve per cent of us live in huge cities with a population of one million or more. Twenty-three per cent of us live in 186 large cities each having a population of fifty thousand to one million. Fifty-four per cent of us live in 15,443 villages and on millions of farms all of which have felt the impact of the machine. Try as we may, we cannot escape the machine of our day.

In this land of machines, I should want my child to learn in school some of the things which the machine has accomplished. I should want him to learn what the machine has accomplished in transportation and communication. Thomas Jefferson said in 1803:

It will be one-thousand years before the region west of the Mississippi River can be fully settled.

The distinguished author of the Declaration of Independence did not foresee the present era in transportation. In this respect Alfred Tennyson was wiser than

Jefferson. In 1842 Lord Tennyson wrote in Locksley Hall:

For I dipt into the future, far as human
eye could see,
Saw the vision of the world, and all the
wonder that would be;
Saw the heavens fill with commerce, ar-
gosies of magic sails,
Pilots of the purple twilight, dropping with
costly bales,
Heard the heavens fill with shouting, and
there remained a ghastly dew
From the nations' airy navies grappling in
the central blue.

Through aviation and radio, the air to-day has been pre-empted. My child should realize that transportation is a measuring rod for the progress of civilization. The civilization of the western world rests upon the locomotive, the steamboat, the automobile, and the airplane. An American may breakfast in New York, lunch in Chicago, and have dinner in Los Angeles. Due to the airplane, Chicago is closer to New York than Philadelphia was a century ago. Likewise, the automobile has eliminated all obstacles to transportation. It can go anywhere and at any desired speed. Modern man pushes buttons, pulls levers, and speeds through space. The Santa Maria of Columbus crossed the Atlantic in 70 days; the Queen Elizabeth now crosses in four days. Magellan circumnavigated the globe in 1100 days; the best planes can do it in four days. Prior to the nineteenth century transportation was dependent upon sheer man power and wind power. But the Watts, the Fultons, the Stephensons and the Fords through new means of transportation have created a new world. Today over eighty per cent of all prime mover

capacity is carried about on rubber-tired wheels.

I should want my child to know what the machine has accomplished in the field of communication. In 1842 Morse's modest telegraph message was, "What Hath God Wrought?" Today we can truly exclaim with wonder, in the field of communication, "What hath God wrought?" In 1814 the Battle of New Orleans was fought ten days after the Treaty of Ghent because news crossed the Atlantic so slowly. Today a telegraph signal will go seven times around the earth in less than a second. Today time and space have been eliminated by the printing press, the telegraph, the telephone, and the radio and television. They tell us everything. In 1860 the Pony Express required eighteen days to carry fifteen pounds of letter mail from the Missouri River to San Francisco. Now, the fastest mail planes on regular route carry mail from New York to San Francisco in 36 hours. The cost of the Pony Express mail was five dollars per letter; of the air mail six cents per letter. Through the machine Gutenberg's art of printing has been multiplied a thousand fold. In terms of individual copies there are 95 million monthly magazines printed each month; 55 million weekly magazines printed each week; 40 million newspapers printed each day. The influence of radio in communication is tremendous. Bryan in his famous *Cross of Gold Speech* in 1896 spoke to seven or eight thousand people. Roosevelt, Churchill and Hitler spoke literally to millions throughout the world. Last and most marvelous achievement of the communication genii is successful television.

In the area of communication, both space and time have been conquered.

I should want my child to identify the machine as the father of the power age. Historically, certain landmarks point the way of man's progress: the coming of the barbarians and the fall of the Roman Empire, the long darkness and the thirteenth-century dawn of modern civilization, the Reformation, the Renaissance, the political revolution of the eighteenth century, the industrial revolution of the nineteenth century. These movements were epoch-making, revolutionary, climacteric. Similarly, in terms of historic evolution, man in western civilization today lives in the *Power Age*. The steam engine, the steam turbine, the water turbine, the gasoline engine, and the Diesel engine have given to man incalculable units of force. Man's powers are limited only by his imagination. The utilization of the X-ray and of radium by the machine makes of man a god or Frankenstein of force. Theoretically, the dynamo becomes a symbol of infinity. We split the molecule, the atom, and the electron. Jove-like we play with the lightning. The General Electric Company devises a boring machine which bores through sixty feet of the hardest steel. A mechanical device has been invented in Wisconsin which records the footsteps of a child at a distance of a quarter of a mile. In this mysterious land of machines, our eyes see the unseeable; our ears hear the unheard; our hands touch the unbelievable. Through machines we command the services of billions of mechanical slaves. The machine in the Power Age has enabled man to save labor and reduce dis-

tance, to fly in the air and tunnel the mountains; to sail under the sea and enslave electricity, to utilize the ether in radio communication. The machine has enabled man to use his intelligence for the conquest of nature. The machine has enabled man to become a human being rather than a beast of burden.

My child should see clearly that the machine has transformed agricultural society into an industrialized society. The locomotive, the skyscraper, the steamship and the automobile are symbols of this transformation. Today, there are millions of tons of steel in Pittsburgh and Gary; millions of automobiles in Detroit; millions of machine-made products in Lowell. Mass production is the keynote of modern society. Industry has been built by applying the mechanics and mathematics of the machine. The machine has freed for industry the stored-up energy in coal, iron, and other resources. Through the machine the scientist has revealed that heat is equivalent to work. The machine has provided for industry the electrical transmission of power.

My child should recognize the machine is the unit of modern industry. Through the machine man increased his productive capacity from 1850 to 1900 more than during all the remainder of his time upon the earth. If that Egyptian king Rameses II had visited America in 1800 he would have found substantially the same methods used in agriculture as in his historic days along the Nile. However, had this same king made later visits, he would have marveled at the operation of the reaper, the cotton gin, the threshing machine, and

the combine. He would have shuddered at the economic potentialities of the Rusk cotton picker. He would have recognized that a thoroughly modernized and mechanized farm resembles a factory.

My child should recognize the achievements of the engineer in this present industrial age—in the land of machines. When reduced to lowest terms, modern farming is ninety per cent engineering and ten per cent agriculture. Emil Ludwig said a few years ago:

In 1200 the man who wanted to distinguish himself became a crusader; in 1500, a bandit; in 1800, an iconoclast; and in 1930, an engineer.

Leonardo Da Vinci tried to build a flying machine, but the engineering genius of the Wright Brothers completed the project. The engineering genius of Goethals built the Panama Canal. The genius of the engineer has constructed tremendous bridges, tunnels, and dams.

If my child reads as I did Jules Verne's *Five Weeks in a Balloon*, I want him to know that the engineer who devised the Hindenburg has realized Verne's dream. If my child reads Verne's *Voyage Around the World in Eighty Days*, I want him to know that the engineer has reduced this time to one-twentieth. If my child reads Frank Read's *Iron Man of the Prairies*, I want him to know that in the engineer's tractor Read's fantasy is realized. If my child reads Frank Read's *Queen Clipper of the Clouds*, I want him to know that the engineer has made possible the achievements of the China Clipper. If my child should read Baron Munchausen's story of words freezing in the air on one cold day in Russia, later to echo across the

steppes as the temperature moderated, I should want him to regard this phenomenon as a simple miracle compared with the miracles of radio, television, cosmic rays and photoelectric cells. If my child should read the story of the Sleeping Princess in ancient mythology, I should want him to see the *Magic House of Tomorrow* demonstrated by the General Electric Company. This house is provided with the most consummate conveniences that engineering can devise:

As you drive your automobile toward the garage, the doors slide open automatically. The short wave radio set in your car does the trick.

If you kick off the bedcovers while asleep, you will not catch cold. A thermostat in the mattress turns on a heat or infrared lamp in the ceiling. When the alarm clock rings in the morning, it turns on the bedroom sunlamps and closes the windows. After taking a bath, you place the damp towels in a cabinet where they are electrically dried.

At breakfast you have at your service an electric toaster and coffee-maker. The dishes are washed and dried by an electric dish washer. The basement is equipped with a modern washer, a dryer, and presser for your use.

I want my child to know that poets and philosophers have dreamed dreams and had visions, but the incredible material achievements of modern civilization are the products of the engineer.

II

I should want my child to know the advantages of the machine. The Reverend August Jessup, an English essayist, describes living conditions in England in the thirteenth century in the following statement. It should be remembered

that they were little better just prior to the Industrial Revolution.

The laborer's dwelling had no windows; the hole in the roof which let out the smoke rendered windows unnecessary and even in the houses of the well-to-do glass windows were rare. In many cases oiled linen cloth served to admit a feeble semblance of light and to keep out the rain. The laborer's fire was in the middle of his house; he and his wife and children huddled around it sometimes grovelling in the ashes; and going to bed meant flinging themselves down upon the straw which served them as mattress and feather bed exactly as it does the present-day gypsy in our byways. The laborer's only light was the smoldering fire. Why should he burn a rushlight when there was nothing to look at? And reading was an accomplishment which few laboring men were masters of.

Compare these pre-machine conditions with conditions in the United States today. Lighting, sanitation, ventilation, and sometimes even air conditioning have transformed living conditions. Suitable housing standards demand today for every family a safe and sanitary home, healthful surroundings, pure running water inside the house, sanitary toilet conveniences, adequate sunlight and ventilation. There must be sufficient housing space, reasonable fire protection, privacy, freedom from dampness, and collection of waste materials.

A survey as early as 1929 revealed that the American people were reasonably well equipped with modern housing conveniences. Seventy-five per cent of all families had a water supply system in their homes; 68 per cent electricity; 57 per cent bathroom; 45 per cent gas range; 44 per cent telephone; 39 per cent old style refrigerator; 36 per cent

radio; and 33 per cent, furnace and heating system. Due to the machine the United States is far ahead of all other nations in living conveniences.

Man is able to provide greater conveniences for himself because of mass production. Suppose a certain article can be made by hand for \$10. Then the cost of every one of these hand-made articles is \$10. Suppose this article can be made by a machine for \$1. Suppose that the machine costs \$500. Then the unit cost of the first machine article is $\frac{\$500 + 1}{1} = 501$; the unit cost of two

articles $\frac{\$500 + 2}{2} = 251$; the unit cost

of 1000 articles is $\frac{\$500 + 1000}{1000} = 1.50$;

and so on. The unit cost decreases as the quantity increases. This principle lies at the basis of quantity or mass production. The machine enables man to provide conveniences for himself and to satisfy his wants. The machine today can warm the cold, clothe the naked, and provide wholesome conditions.

The machine enables man to provide conveniences for himself without inhuman drudgery. He can push the burden of labor from his own shoulders upon tireless, mechanical slaves. Engineers now estimate that every man, woman, and child in America has at least fifty mechanical slaves working for them every day. As a plough-boy on an Illinois farm the writer walked twenty-five miles each day during the ploughing season. Despite the sentimentality of the poet, those were dull, monotonous miles. Sometimes he would drive to town in

the evening after the day's work was done. As the panting and sweating but faithful work-tired horse pulled himself along, his sympathies for the horse were great. He had to be content with a speed of a few miles an hour behind that farm nag. Today, the writer has the latest model automobile. It has an all-steel body and a uni-steel turret roof. It is streamlined with hydraulic brakes, hydraulic shock absorbers, balloon tires, curb finder guides, self-starter, fluid drive, and safety glass. It has been acoustically treated and insulated. It is equipped with radio and is air-conditioned. It has the finest elements of safety, comfort, dependability, flexibility, and operating economy. This superb machine is the product of millions of patents. As it skims effortlessly along at a speed of fifty miles per hour, the writer often thanks God for the burden which has been lifted from the backs of men and animals and placed upon the unfeeling bodies of machines.

A recent survey has shown that the traditional housewife walks three thousand miles a year in her household duties. The machine today can walk many of the miles for her. All the civilizations of past ages have rested upon power. In one age, it has been beast or man power; in another age, water power or wind power. The civilization of Greece rested upon the backs of slaves. Today, American civilization rests upon the backs of ten billion mechanical horses. The machine provided for institutional man the great tool for which he has been groping for centuries. The individual man need not be a slave, or enslave others.

I should want my child to know that the use of the machine in the scientific laboratory has to a great degree brought disease within the control of man. The germs of typhoid, diphtheria and yellow fever have been isolated and mastered. Tuberculosis can now be arrested. Pneumonia and influenza are on the verge of control. Men no longer die like flies of plague. Two hundred years ago the average life span of man was twenty years; today it is sixty-five years; in twenty-five years from now it will probably be seventy years. The X-ray has relieved many a man from pain, the pulmotor has saved many a man from death. The Lindbergh-Carrel heart offers much promise to medical science. Tomorrow will find in the land of machines the resources of physics, chemistry, mathematics, and genetics focused upon the improvement of man's lot in the world. True civilization must have a scientific and sound basis. The triumph of the spiritual is based upon the subjugation of the material.

I should want my child to comprehend some of the disadvantages and dangers of the machine. He should know the present ugliness of some Pennsylvania coal towns and the disorder of some New England cotton mill cities. He should have experienced the dust of a cement mill, the intense heat of a cotton smelter, the grotesque clamor of the Chicago Loop. I should want my child to know the ugly things which the machine has contributed to modern civilization: hideous sections of New York city, Chicago and Pittsburgh as revealed from elevated trains; shabby and dilapidated waterfronts; nature's beauty spots dese-

crated by factories; endless rows of monotonous dwellings; beautiful highways made unsightly by road signs; virgin forests disfigured by billboards and gasoline shacks. He should have experienced the torturous noises, the nerve-racking turmoil, the endless whines and rumblings of modern industry. In his observations of modern industry I should want my child to consider the effect of heat, grime, speed, and noise upon human personality. Will the human spirit wither when human beings are treated as quantities: so many hands, so many hours, so many units per hand hour? Is the tragic trail of human exploitation in industry inevitable? I should want my child to consider the effect upon home life when children are born in hospitals, educated in boarding schools, parked in apartments, and reared on canned music and drama. I should want my child to know that speed and quantity are not in themselves true values. I should want my child to know that a modern man hurtling a motor car at a hundred miles an hour may be no better or wiser than his pedestrian ancestor trudging along a country lane. Also, that a motor car in the hands of an incompetent operator is always a potential instrument of death. I should want my child to consider Samuel Butler's suggestion that we place our machines in museums and return to the good old days. I should want my child to know that the machine may prove a Frankenstein monster and destroy its maker.

III

I should want my child to know that the use of the machine will be extended.

The machine will probably not be discarded or placed in a museum. The extension of the machine will further reduce labor in unit production. It will multiply man's needs and provide appropriate satisfactions. Genius in invention will create numerous industries now unknown. The growth of a specific industry will promote the growth of many related industries. This tendency is illustrated by the automobile industry. The automobile industry demands more factory workers. Its influence extends widely. The automobile demands filling stations, parking conveniences, and restaurants. The filling station requires the oil refinery, the oil well, and the iron mine for refinery equipment. Modern automobiles demand good roads. Good roads require the quarry, the coal mine, and other sources of raw materials. The control of automobile traffic demands legal registration of automobiles, collection of taxes, and policing of traffic routes. Scores of industries and activities are deeply rooted in the automobile industry. In 1890 there was scarcely an automobile in America. In sixty years the industry has revolutionized society.

The rubber industry illustrates again the wide applications of the machine. A half century ago the manufacture of rubber was scarcely known. Today the rubber industry ramifies into dozens of other industries. The uses of rubber in modern life are legion. It is used for some purposes because it stretches, for others because it is air-tight and water-tight, for others because it is a non-conductor of electricity, for others because it is shock-absorbing. Babies cut their teeth on rubber. Old age makes use of

rubber in plates for false teeth. Twenty million automobiles and millions of bicycles in the United States roll on rubber tires that are shock-absorbing, durable, noiseless, and air-tight. Balloons of rubber float aloft, and huge submarines plow their routes beneath the ocean's surface propelled by electricity stored in great rubber cells. Radio sets have many important rubber parts. Sheathed in rubber electricity glides through homes, offices, and factories, furnishing light and telephone service. Divers do their work beneath the waves in rubber suits. Rubber air-brake hose on railroad trains make travel safe. Pneumatic tool hose rivets our ships, fire hose protects property, and garden hose brings nourishment to growing plants. Rubber clothing protects against storm, and rubber footwear guards against cold and wet. Tennis balls provide healthful sport to millions. In hospitals the uses of rubber are without number. Hundreds of other industries are dependent upon the rubber industry.

The extension of the machine to a new industry will involve a series of steps. It will require numerous patents and will depend upon the rewards given to inventors. One hundred fifty years ago nails were made in the home. The farmer hammered nails from slits procured from a slitting mill. The swage was later invented for giving the nails a standard shape. Read of Bridgewater later invented the nail machine providing an automatic operation for cutting and heading the nails. In 1885 a man and a boy operated two of these machines. Later, a skilled mechanic could operate six of the machines. Finally, the wire nail machine was introduced providing for high-

speed steels and machine grinding. Labor in the nail industry has been reduced to a minimum. Similarly, in the future, the machine will be extended to new industries.

The extension of the machine to the building trades in recent years has been phenomenal. This extension will no doubt continue. A few years ago the shell of the building consumed ninety per cent of the building costs. Now, only forty to sixty per cent goes into the shell. The other part of the expense is for heating, electrical and plumbing equipment. Water and gas must be provided for as well as disposal of sewage. Sidewalks and transportation agencies must be included. Only within the last two decades pre-fabricated or factory made steel houses have been designed and sold. The parts of this machine-made steel house fit together snugly. These parts can be assembled in a short time. The thin steel and composition wall has much better insulation than the walls of the best wooden or brick house. The simple streamlined design of the steel house is as modern as that of the latest model automobile. Because steel is used instead of wood, the roof is flat rather than gabled or slanted. The baked porcelain enamel which coats the steel house is long-lasting, easy to clean, and pleasing to the eye. The steel house has a large window space which admits plenty of sunlight and fresh air. Inside, the house is equipped with modern devices for lighting, heating, and sanitation. The rooms and closets are conveniently arranged to meet the family needs.

A most significant extension in the use of the machine will be in the manu-

facture of agriculture products, and in the utilization by industry of agricultural products. In a real sense the near future may be designated as the "Agri-industrial Age." It may be that the machine has provided the farmer's golden egg. It may be that the machine will yet make farming pay. Agriculture has always been the backbone of civilization. The patricians of ancient Rome, the lords and clergy of the Middle Ages, the landed aristocracy of England and Prussia were sustained by the farmers. There has always been a farm problem. The Pharaohs had a farm problem while building the pyramids, and the Greeks the Acropolis. The Carthaginians had a farm problem. The revolt of the Romans after the Second Macedonian War is well known.

The American farmer will confront but two real problems. One is to produce, the other to sell at a fair price. It may be that the machine can solve both these problems. With such farming tools as the tractor, the combine, and the cotton picker, the ability to produce seems inevitable. One farming company has recently reported as follows:

Two skilled men with a tractor and five drills on our job can seed one acre 208 feet square in three minutes at a total labor cost of five cents per acre. Two men with a tractor and ten fourteen-inch plows can plow an acre six inches deep, in sixteen minutes at a total labor cost of twenty cents per acre. Two men with a twenty-foot combine can harvest an acre of average grain in less than ten minutes at a total labor cost of less than ten cents per acre.

In present-day agriculture, the back-breaking work of yesterday is shifted to the bodies of tractors, mechanical plant-

ers, cultivators, and seeders. With the "Adana rake" one man piles 1000 tons of cane a day to be loaded by two mechanical loaders. A recently invented beet harvester pulls the beet, tops it, and loads it, as a continuous unitary process. The farmer can now test eggs by ultra-violet rays, and destroy weevils, larvae, and eggs in stored grains by radiation. It seems inevitable that engineering will do for agriculture what it has already done for other industries. It will be only a short time until most of the work on farms will be done by electricity. Already airplanes are used for the sowing of seeds, surveying for blights, destruction of pests, controlling of forest fires.

The machine can make farming pay by utilizing the whole product of the farm. The utilization of farm products in the manufacture of automobiles is well known. The coming "Agri-industrial Age" will utilize farm products in countless ways. Already a prophetic beginning has been made. A critical student of man's progress has said:

Cottonseed was a garbage in 1860, a fertilizer in 1870, a cattlefeed in 1880, and a table food in 1890.

Cottonseed now provides millions of dollars of useful products. Cornstalks are now used for the manufacture of paper and insulating board. Sugar cane bagasse is also used to make insulation. Paper can now be made from wheat straw. In the past corn cobs have been a waste product, but science and the machine now utilize the corn cob. It yields many important chemical products. Each bushel of corn normally contains 14 pounds of corn cob waste. When 100

tons of corn cobs are submitted to distillation there is produced 75 tons of adhesive, 35 tons of cellulose, 3 tons of acetate of lime, $1\frac{1}{2}$ tons of furfural. Furfural is valuable as a paint and varnish remover. It is used in the manufacture of bakelite, in the making of synthetic resins, and as an anti-knock substance for gasoline. As in the case of corn cobs, corn stalks and sugar cane bagasse, sawdust has been considered a waste farm or forest product. And yet it has recently been found that by hydrolysis synthetic foods can be made of sawdust with all the basic nutrition elements. Alcohol manufactured from corn, barley, rye, crude Irish potatoes, grain and saccharine sorghum is now mixed in a 1-10 ratio with gasoline and used as a motor fuel.

The coming "Agri-industrial Age" will provide the golden opportunity for the engineer and the scientist to extend the uses of the machine in satisfying human needs. In this age the farmer's income from so-called by-products will be tremendous. In this age of machines it will not be necessary to burn down houses in order to have roast pig; not for a bee to fly three thousand miles in order to produce a pound of honey; nor for a housewife to walk three thousand miles a year in doing her house work. In the new day the farmer can say to his machines, "You are my servants in whom I am well pleased."

IV

I should want my child to realize society's obligation to soften the harshness of the machine and to humanize its functions. This task must begin with industry itself. Industry should be sensitive

to the human element. It should place its emphasis on men and not things. It should regard its men not as automatons but as human personalities in whom the life current is vital. Employers should recognize that low production costs do not always accompany low wages. Also, that workers cannot buy many manufactured articles with low wages. Employers should learn that it is costly to "hire and fire." The factory of the future should be a clean, warm, well-heated, sanitary place in which to work. Mr. Ford's rolling mill factory at River Rouge is a model of cleanliness. Society, the employer, and the workman should co-operate for protection against old age, unemployment and accident. The employer should adopt "social service" and not "satanism" as a slogan.

Humanizing the machine should mean greater democracy. All men will share more fully the "agreeableness and goodness" of life. Before many years the machine will provide a bathtub for every home. Society will recognize that the bathtub is just as important an index to civilization as the cotton gin or the steamboat or the telegraph. It is significant that the growth of democracy in the last three centuries is synchronous with the development of machine civilization. The machine should be a symbol of democracy.

The machine in the near future should humanize farm life. Normally, the farmer has received approximately a dollar for sixty pounds of wheat while the city dweller pays ten cents a pound for bread. The farmer receives ten cents a pound for pork and seventy cents for corn while the consumer pays fifty cents

for bacon. The farmer receives three dollars per barrel for apples which sell in the city for fifteen dollars per barrel. Society should further utilize the machine to adjust distribution. Reasonable control of the machine should increase the buying power of the masses. As indicated above, the machine should utilize the by-products of the farm. In these three ways and others, the machine should humanize farm life.

The average farm housewife in the past has worked eight hours twice a day. She has been a slave to housework. The worry and drudgery from "threshing crews" have been tremendous. In the future the combine will liberate the housewife from such worry. Yesterday the farmer's family on the lonely plain in mid-winter was the victim of terrible loneliness. But the telephone, the automobile, the radio have transformed these conditions. Like other citizens, the farmer's family on winter evenings may listen to political speaker or radio artist. The machine will thoroughly humanize farm life. The farmer of the future will be an educated person with an interest in art, music and the better things of life. His home will contain modern comforts and conveniences. There will be in it a well-selected library, good pictures, tasteful furniture, radio, and other elements to enrich life.

Humanizing the machine should promote further improvements in individual housing as well as co-operative planning. Although America excels all other countries in housing conditions, one-fourth of our people are still living under wretched conditions. In many cities we may still see drab apartment houses

with brownstone fronts. The family washing hangs from fire escapes. Narrow and dark hallways are sprinkled with litter. Stale and foul odors abound. There are drooping and creaky stairways with wobbly handrailing; apartments with three tiny rooms for six people; middle room with no outside window, back room with a narrow two-foot air-shaft. The furniture consists of three beds, a table, four rickety chairs, and a worn-out chest of drawers. In addition there is a smoky coal stove in the kitchen; lighting by kerosene lamp; a foot tub for bathing; in the backyard an outdoor toilet and a cold water faucet. In New York City alone there are thousands of dark rooms where the light of day never enters. In Chicago and Philadelphia dirty backyard toilets are shared by many families. In Cleveland, Cincinnati and Los Angeles the slum sections lack city water supply, bathtubs and other sanitary conveniences. Robert D. Kohn, housing expert said:

We have worse slums in little towns of five thousand, in cities of one-hundred or five-hundred thousand than the big towns ever saw. Wherever there is bad housing there is likely to be a high rate of illness and death. Overcrowded homes have twice as many infant deaths as uncrowded ones. Darkness develops rickets in young children whose bones become soft and crooked. Lack of air and sunlight, and of proper sanitation and heating, also helps to spread head colds, tuberculosis, infantile paralysis, typhoid fever and other diseases.

The machine can do a great deal more in humanizing the housing conditions of our people.

In Radburn, New Jersey, the machine has humanized the community life of

an entire community. Radburn was built by the city housing corporation. It is seventeen miles from the center of New York City. The airview shows that the land is divided into a few large "super-blocks." These large blocks are surrounded by highways for through traffic. Dead-end streets go into the super-blocks and provide a way for automobiles to get to the houses and garages. The houses face on walks instead of roadways so people can walk to any part of the super-block without crossing a highway. The community has a large open-air swimming pool, sports field, and a modern school which is also a community center. The challenge for the future is to humanize the machine in providing for community as well as personal culture. The machine will provide for man the leisure necessary to gain mastery over his own spirit.

V

I should want my child to know that the machine can build the finest culture that the world has yet seen. To do this it is not necessary to discard the old cultures. On the contrary, we should utilize them. Man today is the heir of the culture complex of all the ages. The richest contributions in art of Renaissance Italy, Periclean Athens, and Louis XIV France are his. He may still enjoy the Acropolis, the Notre Dame Cathedral, and the Taj Mahal.

Through the techniques which the machine provides for modern education, my child can better comprehend the world in which he lives. Through visual aids:

There is spread before him the whole

fascinating story in simple terms of the development of continents, mountains, rivers, oceans, geysers, and volcanoes, and of the beginnings of life. He sees dramatic stories about such men as Lippershey, Galileo, Herschel, Balmat, and Dr. Roy Chapman Andrews. He goes antelope hunting with the Bushmen of the Kalahari Desert, watches the copper Eskimo build a snow village. He flies over the island of New Guinea in the Sea Gull and sees the natives bringing a pig to propitiate the plane. He observes tribe rule with a king and chiefs among the Baganda. He crosses the Kuh-rud mountains in Persia with the Bakhtiari and their chief Haidar. He sits down to tea with a farmer in Tibet. He learns the meaning of climate, temperature, rainfall, winds, island, continent, and other geographic fundamentals.

My child sees Chinese farmers working in their rice fields, Kirghiz shepherds watching their herds, British ships bringing food to the ports, Brazilian workers gathering coffee, Amazon Indians getting rubber. He may see with his own eyes Wagner's banks of the Rhine and Verdi's banks of the Nile. The techniques which the machine provides for education should greatly increase our capital of culture.

Modern man should idealize and emotionalize the best elements of a machine culture. The Church Fathers idealized and emotionalized the best elements of a feudal order for the building of the great cathedrals. Likewise, the ancient Egyptians for the pyramids. Likewise, the Periclean Greeks for the contribution of the Parthenon. It is true that a Parthenon in a modern city would be as incongruous as a skyscraper on the Acropolis. But in all probability the spirit which reared the Acropolis above Athens and the cathedrals of northern

Europe for the sheer joy of creation, will still live in the age of the machine. No doubt this spirit will clothe the *Age of Power* with its own intrinsic beauty or culture. The ancient artist painted angels with wings sprouting from their shoulders. In those days art was based upon mysticism and symbolism. May a new artistic culture not be based on science and the machine? May the artist in the land of machines not find fitness of line, mass, and color in the automobile, the typewriter, or the great ocean liner? When we think of the Golden Age of Athens we think of the Parthenon and its frieze, of Euripedes and Sophocles, of Plato and Aristotle. Whenever my child thinks of the machine age I should like for him to think of Edison and an illuminated world; of Marconi and mysterious waves; of the Wright Brothers and heavenly argosies; of Watt and mechanical slaves; of Bell and magic conversation; of McCormick and bursting granaries; of Ford and democratic transportation and communication.

In past periods of great achievement, the artistic creations reflected the temper of the period. The Barbarians destroyed the art of Greece and Rome,

Cromwell's soldiers desecrated most of the statues in the English cathedrals. There are gloomy prophets today who believe that the mess and clatter and clutter of the machine age make an artistic culture impossible. But a penetrating thinker has said:

A confused mass of ruins when viewed from the air may disclose to the archaeologist the ground plan of some ancient city.

May the creative artist not see in the artistic data of the machine age the outlines of a rich culture? We should remember that while a half dozen skilled masons devised gargoyles on a mediaeval cathedral, a multitude of laborers quarried, carried, and lifted the stones. We should also remember that up to this time we have been largely hewers of wood and drawers of water; builders of a vast industrial empire. Our goal has been to conquer nature and to make a living. With a margin of surplus, wealth, and leisure, America may well be on the threshold of a cultural renaissance. The machine should accelerate such a renaissance. The machine should enrich and ennoble the human spirit. I should want my child to recognize the social and cultural potentialities of the machine age.

The government of the Union . . . is emphatically and truly a government of the people. In form and in substance it emanates from them. Its powers are granted by them, and are to be exercised by them and for their benefit.—CHIEF JUSTICE JOHN MARSHALL



Sonnet to a Leaf

CHARLOTTE S. WALDRAFF

In early Spring, the young leaves break the bark
Upon the mother limb and reveal in awe,
Impelling, Nature's urge, and brings the law
Of her fulfilment forth, from concepts dark,
The zephyrs from the southland blow, and mark
The presence of the fairy hosts that scents
The forest glades and upland thickets dense,
The petals change to pods on limbs so stark.
The winds, and birds, and insects flying by,
Then seed the fertile soil on plain and down,
As in their flight, their destined being earns.
The yellow leaves; the mottled green; the red—
Fall silently upon the mellow bed,
To rest until the Spring again returns.

The Jews and the Problem of Church and State in America Prior to 1881

FLOYD S. FIERMAN

I

IN 1870 the Jew in America felt secure (he had participated in three wars in defense of his country), secure enough to challenge what he deemed an abuse of one of the underlying principles of his government. He contested what he thought was a departure from the principle that religious education and secular education should be separated when they were under the auspices of free public education.¹ State schools should conscientiously abstain from encouraging such in-

¹ The conclusion that prior to the years of the late sixties of the nineteenth century Jewish thinkers were uniformly in favor of Jewish parochial education and in opposition to public education is erroneous. The pages of *The Israelite* contain column after column in which the subject is discussed pro and con. Isidor Busch of St. Louis was the outstanding protagonist of public education. He wrote a series of articles which were printed in *The Israelite* expounding his views on the subject. *The Israelite*, December 8, 1854, v. I, No. 22, p. 174; *The Israelite*, December 15, 1854, v. I, No. 24, p. 189; *The Israelite*, December 29, 1854 v. I, No. 25, pp. 197, 198. Emanuel Brandeis of New York was another advocate of public education. *The Israelite*, January 12, 1855, v. I, No. 27, p. 215. Busch's arguments in favor of public education are summarized as follows: "I. Because the public schools are better than our schools possibly can be; (particularly in smaller communities). II. Because public schools are more convenient, near to every family, while our schools (particularly in large cities) must be at inconvenient distances for the majority of the children. III. Because, as good republicans we ought to be in favor of public schools, and opposed to sectarian or church schools of whatever denomination. IV. Because direct religious instruction in any day-school is of very little value." *The Israelite*, December 8, 1854, v. I, No. 22, p. 174.

struction or from participating in religious instruction themselves. The most prudent protagonist of this viewpoint among the Jews of America was the versatile Isaac M. Wise. Just as he was an intransigent devotee of Jewish parochial schools prior to 1867 and an implacable foe of those who advocated public education, once his philosophy had leavened, and he was no sophist, he became just as devoted to the new cause. Wise was a difficult opponent. He possessed a sharp tongue and a sharp pen, and he could utilize both to advantage. Wise, however, had antecedents to his new cause. He was not the first of his people to protest the abuse of this principle. In 1843, although there were a number of congregational day schools in New York City, the greater portion of the Jews attended the public schools where courses in religion were part of the curriculum. Many of these religious studies were based upon New Testament sources. Protests ensued on the part of a Citizens Committee of New York composed of Jews who were adherents of public education. The protests revolved around a textbook called "American Popular Lessons." As a consequence, ostensibly adhering to the American tradition, a committee was appointed by the Board of Education to investigate the claims. The report reads:

The act [Separation of Religious Teach-

ing and Secular Teaching] does not prohibit the teaching, inculcating or practicing religious doctrines or tenets in our schools. The prohibition is against religious sectarian doctrine. . . .

The first complaint mentioned by the said trustees, it is stated comes from the Jews. . . . It is said, however, that they object to certain passages in a very popular book (almost universally used in our schools) called "American Popular Lessons," . . .

Your committee have examined the several passages and lessons alluded to by the said trustees, and they are unable to discover any possible ground of objection even by the Jews, except what may arise from the fact that they are chiefly derived from the New Testament, and inculcate the general principles of Christianity. . . .

If, then, the Jews, on coming into a Christian country, find institutions at variance with, or opposed to their own peculiar views, your committee do not perceive that they have any just ground of complaint, or that they can reasonably ask that such institutions be changed for their convenience.²

It is recognizable that while constitutionally the Jews of New York had the right to dispute the teaching of religious subjects in the public school, their protests were heeded, but only in a perfunctory manner. In addition, the report was insulting. It categorically stated that even if Jewish protests were valid, this is a Christian country and Jews should either conform or remain quiet.³

² *Report of the Select Committee . . . In Relation to the Sectarian Character of Certain Books* (New York: Board of Education, 1843), pp. 5-8.

³ A copy of the textbook "American Popular Lessons" is now in possession of Dr. John Nietz of the University of Pittsburgh. The writer is indebted to Dr. Nietz for an opportunity to examine its contents. After a perusal of the book the writer found a number of Christological references which would not be acceptable to contemporary

Despite the New York experience it was recognized by thinking Jews by 1847 that public education was good, and by inference we can sometimes conclude that they deemed it superior to the Jewish day schools. Nonetheless, the fear was still present that while the public schools are "quite capable of developing the faculties of the mind, they do so at the expense of Jewish principles."⁴

In the city of Cincinnati in 1854 there were 500 Jewish pupils, of which only 150 attended the Talmud Yelodim Institute.⁵ Hence while Wise and those of his group were advocates of the Jewish day school, the statistics of the day made it manifest that most of the Jewish children were attracted to the public schools.⁶ Wise also was cognizant of this

public educators, chiefly because of their sectarian religious character, but which were not inherently offensive to Jews. However, because they are Christological, it is understandable that Jewish parents might have objected to their inclusion in the curriculum of a public school in 1843. There is, nonetheless, one glaring offensive statement which would even arouse the contemporary Jew. It reads: "There was a city in Asia, called Jerusalem; it was the largest city of the people called Jews. Jesus Christ was killed by the Jews at Jerusalem." Mrs. Barbauld, Miss Edgeworth, *American Popular Lessons*. (New York: R. Lockwood, 1829), p. 148. In addition to the erroneous character of these lines, the fact that the "American Popular Lessons" were indeed popular caused Jews to unite against its school circulation. The first edition was issued in 1820, and in 1843, the time of the Jewish protest, it still enjoyed a broad use. Hence, there was a desire to have it removed as a textbook in the public schools of New York City.

⁴ *The Occident and American Jewish Advocate*, 1843-1868, Edited by Isaac Leeser (Philadelphia: 1847), v. IV, pp. 548-551.

⁵ *The Israelite*, November 24, 1854, v. I, No. 20, p. 158.

⁶ This seemed to be the situation in other cities as well. On September 4, 1854, the *New York Daily Times* published an article announc-

situation. He pursued a double policy until 1867; he pushed the philosophy of the Jewish day school, but simultaneously fought for the American dichotomy. The latter is illustrated by his close scrutiny of the Cincinnati School Board. He scored them on a number of occasions. In one instance he lacerated them for refusing to engage a Christian teacher who had taught in a Jewish school since there was a suspicion that the teacher professed the Jewish religion.⁷

The problem of the teaching of religious subjects, particularly Scripture, in the public schools was astutely opposed by Wise. He stated that he agreed to having the Bible taught in the common schools, but he qualified his opinion. Since all sects were entitled to equal rights, all versions of the Bible should be read in the public schools. He remarked further, "We agree of having Bible in the public schools and in all other schools, whenever the pupils are able to translate from the Hebrew into the English . . . and their reading of the New Testament should be in exact ratio with their knowledge of the Greek language . . . then no notes or comments would be necessary. . . ."⁸

Wise in this statement supported the compromise view that Scripture should

be read in the classroom without comment. It was his judgment that "There are plenty of mistakes and errors in the English authorized versions of the Bible . . . it cannot and dare not be read without comment or note, as we dare not teach errors to the young . . ."⁹ Wise, therefore, suggests that if we adopt the point of view that Scripture should be read without comment, then, it is incumbent to return to the original; the Hebrew Old Testament and the Greek New Testament. This gives the appearance of casuistry, but his logic is sound. He did not utter a "categorical no," he replied, "yes, but."

Wise's philosophy with respect to the reading of Scripture outwardly gives one the impression that he was a casuist. Actually Wise was not one given to minutiae. He applied the principle that the "religious" and the "profane" or "secular" should be separated even within the ranks of Judaism itself. Convivial reunions and literary *soirees* which were becoming the vogue in his society were disturbing to Wise. He claims that although they are perfectly harmless in themselves, they do damage when they are paraded before the public as nurseries of Jewish theology.¹⁰ He was consistent in his thinking. The secular and the religious should be distinguished within Judaism as well as in society as a whole.

Wise concerned himself with secular education wherever he travelled as well as in the city of Cincinnati. In 1854 he

ing that there were 36 denominational or parochial schools in N.Y.: 17 Catholic with 5,687 pupils; 7 Jewish, with 857 pupils; 3 Presbyterian, with 250 pupils; 2 Episcopalian, with 205 pupils; 1 Dutch Reformed, with 160 pupils. These 7,880 pupils represented about one-seventeenth as many as were taught in the public schools. Lyons Collection (Publications of the American Jewish Historical Society, No. 27, 1929), pp. 514-517.

⁷ *The Israelite*, November 24, 1854, v. I, No. 20, p. 158.

⁸ *The Israelite*, September 28, 1855, v. II, No. 12, p. 92.

⁹ *Ibid.*

¹⁰ *The Israelite*, June 27, 1856, v. II, No. 51, p. 414.

excoriated a certain Miss Wilson who taught in the third intermediate school in Cincinnati. He had heard reports that she frequently attempted to make proselytes of her pupils.¹¹ In a visit to Indiana he echoed his case for the welfare of the public schools. In a letter published in the *American Israelite* he writes:

... I must give expression to my astonishment, that the public schools are so utterly neglected in this state. It is unpardonable, that the citizens allow it, that six months in a year there should be no school whatever, while the other six months are poorly occupied. . . . If one cannot earn a living as a mechanic, clerk . . . he teaches meanwhile till something better offers.¹²

Wise was desirous of keeping all religious instruction out of the public schools but not for the purpose of destroying them. He would criticize without malice a state like Indiana for neglecting its schools, and he would not hesitate to score the public schools generally for being too commercial in their curriculum and for failure to instill their students with moral feelings and noble motives.¹³

Wise continued his battle against the religious instruction and when there was no information in Cincinnati with respect to this violation he would report abuses occurring in other states. He was opposed to Bible reading, and he was opposed to opening a public school "with the prayer of Jesus or any other prayers

with a sectional religious tincture. . . ."¹⁴

A State Teachers Association Meeting in Cleveland in 1869, which was attended by professors of colleges and seminaries, principals and teachers, received a prick from the pen of Wise. He opines that State Teachers Associations are necessary "and would be beneficial to the Teachers and the public school, if those gentlemen were not led by some self-constituted professors and presidents, the mouthpieces of the sectarian and diminutive colleges, of which the State of Ohio has a superabundance. . . . We do not want teachers to destroy the public schools. . . ."¹⁵

II

As we have noted above, by 1867 Wise had revised his policy with respect to Jewish parochial schools and had become a staunch advocate of public education for all children, Jew and Christian alike. Previous to that time, while being a leader in the Jewish day school movement, he was a supporter of the philosophy that if there was to be public education, it should be free of any religious tint. In 1867 he began to concentrate his energies in the direction of interpreting public education as he thought it should be interpreted. He was intent on removing religious teaching from its schools. He of course restricted his activity to Cincinnati, but since his publication, *The Israelite*, had such a wide circulation, it helped sway, in this direction, Jewish public opinion in the other parts of America.

¹¹ *The Israelite*, October 8, 1858, v. V, No. 14, p. 110.

¹² *The Israelite*, January 6, 1860, v. VI, No. 27, p. 214.

¹³ *The Israelite*, November 12, 1858, v. V, No. 19, p. 148.

¹⁴ *The Israelite*, August 3, 1860, v. VII, No. 5, p. 34.

¹⁵ *The Israelite*, July 16, 1869, v. XVII, No. 14, p. 8.

Although Wise had astutely assailed the reading of Bible in school classes in 1854, in 1869 the Bible question was still a contentious one. Wise records his side of the argument in vivid language:

. . . The war cry for and against the Bible in the public schools of Cincinnati is allowed. . . . We want secular schools and nothing else. . . . We cannot be in favor of the Bible in the public schools, although we have no material objection to urge against it from our standpoint. . . .

From a general standpoint, however, we are opposed to Bible readings in the public schools. . . . The Public schools are institutions of free, intelligent and enlightened citizens. That is all. To this end we need good secular schools and nothing else.

The state has no religion because we, the people who are the state, agreed to disagree on this essential point. . . .

. . . Therefore let us have good secular schools and let the churches care for the progress of religion.¹⁶

Wise had adopted a new approach. He now writes as an American citizen and not as a Jew. He opposes Bible reading at this time not because he is frightened that Jewish children will become tainted or because he feels that there should be a distinction between the religious and the profane in consonance with Jewish tradition. Neither does he resist it because he feels that the inferior translations of Scripture into its various editions requires a comment from the teachers who he believes are not qualified to make any interpretations. Wise is now an arch foe of Scriptural reading in the precincts of the public school because it is contrary to the American spirit.

The Bible issue in Cincinnati came to

¹⁶ *The Israelite*, October 8, 1869, v. XVII, No. 14, p. 8.

a head. A compromise was enacted when the school board agreed that the Bible should be abolished from the public schools, and Mr. Henry Mack, a Jew, dissented. Mr. Mack proposed that, instead of eliminating Scripture altogether, a committee should be appointed to prepare a type of non-sectarian manual containing the historical facts of the Bible, the Psalms and Proverbs and the Moral Lessons of the New Testament.¹⁷ This move, which must have had other adherents in the Jewish ranks, no doubt was motivated by the philosophy that religion should not be departmentalized. It should be a part of and grow out of every day experience. This compromise, however, was not acceptable to either the protagonists of the reading of the Scripture in the public schools among the Christians or the Jews who were in consonance with this philosophy. Strangely enough, S. M. Isaacs, publisher of the *Jewish Messenger*, which reflected traditional Juda and liturgical orthodoxy, expressed the view that it was a mistake in Cincinnati to banish the Bible from the public schools and he hoped the mistake would be confined to Cincinnati.¹⁸

The advocates of Scriptural reading in the public schools obtained an injunction against the Cincinnati Board of Education decision and carried the fight to the Superior Court of Cincinnati. Two judges presided and decided:

1. That the Bible must be retained in the public schools of Ohio, the pupils must sing hymns, provided the parents take no

¹⁷ *The Israelite*, November 5, 1869, v. XVI, No. 18, p. 11.

¹⁸ *The Israelite*, December 17, 1869, v. XVI, No. 24, p. 10.

exception, and the performance is no Protestant worship.

2. That it is not the Board of Education, also not the letter of the law, but the construction thereof, which decides the textbooks to be used in the public schools. . . .¹⁹

It would seem from this decision that, although it was maintained that the Bible could not be banished from the public school, all the qualifications that follow the "command" nullify it. The qualifications are tantamount to abolishing it. It is safe to assume that there were people then as now not only among the Jews but among other religious denominations who would protest its use, since the selection read was dependent upon the judgment of the teacher. Also, since the worship service was not to be Protestant, who was to judge the character of the service? The battle which was waged for the elimination of Bible reading from the public schools was finally won. It is certain that not everybody accepted the victory, but at least some people were now made sensitive to the damage that such readings might have wrought. Henceforth, Wise published no more protests in his periodical, which is indicative of victory.

III

As soon as Wise retired from the Bible reading combat he sharpened his weapon to help free public education from another church encroachment: state support of sectarian schools. New York City was partner to this practice. Cincinnati was not guilty. Had the state sup-

port of sectarian schools been present in Ohio, no doubt the fiery pen of Wise would have burned the pages of *The Israelite* with opposition. In 1854 the Catholics were the sole receivers of a state subsidy in New York, while the other denominations were self-supporting in their denominational endeavors.²⁰ Between 1854 and 1871 many of the other denominations sought and received state aid for their schools. In 1871 *The Israelite*, at Wise's behest, carried a reprint of an article which had appeared in the *New York Post*. The *New York Post* had seconded a resolution promulgated by the Methodist preachers of New York City in favor of abandoning state aid or city government aid, as they voiced it, to sectarian schools. The resolution was as follows:

. . . Resolved, that in principle we are opposed to all such misuse of property [the city government giving large sums in money and land to various sectarian institutions] . . . any Christian sect which now deliberately joins in the struggle for public money, thereby approves and upholds the policy which threatens to make all our political contests turn upon questions of religious belief and religious education. . . . We earnestly hope that the Methodist preachers will adopt some such declaration as that now before them; and that they will be followed in it by the unanimous support of every influential denomination.²¹

The fact that Wise republished this point of view in *The Israelite* indicates that not only did he support it but he was desirous of having his readers support it.

¹⁹ *The Israelite*, February 18, 1870, v. XVI, No. 33, p. 10.

²⁰ Lyons Collection, *op. cit.*, pp. 514-517.

²¹ *The Israelite*, August 31, 1871, v. XVII, No. 41, p. 5.

In 1877 the final acceptance of public school education on the part of the Jews was officially recorded in a resolution at a meeting of the Union of American Hebrew Congregations in Cincinnati. In a report concerning the Hebrew Union College the favorable attitude toward public education is recorded:

. . . The public institutes of the city of Cincinnati occupy an advanced position on the scale of modern education. They are unsectarian, free and eminently scientific. . . . The officers, professors, teachers, principals and superintendents are very kind to our students treating them with kindness and special care.²²

Wise became such a champion of public education that he was elected to the School Board of Cincinnati. Yet he was not content with victory in Cincinnati alone. He continued to agitate for public education that was free of sectarian influence. He fought the battle throughout the nation. A violation of religious freedom in Philadelphia exemplified his concern. When the Jewish children of this city who absented themselves from school to observe the Jewish festivals were not given due consideration, he re-

corded the incident and opposed the practice as best he could with voice and pen.²³

By 1870 public education was almost the accepted principle among Jews in the United States. It is necessary to observe that at no time previous to 1870 in the principal cities of the United States were there more children in attendance at Jewish parochial schools than there were in attendance in the public schools. Public schools had by far the greater enrollment. Thus, even before 1867 Wise concerned himself with public education because of the possible unfairness of Christian teachings. After 1867 he concentrated his energies in eliminating religious tinctures from the public schools, not as a Jew only but as an American. He opposed religious tests for teachers, Bible reading in public school classes, and public support of sectarian schools. It is quite probable that not only did his opinion affect Jewish educational philosophy in Cincinnati, but because of the wide circulation of his periodical it may have turned the tide of educational opinion among Jews throughout America. For almost everything that he advocated has been realized in most of the states of contemporary America.

²² *Proceedings of the Union of American Hebrew Congregations, 1873-1879* (Cincinnati: Published by the Union of American Hebrew Congregations, 1879), p. 343.

²³ *The Israelite*, N.S. October 25, 1878, v. IX, No. 17, p. 5.

In the days of its weakness America was the haven of heretics and should not in the days of its power become the stronghold of bigots.

—SENATOR FRANK P. GRAHAM

Dominion

DOROTHY DE ZOUCHE

Be still and know that you will dream again.
Nothing is lost, nothing for which you paid
The bright coin of your courage. Unafraid,
Look up and know the deed, the faith remain.
Let not this sharp, tremendous loss, this pain
Cleaving your heart with terrifying blade,
Wound you too sorely, nor despair persuade
Your troubled mind the future now lies slain.
The truths for which you died a thousand deaths
Are no less true because they have been flung
Beyond your reach as some poor worthless thing.
The deed for which you drew a thousand breaths
Infallibly will find a new sweet tongue;
Infallibly awaits a reckoning.

The "National University" of the Early National Period*

HOMER H. YOUNG

Theories of Educational Leaders

THERE is some difference of opinion among contemporary scholars concerning the proposed "National University" which American educational leaders were discussing at the beginning of the nineteenth century, and the exceedingly active interest at the present time in the role of the federal government in popular education gives the whole matter very real importance. The thesis of this paper is that the term "National University" which appears in the literature of the period referred to a proposed, privately-controlled, endowed institution which was to serve the most advanced scholars of the nation, and did not mean that any writer proposed a university which was to be supported and controlled by the federal government. A few educational and political leaders of the period favored the provision of some federal funds for the endowment or support of the proposed institution to supplement private donations, but most of these proposals are vague.

During the closing years of the eighteenth century, there was some interest in proposals to transfer the faculty of the College of Geneva in a body to the United States, and using this eminent faculty as a nucleus, to establish a su-

perior university. The chief consideration was that the proposed institution be endowed and supported by gifts and loans, and perhaps by public grants from the state in which it might be established, and by lesser grants from some of the nearby states.

In 1795, Jefferson wrote to George Washington concerning a possible loan from Geneva capitalists for the purpose.

We are not to count on raising the money from lands, and consequently we must give up the proposal of the colony of Geneva farmers. But the wealth of Geneva in money being notorious and the class of moneyed men being that which the new government is trying to get rid of, it is probable that the capital sums could be borrowed on the credit of the funds under consideration sufficient to meet the first expenses of the transportation and establishment and to supply also the deficiency of revenue till the profits of the shares shall become sufficiently superior to the annual support of the college as to repay the sums borrowed.¹

Jefferson is not describing here the establishment of a university which was to be supported and controlled by the federal government. He, as many others, was interested in the establishment of a superior, private, endowed

¹ Thomas Jefferson, "Letter to George Washington," February 23, 1795, Albert Ellery Bergh, Ed., *The Writings of Thomas Jefferson*, Definitive Edition, 20 volumes (Washington, The Thomas Jefferson Memorial Association, 1907), Vol. 19, pp. 112-113.

* This paper is adapted from a section of a doctoral dissertation presented to the University of Texas in 1949.

university in or near the seat of the national government, perhaps with some state funds contributed toward an endowment.

In the letter to Washington, Jefferson referred to shares which the General held in the Potomac Company and the James River Company. Since these shares had been a gift from the Virginia Assembly, Washington wished to donate them as a contribution toward the endowment of some type of educational institution or institutions in Virginia or in nearby Washington. In 1786, he proposed to dispose of the shares by the endowment of charity schools in Virginia; but Jefferson advised him to wait, since the possible enactment of his Bill of 1779 might provide a more adequate system of schools in the state.²

Washington suggested the establishment of a "national university" in his first annual address to Congress, in 1790, but did not at that time make a definite recommendation for such action. He stressed the benefits of education strongly, and suggested that the members of Congress consider means for the provision of education.

Whether this desirable object will be best promoted by affording aid to seminaries of learning already established, by the institution of a national university, or by any other expedients will be well worthy of a place in the deliberations of the Legislature.³

Washington definitely committed

himself, in his eighth annual address, as favoring the establishment of a national university by the federal government. He also proposed the establishment of a military academy.

The desirableness of both these institutions has so constantly increased with every new view I have taken on the subject that I can not omit the opportunity of once for all recalling your attention to them.⁴

He declared that the establishment of the two institutions was a matter of expediency, but did not indicate the nature of the "national university" which he proposed. By the adjective *national*, he may have meant that the institution receive federal support and control or merely that it was to supply the needs of the nation for a superior institution. By the term *university*, he may have meant a single institution, as Oxford or Harvard, or a national organization, as the University of France.

He assumed that the provision of a "national university" and of a national military academy is a federal function, and appealed to the members of Congress as an enlightened body to provide those institutions for the purposes of national prosperity and reputation. He favored a more generous support of the proposed national university than that which was provided for existing colleges and universities, but did not indicate his ideas concerning the source or nature of this support.

True it is that our country, much to its honor, contains many seminaries of learning highly respectable and useful; but the funds upon which they rest are too narrow to command the ablest professors in the dif-

² Thomas Jefferson, "Letter to George Washington," January 4, 1786, Albert Ellery Bergh, Ed., *op. cit.*, Vol. 19, p. 24.

³ George Washington, "First Annual Address," 1790, James D. Richardson, Ed., *A Compilation of the Messages and Papers of the Presidents*, 2 Volumes (Washington, Bureau of National Literature and Art, 1908), Vol. 1, p. 66.

⁴ *Ibid.*, p. 202.

ferent departments of liberal knowledge for the institution contemplated, though they would be excellent auxiliaries.⁵

Washington assumed that the type of federal participation in a "national university" which he proposed is a function of the national government, and declared that the homogeneity fostered by the proposed institution would contribute to the prospect of a permanent union of the states.

Two papers on educational theory, which were published in 1798 and 1799, deserve special attention because they were judged by the American Philosophical Society as presenting "the best system of liberal Education in literary instruction, adapted to the genius of the Government of the United States; comprehending also a plan for instituting and conducting public schools in this country, on principles of the most extensive utility."⁶ Since this organization included many national leaders of the time, Thomas Paine, Benjamin Rush, James Madison, Alexander Hamilton, John Adams, Timothy Pickering, David Ritzenhouse, George Washington, Thomas Jefferson, Benjamin Franklin, and others, the essays which were awarded first place in the contest receive more prestige than their authors alone could give them. The two papers which shared equally the first honor were *Essay on Education*, by Samuel Knox, President of Frederick Academy, Fredericktown, Maryland, and *Remarks on Education*, by Samuel H. Smith, a Philadelphia magazine editor.

⁵ *Idem.*

⁶ Samuel Knox, *Essay on Education* (Baltimore, Warner and Hanna, 1799), p. 45.

In his essay, Smith recommended the establishment of a national university. The proposed institution was to be administered by a national board of education, whose selection was to be "determined by law"; but after the selection of the members of the original board, that body was to fill its vacancies for twenty years. After a period of twenty years, the professors of the national university and of the proposed nationally-controlled colleges were to fill the vacancies in the board of trustees. If he intended that the national institution be endowed, it was to be for all practical purposes a private organization. If, however, its administrators were to depend upon Congress for annual or periodic grants, some public control was to be maintained through Congress. Smith did not suggest definite means of support for the proposed national system of education, but indicated that he favored having the proposed national university endowed or otherwise supported, at least in part, by federal funds.⁷

Knox proposed the establishment of a national university, but made very little reference to financial provisions for its support. He was, however, more specific in the matter of its control. Each state was to furnish one or two members of a national board of education. The faculty of the national university was to be "an incorporated body," but was to be "amenable" to the national board of education.⁸

⁷ Samuel H. Smith, *Remarks on Education* (Philadelphia, Printed for J. Omrod, 1798), pp. 71-72.

⁸ Samuel Knox, *Essay on Education* (Baltimore, Warner and Hanna, 1799), pp. 83 and 157.

While Congress provided for the establishment of the United States Military Academy in 1802, no action was taken on proposals for the creation of a national university until 1806, at which time the proposed bill did not go beyond the Senate committee. Knox definitely favored the establishment of some type of national university; but his account of the issue to 1797 indicates that the people at large, through their representatives in Congress, were not "ambitious to attain" federal participation in education.

No free country, surely, ought to despair of seeing the existence of such a national spirit; and much less should it be negligent in exciting and calling it forth on all proper occasions. That this is a state which yet exists among us only in the flattering regions of hope,—That is a state to which we are not sufficiently ambitious to attain, were there not other proofs every where exhibited, the manner in which the subject of instituting a National University passed through the great legislative council of the nation, may abundantly testify.⁹

Very little was said officially during the period by opponents of federal participation in education. They possibly realized that they were in the majority, and withheld their views for the good of the union. If they had considered a reply necessary to the argument that a national university would promote a permanent union of the states, they might have replied that interstate disagreements concerning appointments, tenure, finance, and other problems of the proposed institution would impede rather than promote a permanent union at that time.

⁹ *Ibid.*, pp. 31-32.

Joel Barlow's Prospectus of a National Institution for the Administration of Public Education in the United States

While in Europe, Joel Barlow developed a plan for the administration of American education, or a portion of it, by a National Institution which was to combine such functions as those of the National Institute of France and the Royal Society of London with those of a system of public education. As early as September 15, 1800, he mentioned the plan in a letter to Senator Baldwin, indicating that he had written a long letter to Jefferson on the subject.

It is about learned societies, universities, public instruction, and the advantages you now have for doing something great and good if you will take it upon proper principles. If you will put me at the head of the Institution there proposed, and give it that support which you ought to do, you can't imagine what a garden it would make of the United States: I have great projects, and only want the time and means of carrying them into effect.¹⁰

Early in June, 1805, Barlow reached New York, ending eighteen years of residence in foreign countries. After a few months, he released his *Prospectus of a National Institution to be Established in the United States*, which bears the date January 24, 1806. While he recommended the eventual organization of a great number of agencies under the administration of the proposed National Institution, his immediate concern was the establishment of a national univer-

¹⁰ Quoted in, Charles Burr Todd, *Life and Letters of Joel Barlow* (New York and London, G. P. Putnam's Sons, 1886), p. 208.

sity. The introductory sentence and also the text of the prospectus indicate the proposal that the beginning of the extensive organization be the national university. "The project for erecting a university at the seat of the federal government is brought forward at a happy moment, and on liberal principles," he declared.¹¹

The National Institution was to administer the proposed national university, the newly-established United States Military Academy, and other schools. Barlow did not indicate clearly whether the elementary schools of the nation were to be eventually brought under the administration of the institution, nor whether all secondary and higher institutions were to be eventually under its administration.

He declared that two functions which had been separate should be combined.

The first has been the business of learned corporations, such as the Royal Society of London and the National Institute of France; the second is pursued by collections of instructors, under the name of universities, colleges, academies, etc.¹²

He indicated his idea for the eventual scope of the proposed National Institution, which was to administer a national university, a few academies at Washington, D.C., and perhaps additional schools, which he did not specify. The organization also was to assume the functions of the Royal Academy for the fine arts and the Royal Society for the sciences of England, as well as the func-

tions of the agencies which the French government controlled.

He mentioned the following agencies which the French government supported: The School of Mines, the School of Roads and Bridges, The Conservatory of Arts, The Museum of Natural History, The Museum of Arts, The National Library, The Mint, The Military School, The Prytaneum (a school of military and nautical sciences, chiefly for boys who had been adopted by the national government because their fathers had lost their lives in public service), The College of France, The School of Medicine, The Veterinary School, The Observatory, The Bureau of Longitude (an institution which offered premiums for military and other scientific discoveries), and the Polytechnic School.¹³

Most of the research of the National Institution was to be done by eminent members as private enterprise, and therefore would require no remuneration. The Institution was to collect and make available the results of their research. The administrators, professors, and other full-time staff members were to receive salaries for their services. During the first year of the proposed operation of the National Institution, a number of eminent men might agree to provide a part of the necessary program of lectures without compensation.¹⁴

Barlow wished the proposed university to include the whole range of scientific knowledge. He mentioned as fields of investigation botany, mineralogy, mechanics, hydraulics, medicine, drawing,

¹¹ Joel Barlow, *Prospectus of a National Institution to be Established in the United States* (Washington, Published by Samuel H. Smith, 1806), p. 3.

¹² *Ibid.*, p. 4.

¹³ *Ibid.*, pp. 20-25.

¹⁴ *Ibid.*, pp. 30 and 42.

painting, statuary, engraving, music, poetry, ornamental architecture, ornamental gardening, and others.¹⁵

The great array of agencies which he indicated were to be under the administration of "a board of trustees, standing on the ground of a corporation." The first fifteen members of the proposed National Institution and a Chancellor were to be appointed by the President of the United States, and they were to elect fifteen additional members. The body of members then were to elect additional members, the total of the regular members not to exceed ten times the number of states in the new nation. American citizens and foreigners were to be elected to honorary membership, the number in each category not to exceed half the number of the regular members. The body of regular members were to have authority to remove the Chancellor and the members of the board of trustees and to fill these or any other vacancies. Great authority was to be vested in the Chancellorship, a position which Barlow had indicated, six years earlier, that he desired for himself. He proposed that the original members of the Academy be selected with caution and that only fifteen members of the legal maximum be elected semiannually.¹⁶

Barlow hoped that grants from the federal government and gifts from individuals would provide adequate funds for the support and endowment of the proposed National Institution. He considered the spring of 1806 an opportune time for the establishment of a national university. "We may therefore reason-

ably hope for an extensive endowment from the munificence of individuals, as well as from the government itself," he declared. The confidence of individuals was to be secured by the enactment of a thoroughly sound plan, for the founders of the National Institution were to "depend principally on them for its endowment."¹⁷

Since Barlow recognized the impossibility of the immediate establishment of the entire proposed system, he suggested that a beginning be made by the establishment of a few schools at Washington, D.C., where they were badly needed. He proposed, however, that the "general basis may be preserved entire, in the law for incorporating the Institution; and that such law may be enacted during the present session of Congress."¹⁸

The Bill of 1806 for the Incorporation of a National Academy

Early in 1806, Senator William Logan presented a bill for the enactment of the portion of Barlow's plan which the proponents believed might be accepted. On March 11, the *Bill to incorporate a National Academy* was introduced and read in the United States Senate, and referred to a committee, pending a second reading.

The text of the proposed bill follows Barlow's prospectus very closely as far as the organization of the National Academy and its educational functions are concerned. The proposed incorporated society, which is called National Institution in the prospectus, is designated as National Academy in the bill, and as-

¹⁵ *Ibid.*, pp. 10 and 20.

¹⁶ *Ibid.*, pp. 33-34 and 40.

¹⁷ *Ibid.*, pp. 3 and 39.

¹⁸ *Ibid.*, pp. 39 and 42.

signed relatively few functions. Other changes in terminology appear in the bill, and no provision is made for the support of the proposed functions.

The establishment of "a University in the City of Washington" is directed, but it is not designated as a National University, and no provision for its support is contained in the bill. The functions of the National Academy are restricted to "the education of Youth & the advancement of useful Knowledge" and "research in Moral & Political Science, in literature, arts, agriculture, & the theory of government and laws."¹⁹

The bill provides that the National Academy be incorporated, and thereby grants it full legal authority concerning various funds and property which it might possess. It further provides for the selection, tenure, and functions of members and officials, following the provisions given in the prospectus. The trustees are designated as Visitors.

There can be no doubt that Barlow participated in the framing of the bill. It follows his prospectus closely; and at one stage during the framing of the bill, he conferred with Jefferson; and they made alterations on a tentative draft.²⁰

The prospectus provides that membership in the corporation was not to make an individual ineligible for a salary as professor. The bill provides that appointment to a professorate was also to be an election to membership in the Na-

tional Academy, to regular membership for citizens and to honorary membership for foreigners.²¹

The bill provides for the establishment of a National Academy, "whose object shall be to devise, promote & superintend a system of Public Instruction." It does not provide for the administration of the United States Military Academy by the proposed National Academy, nor does it provide for the administration by it of any other specific institutions suggested in the prospectus, except "a University in the City of Washington."

As soon as the state of their funds will enable them, they shall establish a University in the City of Washington, & make, & ordain the necessary regulations for the government & discipline thereof, the same not being contrary to Law.²²

By the provisions of this bill, there is little difference between the proposed National Academy and any incorporated educational institution. The only difference appears to be that the President of the United States officially was to appoint the fifteen original members. The implied difference is that the proponents of the bill probably intended it as a commitment for federal support and for expansion as indicated in Barlow's prospectus. The majority of the senators did not wish even to debate these issues, much less to enact them. The committee did not report the bill for a vote, and the Senate did not attempt to bring the issue to a vote by special procedures.

In December of that year (1806),

¹⁹ "Bill to incorporate a National Academy," 1806, United States Senate Archives.

²⁰ Thomas Jefferson, "Letter to Joel Barlow," February 24, 1806, Paul L. Ford, Ed., *The Writings of Thomas Jefferson*, Federal Edition, 12 volumes (New York, G. P. Putnam's Sons, 1904), Vol. 10, p. 232.

²¹ "Bill to incorporate a National Academy," 1806, United States Senate Archives.

²² *Ibid.*, p. 4.

Jefferson mentioned education, in his sixth annual message to Congress. He did not, however, mention the National Academy and University Bill, which had died in a committee earlier that year.

The subject is now proposed for the consideration of Congress, because, if approved, by the time the state legislatures shall have deliberated on this extension of the federal trusts, and laws shall be passed and other arrangements made for their execution, the necessary funds will be on hand and without employment. I suppose an amendment to the Constitution by consent of the Senate, necessary, because the objects now recommended are not among those enumerated in the Constitution, and to which it permits the public money to be applied.²³

No such amendment was proposed. The Senate was composed at that time of only thirty-five members, including the chairman—a small body which perhaps knew that the bill would be allowed to die in the committee.

Jefferson did not recommend the enactment of the proposed Bill of 1806, nor of any other bill which would provide a university by act of Congress. He expressed the opinion that any such plan was unconstitutional, and his suggestion that an amendment to the Constitution would be required did not indicate that he favored or considered probable the ratification of such an amendment. Neither did his remark that he "had fondly hoped" to see the issue decided by the submission of a constitutional amendment to the states indicate that he favored the ratification of the amendment.²⁴

²³ Thomas Jefferson, "Sixth Annual Address," December 2, 1806, James D. Richardson, Ed., *op. cit.*, Vol. 1, p. 409.

²⁴ Thomas Jefferson, "Letter to Joel Barlow,"

Jefferson favored the maintenance of a university of high grade in or near Washington. It does not seem likely that he favored federal support and control of such institution, however. Had he done so, he surely would have shown something of the same spirit of enthusiasm for the project which characterized his support of public educational institutions of all levels for the State of Virginia.

Jefferson was courteous and tactful in dealing with the question of proposed federal participation in education. At that time, the proponents of federal support and control of educational institutions, other than military schools, were not numerous enough to require outspoken opposition by opponents of the centralization of education beyond the state. Jefferson and members of the majority who opposed federal participation in education apparently waited tactfully through the months that the Bill of 1806 was in the committee, and allowed the proposed measure to die without unnecessary controversy.

Ten days before the bill was read in the Senate, Barlow conferred with Jefferson concerning the draft of the bill as it was framed at that stage; and they agreed upon alterations, which are not described in their published correspondence. The bill in its final form provided nothing more than the incorporation of a body of men who might establish a university, provided they came into possession of the necessary funds. The bill omitted most of the omnibus provi-

December 10, 1807, Albert Ellery Bergh, Ed., *op. cit.*, Vol. 11, pp. 400-401.

sions of Barlow's prospectus, of which the bill is apparently a vestige.

Jefferson returned the draft of the bill to Barlow with a tactful statement.

I return you the draft of the bill for the establishment of a National Academy and University at the City of Washington, with such alterations as we talked over the last night. They are chiefly verbal.²⁵

Jefferson retained the friendship of Barlow, and maintained correspondence with him for many years. There would seem little need for Jefferson to have severed an established friendship with a scholar and patriot by an untactful attitude toward an impractical proposal which would not be enacted.

The discussion of the benefits of education which Jefferson included in his sixth annual message, while conciliatory toward Barlow and the proponents of his proposed bill, did not commit the President to a position of favoring the enactment of the measure. His statement does not necessarily apply to the specific institution which the bill proposed.

Education is here placed among the articles of public care, not that it would be proposed to take its ordinary branches out of the hands of private enterprise, which manages so much better all the concerns to which it is equal, but a public institution can alone supply those sciences which though rarely called for are yet necessary to complete the circle, all the parts of which contribute to the improvement of the country and some of them to its preservation.²⁶

²⁵ Thomas Jefferson, "Letter to Joel Barlow," February 24, 1806, Paul L. Ford, Ed., *The Writings of Thomas Jefferson*, Federal Edition, 12 Volumes (New York, G. P. Putnam's Sons, 1904), Vol. 10, p. 232.

²⁶ Thomas Jefferson, "Sixth Annual Address," December 2, 1806, James D. Richardson, Ed., *op. cit.*, p. 409.

A year after the Bill of 1806 died in the Senate committee, Barlow wrote to Jefferson concerning the revival of the issue and the possible enactment of his proposed bill. Jefferson's tactful reply indicated that the proposal was unconstitutional and that nothing would be done about it, but he expressed it in a manner which did not offend an esteemed friend.

I had fondly hoped to set those enterprises into motion with the last legislature [Congress] I shall meet. But the chance of war is an unfortunate check. I do not, however, despair that the proposition of amendment may be sent down this session to the [State] Legislatures. But it is not certain. There is a snail-paced gait for the advance of new ideas on the general mind, under which we must acquiesce. A forty years experience of popular assemblies has taught me that you must give them time for every step you take. If too hard pressed, they balk, and the machine retrogrades.²⁷

Conclusion

Washington's proposal for the establishment of a national university indicated clearly an institution which was to be a shared enterprise of the people of the nation, but he did not indicate clearly whether it was to be a government enterprise or the product of some other type of nation-wide co-operation. Whether he favored a federal grant of land or money to be applied to the endowment of the proposed institution or some type of periodic federal grants, he indicated some sort of federal action and liberal support from some source. The text of his appeals and the prevailing theories of the few leaders who proposed federal par-

²⁷ Thomas Jefferson, "Letter to Joel Barlow," December 10, 1807, Albert Ellery Bergh, Ed., *op. cit.*, Vol. 11, p. 400-401.

ticipation in education offer some grounds for the conclusion that he perhaps favored the first step of the proposal which Barlow made later—that Congress organize the institution and make a small contribution and then leave the development and control to an incorporated board and to private philanthropy.

Barlow favored an endowed, privately-controlled university, with a small portion of the endowment furnished by the federal government. The self-perpetuating governing body which he proposed can hardly be considered as representative government.

Samuel Knox proposed the establishment of a "national university," which was to be chiefly under the control of an incorporated faculty. The faculty, in turn, was to be "amenable" to a national board of education selected through some type of democratic process in the various states. He did not make recommendations for the support of the proposed institution.

Samuel H. Smith proposed a privately-controlled institution under the administration of a self-perpetuating body of university professors and trus-

tees. He did not recommend definite financial provisions for the proposed university, but intimated that it was to be endowed or supported, at least, in part, from public funds.

Jefferson considered federal participation in education unconstitutional until an amendment providing for it might be ratified. He favored the establishment and development of state and private colleges and universities, and considered federal functions numerous enough without adding to them the problems of education. He believed that the smaller units could administer best the problems of education, and the state is the largest unit for which he planned public educational administration.

There was not as much demand for federal participation in education as some authors have interpreted. The few leaders who made public recommendations for a "national university" gave little indication that they intended very much federal support or control of the institution which they proposed. The leader who gave the most definite proposals for a "national university" recommend control by a self-perpetuating board and support chiefly by private philanthropy.

"Who shall be judge whether the prince or legislative act contrary to their trust? . . . The people shall be judge; for who shall be judge whether the trustee or deputy acts well and according to the trust reposed in him, but he who disputes him. . . ."—JOHN LOCKE, *Second Treatise of Court Government*.

Heresy and the Cultural Lag: English Grammar

JOHN CAFFREY

I

I AM SUPPOSED to be a teacher of grammar—English grammar, principally. But I fear that some malign influence has drawn me from the straight and narrow path, and Brother, I want to be saved!

There was a time, not very long ago, when I could expound the rules governing the “proper” use of the English language, and I could do so, if not with good cheer, at least with the calm determination of the faithful that the trek to perfection was hazardous and uphill, yes, but that salvation lay ahead.

I had usually met the student’s plaint that he “hated English” with the suggestion that he stop speaking it and take up Czech or Bantu, but it had gradually occurred to me that I might have been missing the point of the objection. Why did he hate English—or the courses in which it is taught? Why is the writing of most high school and college students so awkward and mechanically labored? There has been a concerted keening in English department meetings in recent years that “writing was never worse” and that “correct English” is a dying flower. Teachers at every level have blamed those at lower levels for not teaching the “fundamentals.”

Though we might agree on this necessity, we apparently can not agree on what the “fundamentals” are. Norman

Lewis (*Harper’s*, March, 1949), presented some evidence to show how deeply confusion has penetrated our “standards” of “correctness.” About 150 students to whom I gave a similar questionnaire agreed with the opinions of the University Professors (as quoted by Lewis) and disagreed violently with their high school English teachers. Mind, they did not *know* that they agreed, but they made the same choices of “correct” forms. Anecdotal demonstrations of our cultural lag in English language teaching are also plentiful. One teacher informs me that two of her students, very skillful in diagramming sentences but unable to write them beyond the primary level, could be kept quiet and orderly by the threat not to let them do diagramming! Students with straight “A” records in grammar units go on to fail Subject A now and then. Why? Could it be that grammar is not the most important problem?

Several weary summers ago, someone gave me a copy of Charles Carpenter Fries’ *American English Grammar*. I devoured that and reached for more. After mining excitedly through a few “scientific” English language texts, I cast one of my old “correct English” handbooks symbolically into the incinerator and waited for the walls to fall upon me. I should have noted more carefully the early dates on some of the works of

my newly-hailed prophets. I have been waiting vainly for the New Era—and in mounting impatience.

My present confusion increases as I become aware of the frequency with which I enter in my collection of student boners such sentences as these: "Lincoln had many moody moods. Mary Todd married him because he was just the president." The difficulty here is not solely one of misplaced modifiers or even factual error. The student who writes that "On the frontier was the country was rough and their was little education for any people who didn't have enough money to send their children to fine schools had to learn the hard way by teaching themselves" is really a less serious case than the one who declares that "Lincoln had no emotions." The former is guilty of sins against grammar and syntax; the latter is guilty of using "correct" grammar to spread confusion. The former communicates something rather like the truth despite getting his hand caught in verbal gears; the latter only creates in my mind a vacuum resembling the one in his own.

We have only to remember the letters of Vanzetti when we argue that good writing may be "ungrammatical" (a senseless term) but that "good grammar" does not equal good writing.

What is this "correct English" we are supposed to be teaching (and in most cases *are* teaching) our students to write and speak? It is English written and spoken according to solemn prescriptive laws set down in textbooks by members of the educated and quasi-literate class of cultural apologists to which most teachers belong. It is not the language of

the "average man" or even of what Fries calls "people of affairs." The mother who protests to me that she "don't know why my boy don't write no better'n'e does; I always taught him grammar good" means that she has been faithful to the language standards of her home and family, her neighborhood and friends. We learn one form of our language at home and in most cases are rather insolently asked to change it when we come to school.

II

What is a "mistake" in English speaking or writing? It is (a) a violation of class standards and usage or (b) an obvious confusion or obfuscation of meaning. "I ain't wrote nothin for years" is a plainer and more reliable bit of communication than "My mother not only took the car for a ride but my father too."

One day I incredulously stopped a student speaker in my English class and asked him about a sentence he had just spoken: "I couldn't have went no farther." He was embarrassed when I requested that he repeat it. He corrected both the double negative and the verb form immediately; "further" was a vocabulary problem. "Why didn't you say it that way to begin with? You knew it," I charged.

He looked at the floor and said, "Aw, I didn't wanna sound like a teacher." He was making more than an occupational distinction.

At the September (1949) conference of the Modern Language Association, held at Stanford University, Dr. Charles C. Fries read one of his remarkable

papers on the structure of the sentence in Modern American. After his address, a member of the audience approached him and declared that Dr. Fries' paper was, in the listener's estimation, the most significant one read at the conference. "It will revolutionize the teaching of English," he predicted. Dr. Fries smiled wanly. His findings were certainly significant and original contributions to linguistic science, but they were informed by a spirit which has been crying for entrance to the English classroom, lo! these many years!

It has been 24 years since Dr. Fries wrote, in *The Teaching of the English Language*, that

A hundred years of linguistic scholarship based upon the historical method has had but little effect upon our inheritance of eighteenth-century language views. It should be evident, however, that those who deal with language in a practical way, especially those who teach it, must look to the results of linguistic science for the knowledge upon which to base their procedures. . . . Only in this way will they avoid the futile and even harmful practices that have resulted from ignorance. An adequate teaching of the English language must build its program upon essentially sound views of language processes and certainly cannot afford to rest upon those traditional ideas that modern linguistic science has shown to be false (pp. 105-106).

The contents of this book, and the same author's *American English Grammar*, were also remarkable and were expected to revolutionize the teaching of our language. But what has happened? The most recent English texts are still beating the grammatical dead horses of the nineteenth (and earlier) centuries, despite the fact that the language has

changed, is changing, and will continue to change at a pace which is obvious to everyone except the average English pedagogue-testmaker.

We need not stop with Dr. Fries for long. We can move on to the work of Otto Jespersen, Janet Rankin Aiken, Leonard Bloomfield, and numerous other unheeded descriptive grammarians. What effect has their work had on our teaching? Why do we continue to shrug our shoulders and whistle cheerfully as we lead our students every year again past the graveyard of do's and dont's which so rightly appals the helpless students to whom we assign our moss-covered English usage texts?

One of our problems has been the scarcity of enlightened text materials. Those of us who are interested in doing so have adapted lesson plans and worksheets to the New Method, we have invented our own teaching materials to present the discoveries of Fries, Jespersen, and Company, but our approach has probably suffered from lack of unity and breadth of validation. Two useful books have, it is true, appeared: Russell Cosper's *This Is Your Language* (Appleton-Century, 1944) and *The Use of Language* (F. S. Crofts, 1947) by Henry Pommer and William Sale. The former is usable in the 9th year, the latter in the freshman year of college. There is still a need for a descriptive and fresh text for grades 10-12, but anyone who wants to write such a text should pause and consider what good it would do (and then go ahead and write it anyway) before his love's labour's lost.

The mere presence of one or two (or even a dozen) fine texts and the willing-

ness of a minority of infuriated English teachers to dispense with the tatharara of texts which begin by describing the eight (sic) parts of speech or by an exhortation to speak "correctly"—all this will be of no avail. College preparatory students are still expected to blunder through the terrors of "Subject A" examinations which are designed, apparently, by the same class of scholarly lawgivers which produces the "correct" English texts. Even these harried gentlemen cannot keep a straight lace year after year while increasing numbers fail what sometimes amounts to a foreign language examination. They yield grimly by accepting one then another of the "mistakes" which appear so frequently. Many have already bowed before the avalanche of split infinitives, will-shall "errors," who-whom fiascoes, and everybody . . . their disasters.

III

A test-expert was recently explaining to me the virtues of a test of "good usage" which her company has designed to snare the lower orders. I asked her politely to identify the class-dialect which had been used as a standard for the test, and she looked blank. We can be fairly sure that those whose job (nay, whose joy!) it is to construct these tests will not abdicate from their position as arbiters of linguistic elegance and fashion. What is proved by having a student choose between *who* and *whom* has not been settled to my satisfaction, but I know that I am expected to teach the rules and to prepare my students to run these upper class gauntlets. I must sub-

mit, too. The system is not mine, I say, but I can preach as fervently as anyone from the false gospels until the requirements for salvation shall take account of practice.

As a matter of fact, I (in company with many) teach the book grammar with a thoroughness which reduces my less tolerant students to a state of grim exhaustion, and I am in favor of spending even more time on grammar than it is now possible to spend in our classes. The meaning-distinctive elements in our language are sufficiently difficult to master, even if we were able to dispense with the intimation of morality in the distinctions between "good" and "bad" English. The differences between "I like her better than him" and "I like her better than he" is one of meaning rather than of class fashion, and it is a living distinction, one not to be compared in importance with the choice to be made in the sentence "(Who) (Whom) did you wish to see?"

But we do not learn to swim by studying a book, nor to play good football by reading the rules. The first problem of writing is to make meaning plain, the second is to be interesting, the third to be accurate, and at the end of any such list as the foregoing comes the necessity to serve fashion. There is nothing wrong with conformity, but we deny our students the privilege of conformity if we demand that they yell at games, "Two, four, six, eight, *Whom* do we appreciate!"

Some parents, newspaper editors, and tea-drinking educational hobbyists persist in regarding any attempt to examine

these presumptions about language teaching as a plot to "overthrow all grammar," as if grammar were an artificial body of science which might disappear if we fail to treat it gently. This attitude is equivalent to worrying whether or not Einstein's re-examination of Newtonian concepts might result in overthrowing gravity, so that objects might no longer fall when dropped. A student who writes "I don't know anything about grammar" knows enough not to write "Grammar I anything know don't about." He probably knew all the essentials of English grammar by the time he entered kindergarten. Even the Japanese boy who writes "My scare is English" needs more help with vocabulary rather than with word-order or inflection.

Careful and enlightened teaching of grammar and other tools of applied linguistics was never more necessary than it is now, at a time when our language is in a period of accelerated change and when the dominance of minority-group language standards is being more frequently challenged. Our intent should rather be to take these teachings (and teachers) out of their imperative mood. Some of the worst student writing I have ever read has been the work of students who could (and had apparently at some time been made to) quote pages of text commandments and could correctly diagram a complex sentence. Our students should write and speak their native language, as S. I. Hayakawa has recently said, without being burdened by guilt feelings if their grammar is "incorrect" or, on the other hand, with the mistaken

impression that they are effective writers and speakers simply because they know their "thou shalts" and "shalt nots" by heart.

IV

The findings of students of applied linguistics will not affect our teaching of language until publishers, test-makers, and school administrators can be initiated into the elementary mysteries of linguistic phenomena—and until the parents of our students are ready to demand better language training in place of the present autoperpetuation of elaborately indexed and classified error. Of course, there is some hope to be had from the fact that the texts of Cosper, of Pommer and Sale, of Fries, and of their disciples are now being read and discussed more resolutely. But if 90% of American English teachers were moved to take an oath to teach the language as it is spoken—and to teach enough about language in general to equip their students to grow in language facility after they have passed senior English or the Subject A's—they would still be powerless unless the test-makers and text-publishers, the college entrance boards and state textbook committees were also willing to admit the failure of the prescriptive approach now so widely revered by those who don't have to suffer under it.

Sometime within the next years, Dr. Fries' new and comprehensive work on the English sentence is to be published. It will be added like a sigh to those other "revolutionary" volumes whose similar basic assumptions have been so long ignored or denied. Science and history and shop teachers are expected to

keep up with the times, to vary the content of their courses according to what is newly discovered or done in their fields, but no subject is so intellectually muscle-bound as English is today. Our plastic and vital language continues to be treated, by the academic minority, as a frozen mass upon which no one dares to breathe a hint of new life lest the whole thing melt away and be poured off as waste.

Sooner or later, at this rate, we shall find that school-English and the Vernacular are about as closely related as the Latin and Italian of Dante's age. Manifestoes of this linguistic revolution have been on the books for nearly half

a century. If the barricades were more tangle or accessible to those of us who wish to fight, we should have noisy rebellion in every school district. Perhaps it's just as well. The English-core requirement is in a precarious position in many districts. Perhaps, like the Old Regime in France, we may fail to act until the force of change which is so acridly evident in our students makes itself felt politically.

Meanwhile, we must continue to be scrupulously faithful to the test-makers until we can bring our language instruction out of the deep-Fries and into the daily classroom.

But for how long?

NIGHT SPECTRUM

BERYL SCHREIBER JESPERSEN

*Deep night. A brilliant moon
 Accents a bacchanal cataract
 Of liquid silver
 Against a backdrop of granite,
 Ending in a seething cauldron.
 Water, tossing and breaking
 Upon massive boulders,
 Softens into ribbons of mist
 Reflecting ash-gold light
 Into myriads of prisms,
 Luring each moon ray
 To this carnival of radiance,
 Creating the spectrum's shining arch—
 A lunar rainbow!*

This Publishing Business

PAUL FATOUT

FERVENT doubletalk about the virtues and rewards of good teaching does not delude the academic realist, who knows that preferment flourishes better on an ounce of showmanship than on pounds of teaching. The more blatant the performance, the juicier the plums. Glittering examples of campus successes—the contact man beating the bushes for new students, the speechmaker dazzling women's clubs, the pampered Poobahs sitting on the right hand of God—excite the envy and stomach ulcers of the grubbing professor. Unskilled in the brassier modes of advertising, he can serve the sacred demon, publicity, only with his pen and the prestige of print.

He knows that a book weighs heavily in his favor, preferably a book written entirely under his own power. However, a volume of excerpts lifted from Shakespeare, Milton, Thurber, and many others does about as well. Since convention allows him to call that "*My book*," anthologies grow as lushly as weeds under a summer sun. Failing books, he turns to articles, stories, poems—anything to break into print. Rare is the professor who does not cherish a bundle of unfinished, worked-over, and rejected stuff stowed away in the most admired disorder of his desk.

In one way or another he must publish or die, since administrators, who evidently do not trust their own judgment, thus shift responsibility for advancement to shoulders of capricious editors. These

conditions are ruthless and fiercely competitive. Some institutions make no bones about telling neophytes to publish or get out; others merely pass over the non-publishing instructor at promotion time.

All that being plain to the clear-eyed, the collegiate air is often rent by the howls of the faculty menial so beset by mundane duties that he has no time for research, supposed to flower in the publication necessary to blast a professorship out of a flinty administration. The bellow is usually loudest from practitioners of the humanities. While the scientist contentedly holes up in his laboratory with a stable of graduate students who collect the data to boost him up the ladder, the downtrodden English instructor frets with frustration.

Piles of themes to read every week, student conferences, classroom preparation, scrubbing floors and washing dishes because an underpaid hireling cannot afford cook, laundress, or maid: all these and more annoyances prevent the harried instructor from leaping to his research like a fireman to the brass pole. The inference is that, freed of these hindrances, he would produce prodigies of wisdom. A vivid image rises of an academic utopia wherein legions of untrammelled researchers happily shuffle like hibernating bears, come early autumn, to the dustier recesses of the stacks from whence, grimy but triumphant, they emerge with the spring, each clutching an astonishing footnote.

Scholarly research does indeed demand uninterrupted hours of meticulous labor, nor does it prosper when the mind is fagged by interminable theme reading. But scholarly publication is, after all, only one of many varieties. The hard-driven wage slave might therefore bring his sights to bear upon other kinds that could mean rewards professional and personal. Since the vast area of print extends from pulp magazines to esoteric journals, an ingenious man should somewhere light upon an outlet congenial to both his talent and spare time. If publication does nothing else for him, it can at least salve his ego and lift his morale. Even a professor is human enough to relish seeing his name and his words in print, nor is he above desiring, and boasting about, fan mail.

Motivated by various impulses, writing can and does go on under the pressure of academic and domestic duties. I am deluged every week by publishers' blurbs about books written or compiled by workaday professors: textbooks, scholarly treatises, popular books, novels, even frivolous books. I know at least one faculty whose 800 or so members produce each year about 300 articles and a shelf of books, some twenty percent of this miscellaneous writing being by instructors of the humanities—full-time teachers, many of whom confront the same old problem of duties, dishes, and diapers. Nevertheless that faculty, like any other, manages to publish. It can be done. Of those who do not publish, some are paid, as we all know, for sideshow flamboyance; others are too indolent or too sensitive; still others, the brutal probability is, are incapable of publishing

anything. Nature's laws being suspended for faculties, some no doubt rise by force of gravity.

To be truthful, very few people read this published profundity, and doubtless 98% of it contributes nothing that a normal citizen cannot easily do without, but what of that? Each item fulfills the important function of improving the author's box score with his dean. If that is a cynical view, it has been formed by rugged experience. The professor who thinks of the modern university in terms of sentimental idealism may be regarded as a good old Rover deserving of benevolent pats, but he is unlikely to find his salary growing very fast. To rely solely on the merits of unselfish devotion or good teaching is to discover that virtue is its own—and only—reward.

Though erudite scholarship may mean more professional kudos than other sorts of publication, almost any kind has some effect. College administrators these days have keen noses for publicity; hence breaking into *Parents' Magazine*—yes, or *Woman's Day*, *House and Garden*, or *Family Circle*—may be about as valuable as a page in the *Philological Quarterly*. Even a column or two in the Sunday magazine section of the Podunk *Daily Astonisher* need not be scorned.

We should dispose of the superstition that writing to entertain is unprofessional and low. Somerset Maugham frankly admits that his purpose is to entertain; it must also have been Dickens' purpose, likewise Fielding's, Conrad's, and many another great writer's. Shakespeare was no mean entertainer, and he made a good thing of it too. The professor who sneers at entertainment lays himself

open to the charge of being incapable of entertaining.

If a man has neither time for scholarship nor any burning passion for it, he need not gnaw his nails because he is not manufacturing a learned dissertation on the *Romaunt of the Rose*, or on the variant readings of a long-forgotten poet. He can survey a wider terrain. The semi-scholarly, faintly scholarly, and unscholarly woods are full of Quarterlies, Reviews, Journals, Notes, Accents, Directions, and Little Magazines. Ulrich's *Periodicals Directory* lists some fifteen pages of titles, and new ones sprout every season. More than enough to keep the stubborn writer busy for years licking stamps and sending forth his manuscript with self-addressed envelope enclosed.

That an army of professors writes with might and main for all of them must mean that many of the academic clan do not conceive of publication only within the narrow limits of the specialist. No doubt they believe, as any sensible man should, that a well-written critique, an essay of opinion, verse serious or flippant, or a short story may indicate imagination and learning, though barren of footnotes and of reference to abstruse authority. Even though it may be devoid of a single "obfuscate," "appertaining to," "one accepts with caution," "one is reluctant to conclude," and other darlings of the scholarly style.

It is time to dispose of that other superstition that merit resides only in the solemn and the dull, and that the smaller the circle of readers the better the material. The *PMLA* is weighty, but only once in a blue moon do I find a colleague who admits having read a

single article in it. When the number of readers approaches zero, the situation is almost in that state once described by Don Marquis, who said that some writers show their work only to God because they think nobody else could appreciate it. To aim at a larger audience is not unworthy the industry of any writer.

The dozens, yea hundreds, of so-called popular magazines offer an attractive target that professors shoot at and occasionally hit. Breaking in there not only improves the writer's score in the front office, but also pays hard cash, which I for one never disdain. We professors are guilty of intellectual snobbery when we turn up our noses at the vulgar and popular, yet I wonder who would refuse a fat check from the *Saturday Evening Post* if he could get it. Professor Richard Armour's light verse appears in the *Post* frequently; Professor Morris Bishop and Dr. Irwin Edman are not above writing for the *New Yorker*. Let scholars, if they please, be contemptuous of that sort of popularization, but I am not.

Not everybody can make the *New Yorker*, which apparently requires of a writer no less than sixteen quarterings on his literary escutcheon. However, the range of periodicals is wide enough to accommodate a great variety of talent. There is a place for the poem something less than great, for the essay some distance after Thurber, for miscellaneous thoughts on education, and for the informative piece on how to convert an old shoetree into a decorative doorstopper. If one fails to snare fat checks, enough small ones laid end to end do wonders at seining snobbery out of the

system. Besides, they are a partial equivalent of that hoped-for salary increase, and without spending twenty dollars or so for reprints to be distributed to colleagues who have never been known to read them. Instead, the editor sends at least six free copies, more on request. If one copy is nonchalantly left in the office of the president of the college, he might actually read it; whereas if he takes time out of a busy day to read a reprint on Chaucer's final e, he is not blessed with nearly enough sense to be a president.

All this is not to say that the non-scholarly writer should ever do less than his best. If genuinely interested in publication not merely as an aid to promotion, he should be intensely absorbed in writing for its own sake. Indeed he must be if his writing is to amount to much. He should write what he can and what he likes, putting into it all the sweat and foot-pounds of energy he can generate. It is difficult to imagine, for instance, an

English instructor who does not enjoy writing, hard to conceive how he teaches composition without himself having attempted to put words together, and impossible to believe that he ceases to write the moment he bags that professorship. Moreover, if he possesses the urge and an idea, he is not likely to be stopped by themes, domestic chores, or anything else.

If anybody wishes to belong to a select circle of scholars, there is no law against it. But if he is prevented from joining the elect, or thinks he is, he might consider publication on another level. Given the urge to publish, a knowledge of writing, and something to say, he can find time to say it. If sufficiently thick-skinned to persist in the face of rejections, he can also find, eventually, a hospitable editor. He can give his vanity a much-needed lift, and he can perhaps convince the powers that he deserves a higher rank. He can publish, not perish.

I owe one of my greatest debts to the teachers of my boyhood and feel that our teachers do most for our society and are recognized least. They have molded the character and conscience of the Nation and have implanted our people with ethics, decency, character, and will to do the very best.

We certainly must continue to strengthen the role played by our teachers and our schools. Education will help our citizens to distinguish between truth and falsehood, and thus better our chances for freedom.—BERNARD M. BARUCH

A Little More Iron, Please

CLIFTON L. HALL

The Old-Time School—

IT IS ALWAYS good to see children happy, especially in school. The school of fifty years ago, or even less, was so often a rather grim place. The teacher might smile upon occasion, or even indulge in a mild joke (particularly when it would serve to point a moral), but this didn't happen very often. In retrospect the prevailing tones of the picture are greys and browns, rather reminiscent of a painting of tired French peasants from the brush of Jean François Millet.

Desks fixed to the floor in solemn rows, high windows so that children would not waste time looking out, a teacher costumed and schooled to conceal whatever youthfulness or personal charm she might perchance possess (these qualities tended to be suspect), woodwork painted a dull brown or battleship grey (that that "dirt wouldn't show!"), walls tinted in sober neutral tones, pictures representing serious and improving scenes from history, or perhaps portraits of defunct members of the School Board, and finally a dusty blackboard, never thoroughly clean. And in these surroundings children sat at their desks and studied their lessons, which were in due time "heard" by the teacher, one after the other, as the long day dragged through to its weary close.

—and the New:

Today it is our boast that *nous avons changé tout cela*. The school that pre-

tends to be at all up-to-date is brightly lighted. Furniture is comfortable, and attractive pictures adorn its walls, which are tinted in various shades pretty to look at and restful to the eye. Teachers are young, in spirit at least. The whole atmosphere is one of sunlight, bright colors, and cheerfulness. Children move about the room engaged in various undertakings of an educational nature, and the teacher is present to help, to advise, and to offer suggestions when youthful ingenuity falls.

An Informing Contrast

Though our account of the old-time schoolroom may not sound very enthusiastic, it is not our intention to condemn it out-of-hand. The two situations have been described in some little detail because one is so completely the antithesis of the other, and each represents an extreme. The writer's purpose is not to praise the one at the expense of the other, but to examine the contrast between them which may possibly be instructive. Each situation had or has its strong points and its weak ones as well. For example, in the old-fashioned school at least some of the boys and girls grew up. There might be, and there too often was, an appalling casualty rate, but the survivors learned the valuable lesson of facing up to a task that needed to be done and seeing it through. They did not attack one novelty after another and leave each one as soon as the novelty be-

gan to wear away and the going was hard. They learned that one of the abilities which any successful adult must acquire is the ability to sort out the difficult part of a problem and struggle with it until it is mastered. They learned that it should be a point of honor to stay with the task that has lost its initial interest and to fight it through to a triumphant conclusion. That in learning anything worth very much there usually occurs a point where the undertaking ceases to be play and becomes work which requires determination and moral fiber if the learning is to be really mastered.

Football: An Educative Experience

Boys still learn this on the football field. A flurry of astonishment and horror is aroused from time to time when the fact comes to light that the football coach in such-and-such high school earns a larger salary than the principal. It might be replied that the coach produces results—or else! While the principal—?

It is a fact that some of the most effective teaching done in the schools is done by the athletic coaches. And since these people usually succeed in imparting the required knowledge and skill to the players under their charge, possibly their methods may be worth inquiring into.

Consider, for example, how the football coach works. He doesn't merely hand a ball to the boys and tell them to go ahead and play football, trusting that they will "learn by doing." Games are not won by that sort of preparation, and this he knows very well. Learning to play football is largely a matter of main-

taining top physical condition and mastering thoroughly the basic elements of the game. Players have to spend long hours in drill on formal exercises designed to put and keep them in condition. Many of the plays used are complicated things; therefore they must be analyzed bit by bit. Difficult parts must be isolated out of their context and practiced, studied, and practiced again, until their performance becomes automatic and until they can be carried out easily and with complete mastery. Here is the important point. Every phase of each difficult and intricate play must be so fully mastered that it "comes like breathing." Then it is all fitted into its place in the larger pattern of the game. Quick thinking is necessary at critical points, by the player who calls the signals and by the ball carrier principally, and this made possible by the fact that each player has been through long periods of exacting drill and knows just what every signal means and can perform the evolutions called for. No player can stop in the middle of a game to "reason critically" or "think creatively" about fundamentals. Such thinking as is done is concerned with plays on the higher level of the game. Improvisation has little place. Each play is carefully designed and thoroughly learned by means of hard work, in order that the team may be able to cope with whatever situation arises. Winning games is largely a question of knowing the signals and completing the plays as previously practiced. For this reason the coach of a winning team insists on and gets from the players real work, including much hard mechanical drill.

Music Likewise

Music is another subject which is occasionally very well taught. Here again the effective teacher is the one who produces results. The young pianist, working at his Bach fugue and Beethoven sonata, does not merely play them through over and over again. Like the football player, he picks out the difficult portions, studies them, analyzes them, their touch, fingering, phrasing, etc. Then he works on them, using hard relentless drill until each difficult passage becomes automatic. When they are no longer difficult they are worked into their position in the whole composition.

The young would-be Schnabel must keep his mind on the total effect of whatever he is playing. If every time he comes to a difficult passage he has to stop to think whether the second finger comes before the first or vice versa, his performance will not have much meaning. Keeping clearly and steadily before him the total effect of the whole composition, he cannot afford to lose sight of this to "solve problems" of technique. The problems must be solved by hard work and practice and so thoroughly solved that they cease to be problems and that they are difficult no longer. Only thus can the player really concentrate on the musical interpretation of whatever he is playing.

Differing Philosophies

John Dewey's philosophy has made schools in general brighter, more cheerful and more attractive places than they once were. Children are, by and large, happier in school than they used to be fifty or a hundred years ago. However,

the view of all thinking as a continuous problem solving, or a reconstruction of experience, has, as interpreted and applied by many of his more ardent followers, brought about some deplorable results in education. The Instrumentalist, viewing learning as an interactive process almost entirely, tends to neglect certain highly important matters. There are other philosophies than Instrumentalism, and some of these also have, from their own peculiar standpoints, something of value to contribute to educational thought. For instance, there is Realism. "It is a profoundly erroneous truism," says Whitehead, "repeated by all the copy-books and by eminent people when they are making speeches, that we should cultivate the habit of thinking of what we are doing. The precise opposite is the case. Civilization advances by extending the number of important operations which we can perform without thinking about them. Operations of thought are like cavalry charges in battle—they are strictly limited in number, they require fresh horses, and must only be made at decisive moments."

The Realist view of learning cannot be passed over or slighted without grave loss. The Realist educational philosopher views the fundamental skills—the ability to read, to write, to spell, to perform elementary mathematical operations, etc.,—as a vast body of knowledge existing of itself and having its own importance regardless of whether Mary or Johnny or any other little learner has made contact with it or not. In addition our Realist would say that these skills not only exist but that they are of vast importance in our Western society, and that the boy

or girl who fails to acquire an adequate grasp of them is to that extent handicapped for living in Western society. And the Realist would be right: these things do exist, and they have their social importance, and furthermore he who would learn to perform them with ease and mastery must pay the price of a certain amount of hard work.

Right here seems to lie the weakness in many of the "enterprises," "projects," etc., that are attempted in our schools, particularly at the elementary level. In their anxiety to make learning "lifelike," teachers have their pupils play at keeping store in the classroom, write letters inviting their friends to various displays of work, parties, plays, and contests, build everything from model airplanes to skyscrapers, and engage in various other activities of a truly amazing number and variety, trusting that the incidental practice in reading, writing, and arithmetic will give them sufficient mastery of these very necessary skills,—that these can be picked up in the course of doing something else.

But a real command of the three R's is altogether too difficult to be picked up incidentally in the course of little fake experiences imitated from real life, valuable though these latter may be in some ways. At this point the lesson of the football field or the well-conducted music studio may again be pondered for a little while. There is still a place and a need in the work of the classroom for a judicious quota of drill on basic skills. Also in every learning activity that is to be of very much value the pupil should have a little practice in developing the necessary habit of persisting in the task even

after it has lost its first freshness and charm, persisting until it is done to his own honest satisfaction. He needs to learn that the acquisition of the ability to stay with the job until it is fairly completed is a debt which he owes to his own self-respect.

Much is heard at present about the need for character-education in the schools. The late President Wilson used to say that, "character is a by-product; it is produced in the great manufacture of daily duty." If this is true, it would appear that boys and girls need to learn in school that life is not, and cannot be, all fun, if they have not already learned the lesson elsewhere, that there are tasks that require to be done, and that many of them call for work rather than play. Only thus can schools be expected to help build some much-needed moral fiber into the rising generation.

Activity Plus Mastery

The modern elementary school needs the toy store, of course, and the parties, games, and other activities, to give practice in using the three R's in their place in modern society; this is willingly conceded. The weakness of the old-fashioned school was that students usually did nothing but drill on the fundamental skills and had little really significant practice in putting these skills to use. Consequently it was too often an institution largely divorced from life and the skills imparted in it were in many cases quickly lost as soon as the pupil left the halls of learning. But the modern school, in its haste and anxiety to teach the social significance of the fundamental skills, has too often lost sight of the

skills themselves; it is all "social" and little or no "skill." The modern elementary school needs the toy store to teach number combinations in their social setting, and it also needs drill on those same number combinations to produce sufficient mastery of them, until they can be done practically without thinking of them consciously, and then practiced in their social setting.

Weakness in the grasp of essential fundamentals forms the grounds for a number of justifiable complaints about educational institutions in general and elementary schools in particular. The faculties of colleges of engineering complain that their students fail because they have never learned arithmetic. Business men and industrialists complain that the high-school graduates they employ in large numbers each year lack sufficient knowledge of arithmetic and mastery of

written and spoken English. And many others utter like complaints which have increased rapidly in number, volume, and vehemence in recent years. Hence it would appear to be the part of wisdom for teachers and others concerned with the business of educating the young to do something other than point to the progress they claim to have made in the teaching of these subjects in the past quarter-century. It might even be wise for them to examine the bases of their thinking about education, to examine their methods very carefully, and to attempt to reach a sane and defensible middle-ground, neglecting neither the social side nor the skill side of the highly important three R's. Both are necessary; hence a judicious infusion of Realism into the prevailing Pragmatism in American education seems to be, as the physician would say, "indicated."

To save a considerable portion of the rising generation from falling back into the condition of half-civilized or savage life, what other instrumentality does society afford than to send into every obscure and hidden district in the state a young man or a young woman, whose education is sound; whose language is well-selected; whose pronunciation and tones of voice are correct and attractive; whose manners are gentle and refined; all of whose topics of conversation are elevating and instructive; whose benignity of heart is constantly manifested in acts of civility, courtesy and kindness; and who spreads a nameless charm over whatever circle may be entered. Such a person should the teacher of every common school be.—HORACE MANN

Oh, Come You Keepers of the Peace

GERTRUDE A. CASAD

(Dedicated to the U.N.O.)

Oh, come you keepers of the peace,
You dreamers of world freedom!
Come from the centuried cradles of brotherhood;
From where Krishna lays his lips to his silver flute. . . .
In one endless call to man for infinitude good; come
From where Confucius gathered wisdom
Like golden fruit; from where a voice proclaimed
Out of Sinai's burning bush, "Thou shalt not kill,
Nor steal, nor covet."
Come from where angels sang above the Judean hills
To Magi and shepherds, "Peace on earth good will toward men!"
From where kneelers on prayer-rugs face their holy city,—to-day—
And speak to God.

Oh, come you keepers of the peace!
From your ancient cradles of brotherhood
Look deep into the wells of civilization,—remember its peoples.
Lean your hearts against their past, its towering walls,
And remember what is written thereon;
What the mounds have to tell of the mound-builders,
The cliffs of the genius of the Aztecs,
What the images of gold and silver have to tell
Of the power of the perished Incas; . . . of the mysteries of the Mayans.
The glories of Anchoor and of Greece;
What the Hanging Gardens and the Tower of Confusion have to tell
Of the power of Babylon;
What the pyramids say of the sway and wane of the Pharaohs;
Of dominant Rome leaving her coins, shattered potteries,
Fragments of roads, scattered from Caledonia to Abyssinia;
Too long have their silences been a finger to the lips, . . .
A hand raised in warning.
Oh guard our countries from such oblivion!
Come from your living cradles of brotherhood,
Learn the meaning of the fiery lines Time has written. . . .
How they lengthen, day and night, hour by hour, . . . upon the wall.

Oh, come you keepers of the peace,
Cup your ears close to the ground for murmurings of unrest.
Listen to the cause of the moral malaria
That shakes the earth with pain, that fouls it with death.
Listen for the cause of jungle-rot sloughing off the culture
Of ages . . . consuming nations.
Learn the secrets of the bacillus of war—
How it breeds in whispers, and in the smooth-tongued coin;
How it multiplies in high courts
Under the mask of diplomacy.
Now is the time! Now, while your ears vibrate with the tales
Of horror;
While your unwilling eyes confirm the hearing of your ears:
Come in the strength and safety of victory . . . to plan.
Gather the mold out of the muck of battle-fields—
In Europe . . . Africa . . . Asia . . . in the thousands of miles
Of the Pacific.
Gather the mold from the blood of our own late-dead;
Lay it on the culture plates of your laboratories.
With all the alchemy of your old civilizations,
With all the magic of your modern chemistry,
Distil a penicillin for the healing of the wounds of the world.
Oh, you keepers of the peace,
Oh, you dreamers of freedom, now . . . now is the time.
Peace be unto you!
Peace be unto the world!

New University Colleges in British Colonial Territories

JOSEPHINE KAMM

Josephine Kamm is a novelist and short story writer who has made a study of British Commonwealth affairs. Her books include "All Quiet at Home," and "Progress Towards Self-Government in the British Colonies."

A NOTE of genuine achievement is sounded in the Report of the Inter-University Council for Higher Education in the Colonies for 1947-49. This Council was set up in 1946 with the object of creating within Britain's Colonies residential universities of high scholastic standards adapted to local needs, and of supplementing existing research and education facilities. The basic ideal is that while learning for its own sake must never be neglected, the training of recruits for administrative service and the various professions is vital for Colonial peoples advancing towards self-government.

Within this framework remarkable progress has been made. Two years ago plans were being discussed to develop three university colleges, one for the West Indies and two for West Africa—in Nigeria and in the Gold Coast. Today, although permanent buildings have yet to be erected, each of the colleges has completed a full teaching session; and the students are trained to take external degrees of London University.

The University College of the West Indies was opened in October, 1948,

with a single Faculty—Medicine; and with a strictly limited number of students housed in temporary huts on a site presented by the Government of Jamaica for the college and teaching hospital. Teaching in the Faculty of Natural Science began in October, 1949, and an Arts Faculty is forecast for 1950.

Ibadan, administrative center of the Western Provinces, is the home of Nigeria's university college. In 1948 there were 100 students; now there are more than 200; and the staff (to which Africans are appointed wherever practicable) has been trebled. In addition to Faculties of Science and Arts, Ibadan has a Faculty of Medicine. A Faculty of Rural Sciences is being established to provide teaching in agriculture, veterinary science and, later, in forestry. The professional schools serve the four West African territories—the Gold Coast, Sierra Leone, and the Gambia as well as Nigeria.

Department of African Studies

The Gold Coast University College opened with Faculties of Arts, Science, and Economics, including a Department of African Studies for research into African history, law, culture, and language. A Department of Theology has been planned, and an Institute of Education designed as an educational research center for the whole of British West Africa.

These colleges (and other centers of higher education such as the Makerere College in East Africa which has not yet reached university college status) are clearly working to fill local needs. But the demand for African-born and trained administrators, doctors, teachers, and others is, of course, too heavy to be adequately met for years. A parallel activity recommended by the Inter-University Council was the introduction of regional colleges providing a general and vocational training for which a degree course would be inappropriate. As none of these colleges has yet been opened, the Council hopes that plans already prepared will be put into practice forthwith.

The creation of a university college is the final stage in the advance towards full university status, with power to confer degrees. There are at present three Colonial Universities; the Universities of Malta and Hong Kong, which have embarked on post-war development programs, and the University of Malaya, inaugurated in October, 1949. Based on the amalgamation of two existing bodies—Raffles College, named after Stamford Raffles the founder of Singapore, and

the King Edward VII College of Medicine—the new University was not required to pass through the intermediate stage of university college.

Financial help towards the amalgamation was provided from Colonial Development and Welfare funds: that is to say, from the pockets of Britain's taxpayers. Grants from the same source are being used to extend and improve university colleges; and to meet such commitments the money available for Colonial higher education was raised in 1947 from £4,500,000 to £6,500,000. It is not intended that any of the programs for social and economic development in the Colonies should be sponsored by money from Britain alone; and the Colonial governments and peoples concerned are adding their own contributions. Since the Colonies cannot achieve real self-government if they remain financially dependent on Britain, the aim of her policy is to encourage these territories to become self-reliant and self-supporting. In the field of higher education the Council's Report reveals how surely this policy is now being implemented by the British government.

There are factors in our modern world which tempt the lonely and powerless to find a false escape from their unhappiness, to surrender their manhood and lose their souls, either because the mass-communicators blunt their finer feelings or tempt them to be constantly on the move and consequently unable to find their own souls.

In King Henry V, Falstaff regrets that he cannot be left alone: "I were better to be eaten to death with rust than scoured to nothing with perpetual motion." Rust and perpetual motion—these are two great dangers for all of us and for our adult students.—SIR JOHN MAUD

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

EDUCATION

A HANDBOOK OF PRIVATE SCHOOLS FOR AMERICAN BOYS AND GIRLS, by Porter Sargent. 1004 pp. \$8.50.

Covering a field which is unique, the thirty-second handbook for 1950-1951 has appeared from the press. It is a mine of information for students, boys and girls, who wish to attend a private or boarding school. There are twenty-nine pages in the index (usually one line to a school). For each school there is a brief description of its location, fees, the ages admitted, enrollment, tuition, faculty, and other special information. There are special sections in the volume for unusual types such as schools for the underprivileged, junior colleges, and labor schools.

There are complete membership lists for the national educational associations, including The Association of American Universities, The Association of American Colleges, and the American Association of Junior Colleges. A listing is given also of regional associations such as the New England Association of Colleges and Secondary Schools; the Secondary Education Board; the Private Schools of Association of the Central States. There is also a list of the Association of Military Colleges and Schools of the United States.

A section of great value is devoted to directories of films and agencies which supply them, educational associations, foundations, year books, periodicals, school advertising media, newspapers, insurance companies, teachers' agencies, lecture and entertainment bureaus, publishers of textbooks, school book dealers, school furniture, laboratory equipment, school outfitters, play-

ground and gymnasium equipment, emblems and trophies, arts and crafts supplies, visual and music equipment.

There are many photographs interspersed among the descriptions of schools. A section on books which have been reviewed or referred to in handbooks from 1934 through 1948 is of great value. Subjects which have been treated from 1934 to 1950 are indexed. A list of publishers of these books will be found, complete with addresses.

A feature of the volume is the editor's annual survey of education. In this year's edition there is found a section of 104 pages under the caption "Extending Horizons." The editor leaves to others commendations of our educational procedures and practices; he performs the function of educational critic who, by his strictures, needles to action. He sees education on a dead center failing to meet the needs of youth. Teachers "spew out words"; "The hundreds of periodicals, local, state, and national, supposedly educational or for teachers, are about the drabest lot of print perpetrated on any group of humans." "The flame of academic freedom flickers fitfully." History is distorted, scientists are suppressed, we move toward totalitarianism, society is sick, newspapers suppress news, book reviewers are restricted and thought is controlled.

But amidst this gloomy outlook there are positive suggestions for the educator. We have frontier thinkers, there is a drive toward reality, there is still inspired teaching to be found, man is creative, to a few have come extended horizons. Critical as the book is of educational practice and philosophy and of current situations in the social scene, it is refreshing because it is original;

stimulating, because it has much of truth in its criticism; informative because the author brings to his analysis a great range of important volumes now being published. It provides an incisive diagnosis of our educational ills. May it stimulate to our discovering and prescribing the remedy!



DEMOCRACY'S COLLEGE—HIGHER EDUCATION IN THE TOTAL COMMUNITY, by John S. Dickoff, Harper and Brothers. 201 pp., \$2.50.

In view of the rapid development of the public junior college, both regional and municipal, *Democracy's College* is a timely book and should enjoy an eager reception. While concerned particularly with the problems of the local junior college, its scope is broad enough to be of particular interest to those engaged in any phase of general education, and will prove valuable to those whose interest is largely in the vocational and specialization phases of education. The local college is not treated in isolation but in direct relation to the other levels of the educational ladder.

The local college is considered as an extension of the educational opportunity provided by the home, the lower schools and the other educational agencies of the community. The historic background of the development of certain generally accepted "values" of education are interestingly, though not laboriously, traced; e.g. the personal, political, vocational and economic values. The trend from local support and control to state support, and the state control that inevitably has followed, is discussed in a very able and stimulating fashion. The advantages for "equality" of State and Federal subsidies are skillfully balanced against the disadvantages to "opportunity" and the dangers to the freedom of the schools from such subsidies. The author does not leave the reader in doubt as to his position. It is a book of opinion but is in no sense "opinionated," for the author argues

from generally accepted principles and the background of history. The position taken that education equalization funds, whether state or national, treat the "symptom" rather than the disease" is unique and intriguing. Though advocates of equal educational opportunity through State and Federal aid may not agree, they will not ignore, and will have difficulty in branding the arguments as specious.

The central functions of the college are fairly presented as well as the peculiar services of the college to the local community. The difficult task of staffing the local college with the present shortage of qualified teachers is discussed, with some unique suggestions as to the solution of the problem of mass education with limited faculty and facilities. The controversial issue of professional training of college teachers is ably treated, both from the pre-service and in-service angles.

The book is written in interesting and readable style. It is well documented, but not tiresomely so. It is well worth the thoughtful reading of anyone interested in education in general and is particularly challenging to those interested in the problems of the local college.

M. R. HINSON

Florida State University



STUDENT TEACHING (second edition), by Raleigh Schorling. McGraw-Hill Book Company. 415 pp. \$3.75.

This is a revision of the 1940 edition of *Student Teaching* by the late Raleigh Schorling of the University of Michigan. Four new chapters and much new material were added to the old edition. The work was prepared as a textbook for student teaching courses. The author attempted to set up a coherent and meaningful program for a beginning teacher, that would keep the picture of the total job before him during an entire semester.

The book consists of fourteen chapters. The titles have been carefully chosen, and focus the attention of both the student teacher and college supervisor upon major problems which confront the practice teacher in new classroom situations. The author gives both a preview of problems to be met in teaching and also effective guidance for planning and getting the work done. One important contribution of the work to the field of education is the assistance given to the student teacher and supervisor to make changes needed to close the gap between principles long advocated and actual practice.

Throughout the book the wide experience and understanding of the author is revealed. Particularly forceful is the chapter entitled, "A Successful Beginning." The prospective teacher is given suggestions for acquainting himself with the nature of his work as a teacher, important factors that condition the success of a beginner, and aids for improving his personality. There is also a discussion of ways to make one's self attractive to pupils.

Each chapter presents a list of topics which have emerged from experiences of student teachers and supervisors. The topics are suitable for either individual or group discussions. Educational theory is thus integrated with actual classroom practice. The author's development of the work provides for the growth of the student teacher in the use of techniques for effective presentation of subject matter and for easy control of pupils.

The mental hygiene point of view is maintained. For example, the attention of a student teacher is directed toward a proper evaluation of the importance of growth and development of children, the adjustment of personality, the education of emotions, the consideration of all forces which play a part in the education of the individual, and the development of the democratic way of life.

There are ninety pictures of classroom and other learning situations, some of

which are combinations of two or more pictures. Many of the pictures are based on elementary school situations. The book was written primarily for secondary school teaching, hence a casual perusal of the book may give the impression that it was prepared for the elementary as well as the secondary level. There are a number of charts and four appendices.

An important innovation is the preparation of five sound pictures and five film strips that are geared to the specific objectives of the book. They deal with learning to understand children, discipline, methods, and planning.

The style of the book is informal and non-technical. It is not a warmed-over textbook. Schorling wrote interestingly and soundly for persons who daily meet problems in the classroom which must be solved on the spot. The wide acceptance of the work by educators over the country is evidence of its merit.

FRANK R. HICKERSON

University of Toledo



THE YEAR OF THE OATH, by George R. Stewart. Doubleday & Company. 156 pp. \$2.00.

The past few years have seen an intensification of concern for the preservation of academic freedom. The increased tension of the world situation, and the mounting bitterness of the reaction against the spread of Communism has caused certain groups to attempt all sorts of tactics to prevent the spread. In many cases this has resulted in misguided efforts, and a misinterpretation of the function of Education.

At the University level the attack has taken the form of Loyalty Oaths of one sort or another, and some dismissals of faculty personnel accused of having Communist leanings. It was inevitable that this should begin to take the form of an attempt to control the content of certain courses, especially those directly connected with the

teaching of Communist doctrine. This book is an account of the struggle at the University of California, which resulted when the Regents required all members of the faculty to sign a special oath. Professor Stewart has written a very readable account of the struggle from the point of view of the faculty. The book very carefully attempts to outline the history of the struggle, and to evaluate some of the damage that was done as a consequence of the situation.

One cannot help but be impressed by the bitterness, and the degree to which faculty morale was undermined at California by the Regents' demand. Academic freedom is one of those basic concepts which is extremely difficult to define. If asked for its precise definition one is obliged to resort almost entirely to example, and these examples are always of the absence or violation of academic freedom. This means that it is much easier to recognize the absence of academic freedom than its presence.

Without academic freedom, University life is simply impossible, and I think that in the case of the University of California, as in a few other instances, the violation of academic freedom was obvious.

There are many controversial issues involved in the attempt to stop the spread of communism, and these must be clearly separated and kept distinct. To teach Communist doctrine would seem to any intelligent person to be an absolute necessity if people are to understand what is involved. The implication that every person who teaches Communist theory is ipso facto sympathetic to Communism is absurd. To ask every teacher of Communist Theory that he in advance take the position that Communist Theory is completely erroneous, and intrinsically evil, is a clear cut violation of the right of objective investigation. Such a demand in any case would defeat the very purpose of objective teaching, for students would react to such an approach.

In the case of the conflict at the University of California, it appears to me, ac-

cording to this book, that the struggle left the realm of teaching, and became an attempt on the part of the Regents to dominate the faculty. I am assuming, of course, that Professor Stewart's account is accurate in all respects.

I might conclude by saying that appointments to teaching positions should be governed by the competence of the person in the field in which he is asked to teach. The only restrictions that are pertinent are those already accepted; namely, that a teacher cannot be a criminal, or violate the law. It does not follow that one is necessarily a criminal who adheres to principles other than those accepted by the majority. Overt actions alone should decide criminality, and not guilt by association.

In addition, I believe that academic people are completely justified in being indignant at the fact that they have been selected for special treatment in this controversy.

For all those interested in the present struggle for academic freedom, I recommend a careful reading of this book.

L. O. KATTSOFF

The University of North Carolina



THIS IS TEACHING, by Marie I. Rasey, Harper & Brothers. 217 pp., \$3.00.

One of the most promising developments of recent years is the growing awareness that teaching classes is an important part of a college professor's life rather than a chore to be dismissed as quickly and as effortlessly as possible so that the professor can get back to his study. Dr. Rasey's account of her own teaching procedures is, therefore, both timely and helpful.

This Is Teaching is not a systematic treatment of the problems encountered in college teaching. Instead, it is a week by week account, in dialogue form, of the way in which a group of college students, encouraged by their instructor to ask questions and to keep on inquiring till they find

answers they can accept, built a course upon the problems they all faced without previously recognizing them.

The reader has some of the satisfaction that comes from visiting a class that is skillfully led, but he also experiences the feeling of futility of those who must leave when the students do, without having an opportunity of sitting down with the teacher to discuss what had gone on between class sessions or what was in the teacher's mind as he did thus and so. At more than one point it would have been helpful if the author had stepped out of character and, in an aside to the reader, indicated the purpose of what otherwise seems like a digression.

This book certainly is stimulating, but it suggests no widely applicable method of college teaching unless the teacher is as gifted and as aware of his fundamental purpose as is Dr. Rasey. Though we criticize the wastefulness of lectures who tell students what may be read in only a small portion of the time a lecture takes and we object to classroom discussions that never rise above the level of a tea-cup conversation, we may be just as wary of the universal application of Dr. Rasey's procedures. Much of the current criticism of what passes for modern practices in elementary and secondary education should rightly be addressed to teachers who copy the practices of modern education without truly understanding them. Similarly, Dr. Rasey should not be held accountable if some college teachers, wearied of the demands that effective teaching always makes on the teacher's time and energy, now think they need do nothing more than walk into class, smile engagingly, and say, "Now, ladies and gentlemen, who has anything to suggest that we can talk about this morning?"

It is counter to the spirit of Dr. Rasey's stimulating presentation to say that *This Is Teaching* should be required reading for all who are interested in college teaching, but we may hope that enough copies will be left around so that many can read the

book and discover what teaching really is—or should be.

HARRY N. RIVLIN

Queens College
Flushing, New York



PHILOSOPHY

ATOMS OF THOUGHT, an anthology of thoughts from George Santayana, selected and edited by Ira D. Cardiff. Philosophical Library, New York. 284 pp. \$5.00.

One who has not studied Santayana's philosophy is sure to have a cubit added to his stature by reading these excerpts from the philosopher's twenty-seven volumes. Though they are removed from their context, these atoms of thought are complete in themselves as the smallest units that can preserve the properties of the whole structure. One may tire of reading them in series, as one tires of a book of jokes, but a person who is seeking the truth will soon find underneath them the solid structure of Santayana's materialistic or naturalistic philosophy.

The purity of his style prevents loss in anthologizing him. Nowhere does triteness, the cliché, or mere rhetoric obtrude. One is reminded of Walter Pater's marvelous care in pruning and phrasing. Everywhere are dignity, beauty. After a time one catches the sustaining rhythm of reason in them, as unmistakable as one's own heartbeat. For Santayana applies reason to every phase of life—society, science, religion, poetry, mysticism, and strips away the illusions and deceptions under which we have been suffering.

We follow his analysis of German idealism, his contrasts between Catholicism and Protestantism, his preference of poetic paganism to either, and his quiet pleading for matter as the only substance of mind. Morality does not interest him as much as religion, and religion interests him less than poetry, which is drawn from the true,

concrete realities. His philosophic fathers are Democritus, Lucretius, Spinoza, Herbert Spencer. His poetic favorites—if one may judge by the attention given them—are Dante, Shakespeare, Shelley, Goethe.

Religion, Santayana finds, is true only so far as it is concerned with realities of life, not accretions or myths. The Gospels were the product of the Church, he believes, not the Church the expression of the Gospels. Catholic faith, he feels, vanishes into clear sunlight, but Protestant faith leaves a gloom behind it when it is gone. Yet all men cherish some illusions; few are able to face the truth of nature continually. But let us not use religion as an excuse to stop investigation.

The life of reason, nevertheless, if persisted in, is its own reward in permitting us to enjoy the variety and beauty of life at their surface value, transient though they may be. It is hard to think that life must end, but death accentuates its value. We do not depreciate the pleasures of a dance merely because it must stop at the appointed time.

War is the permanent state of human life, and peace demands discipline at home and invulnerability abroad. We may as well reconcile ourselves and be content.

This is a rather heavy philosophy, and some may prefer the more heroic assumptions of the idealists that we make life better by our very attitude. Aspiration is in a sense its own realization. But Santayana could never care for Browning.

These excerpts are nicely captioned and cross-indexed for reference when one wants to ponder again Santayana's exact wording of that provoking thought.

J. GORDON EAKER

Jersey City Junior College



OUTLINE OF A METAPHYSICS, by Franklin J. Matchette. Philosophical Library. 104 pp. \$3.75.

This book is unusual in that it is a condensed but adequate and well written out-

line of a world view by a professed amateur in the field of philosophy. The author was a banker, inventor, and a hotel operator by profession. He was largely self tutored in philosophy. For one for whom philosophy was only an avocation, the range and profundity of his knowledge of the world's great philosophies and the issues with which they deal, and his ability to evaluate them in terms of the conception of the world supported by contemporary physical theory, are remarkable.

Mr. Matchette's book consists of seven chapters. The first five deal with the nature of the "Relative" and the "Absolute" worlds, and with their relation to each other. The last two deal with man in the world order as it is portrayed in the first five chapters. Starting with the Relative world—the world in which we presently find ourselves—which is characterized in part by its cause and effect relationships, its imperfections, and the impermanence of its objects, the writer, through a process of reasoning, reaches the conclusion that an Absolute world, one somehow outside and above the Relative world, does exist. He writes that its characteristics must by the nature of things be the opposites of the characteristics exhibited by the things of the Relative world; for, he says, opposite-ness or "Duality" is a genuine trait of the universe, and "perhaps the earliest and most persistent truth to which the inquiring mind is led is that that which has no opposite is meaningless." This being true, the existence of characteristics of the Absolute can be inferred by a process of opposition. For example, whereas the things of this world exhibit the traits of impermanence, imperfection, dependence upon other things, the Absolute exhibits the opposite traits of permanence, perfection, and independence of other things. The relative world, he writes, was caused in the first place by the Absolute, and this is so because there must have been in the beginning an uncaused cause, which could only have been the Absolute.

The fundamental particles composing the Relative world Matchette calls "Zero-Atom Units." The Zero-Atom Unit is energy, a unit of potentiality which contains within it the characteristics of motion, field, electricity, life, mind, and telic character. These potential or "primary qualities" of the Zero-Atom Unit become observable as physical, chemical and electrical characteristics of objects acting within a space-time framework; and as observable characteristics of things he terms them "secondary qualities" or "combinatorial complexes." They make the transition from potentiality to actuality by reason of the action of the Absolute upon the Zero-Atom Units, because the Absolute and Zero-Atom Units stand not only in a relationship of duality to each other, but also as "Polar" to each other.

The concept of "Polarity" is important because it represents that part of Matchette's philosophy which is unique, and because with the use of it we prove that the Relative world is expressive of design or purpose. Polarity tells us that the Relative and the Absolute are one in their diversity—as the north and south poles of a magnet are parts of the same magnet, yet each pole has its unique characteristics only because of the presence of the other. Because the doctrine of Polarity is true, the Relative world is seen to stand in purposive relation to the Absolute, for the Absolute, being all-inclusive, has no external goal, while the Relative world, having as its characteristics those opposite to those of the Absolute, therefore must be expressive of purpose. This purpose, furthermore, is in the direction of union *with* the Absolute, "since the latter is the only other existent in the cosmos." This urge of all things toward the Absolute Matchette calls "Major Polarity." "Progress" is toward determinateness or "self determination" and away from the fundamental disparateness or "divergence" characteristic of the Zero-Atom Unit in its original, potential form. These stand in inverse relation to each

other: as determinateness increases, disparateness decreases. Determinateness is also orderliness. All life appears to be motivated toward a greater degree of orderliness, which is characterized by progressively greater unity and progressively less multiplicity of parts, balance rather than imbalance. This phenomenon illustrates what Matchette refers to as the "Referent-Referend Law." All objects are not at the same level or orderliness in their progress toward union with the Absolute and away from their original indeterminateness, and this disparity of states of existence relative to each other he calls "Minor Polarity."

Man in this world view is conceived as an energy system, one with the rest of nature. His present nature is expressive of tendencies toward both good and evil: good in the sense that he tries to overcome the evilness of his essential nature which is the composite of opposites that set him off originally from the Absolute; and evil in the sense that he is expressive of those evil tendencies which his goodness seeks to overcome. While all things, inanimate and animate, think and feel in a progressively greater degree as we ascend the scale of orderliness or complexity of life, man alone has progressed far enough from his primordial nature, toward the Absolute, to be aware of his true destiny, and to be able to add the force of his own will to the otherwise unconscious urge propelling him toward the Absolute. Only man is free. And while man has the power to both expedite and to thwart the good, and often does the latter, this, Matchette writes, is not distinctively his tragedy. It is that he must in pursuing the good always work with processes and things more divergent, more refractory, less orderly than his own mind states which generate his plans. "The tragic element in man's life," he writes, "is not that he represents a metaphysical dilemma, but that to the extent that his spiritual existence affects a real world of physical existence, it evokes states of greater divergence than its own. It is as if a fallen

God were condemned to live like a mortal; or perhaps even more truly, it is the intrinsic sense in which 'men are not Gods.' It is in this sense that Man's 'Doom' is inescapable and tragedy is of his very essence."

Frailty and the imperfection of the human entity are not the real fountainhead of man's difficulties, but it is rather man's ignorance of his nature; man's ignorance of himself and his place in the cosmos. The main task then becomes to discover and to be aware of his residence in the two domains—the Relative and the Absolute. Beyond this there is little one can do. Each must do the best he can; and the best, he writes, is that which takes us in the direction of minimizing our basic thoughts of hate, fear, anger and the like, and in following in the paths of goodness, truth and beauty which *are* the Absolute, and which are parts of a single Virtue. It is in this deliberate striving toward the Absolute that man's wisdom, reality and happiness lie. In this striving lies man's salvation.

The book may be read with profit by the layman in philosophy and by the academic professional alike. Matchette's reliance upon his own linguistic inventions is an obstacle to understanding him and to equating some of his concepts with those given expression by other philosophers, but by no means an insurmountable one. His preoccupation with metaphysics will no doubt be the cause of some hostility toward the book on the part of those readers who align themselves with the empirical tradition of Hume, Mill, James and Dewey. This is in part because of his reliance in the last analysis upon reason rather than upon observation, as applied by the scientists, as the avenue to truth, particularly as it applies to his appeal to the doctrine of opposites by which he constructs the existence of an Absolute possessing all the attributes of Deity, truly existing apart from the idea that we have of it. His affirmation that the Relative world is telic in character, also based on deductive reasoning,

will likewise meet with some resistance. Whether or not the world is expressive of an underlying purpose or design seems to be an open question among the scientists. Readers with a pragmatic bent will also, no doubt, consider his preoccupation with the Absolute representative of a misdirected emphasis, for emphasis should be shared at least equally with the consideration of down to earth, immediate techniques for expediting the will of the Absolute. To say that we must be virtuous is not enough. What virtue means in terms of concrete action must be considered. Mr. Matchette, perhaps intentionally, stops short here. Certainly his career reveals that he was not an ivory tower philosopher. Many readers also will be reluctant to accept his conception of freedom, which they will consider false freedom, so long as we must admit, as he does, that our decisions and efforts do not count for too much, since the movement upward toward the Absolute is inevitable.

In the final analysis, the acceptance or rejection of a metaphysics such as Matchette's depends upon the assumptions upon which one chooses to place his faith. Whether to put the truth of science in the back seat when it conflicts with Reason, even when the deductions are valid, is one of the supreme decisions the reflective person must make in the process of assessing the human venture.

RAYMOND J. RAMSDEN

State Teachers College
Oshkosh, Wisconsin



PHYSICS

HEAT AND TEMPERATURE MEASUREMENT, by Robert L. Weber. Prentice-Hall, Inc., New York, pp. x, 242, \$6.65.

This is a book on the *measurement* of heat and the *measurement* of temperature. It is an elementary text designed for a

one-semester course following an introductory college physics course. It consists of 271 pages of text proper with the addition of twenty-nine laboratory experiments followed by five appendices and twenty-seven tables.

The distinctive features of the volume are that the emphasis is upon experimental methods of measurement of heat and temperature, and that it surveys a wide field in small space in an elementary manner. Along with the experimental methods there are concise statements of basic theory. These serve to give a background for the methods of measurement and make the book more self-sufficient for many practical purposes. These features should make the book of considerable value as a handbook or quick reference book for workers in allied fields who need to lay their hands quickly on the gist of some experimental methods. For instance the worker unaware of the recent use of thermocolor paints which change color at a specified temperature, and pellets which similarly soften, would find them mentioned. Along with these he would find mention of thermistors the resistance of which may change from a hundred thousand ohms at 0°C to a few hundred at 200°C . The references for supplementary reading at the end of each chapter are up-to-date and should be useful.

Any book of this kind which covers a wide field in small compass must of necessity seem sketchy in spots as in the too brief mention of high-frequency induction heating which came into much use during World War II. On the other hand there are many good statements in brief space as for instance the summary in two and one-half pages of the magnetic approach to absolute zero.

In an over-all estimate it must be remembered that this book is written on a strictly elementary level and there is much to praise in freshness of treatment and broad coverage. This reviewer, however, is left with some mixed feelings chiefly

because of the lack of precision of certain common definitions. The definition is given for the 15°C calorie without mentioning that this is merely the most common of several calories based on water as the working substance. Indeed it is worth noting that at the International Steam Table Conference in 1929 it was recommended that the calorie be defined independently of any working substance as one eight hundred and sixtieth part of the international kilowatt hour. The Btu (British thermal unit) is defined as "the amount of heat required to raise the temperature of 1 lb. of water 1 Fahrenheit degree." This makes the Btu a unit without precise meaning whereas when defined for water at its maximum density or for water at 60 degrees Fahrenheit, as it usually is, it becomes more precise. Such things, however, can be easily remedied in a later edition.

The author is Associate Professor of Physics at the Pennsylvania State College and this volume is one of the Prentice-Hall Physics Series edited by Donald H. Menzel.

ROGERS D. RUSK

Mount Holyoke College



SOCIAL STUDIES

SOUTHERN LEGACY, by Hodding Carter.
Louisiana State University Press, 1950.
186 pp. \$3.00.

The author of this volume is the crusading editor of a newspaper at Greenville, Mississippi, and a native of the State of Louisiana. His parents lived during the post-Civil War years and he was reared in the traditions of the culture of that region. Yet, he is a protestant against what he believes are the evils and weaknesses of the society in which he lives, and he strives to help build a better world in which to live. These facts are basic to an understanding of the contents of this very interesting book.

The volume includes fourteen chapters, some very short, and in them he pictures

the situation with references to the following problems and conditions: the unity of the cultural white groups with reference to support of what they believe; the opposition to outsiders (foreigners); the strong tendency to support military traditions and be a part of them; the purpose of the original KKK; the terrible destruction of the Civil War; the aftermath of terror, disfranchisement, and suffering; the strong religious quality of the people traditionally and its fundamentalistic character; the older type of friendship which often existed between negroes and whites, and the almost complete lack of any schooling for negroes in the earlier days; the tradition of violence and the cultural support of it in various forms; the double standard of law as applied to whites and negroes, and analogous double standards among whites as to immoralities such as dishonesty, thievery, sex irregularities, etc., among blacks; the chivalric attitude of whites toward women; "poor whites" and their attitudes; the views of Southerners as to interference from outside; the "crazy-quilt" pattern of politics which still dominates and which on occasion has many injurious flarebacks; the Southern practices in securing capital and new industries; the injury to *whites* of the practice of discrimination, and the value of being discontented with the evils of the situation.

The book is well written and is a real contribution to the literature on attitudes, so written that the lay reader can understand. It is also a volume pitched at a high level of social ethics, a level which many of our leaders in political and business life can well consider and emulate. It is dedicated to building a better world and to helping others understand, but building through the orderly processes of education, enlightenment, cultural and economic development, i.e., by evolution rather than revolution. The writer of this review born and reared in Ohio with a northern background, but with an understanding based on living twenty years in the South, com-

mends this volume and hopes that many will read it and ponder its message.

A. R. MEAD

University of Florida



WAR OR PEACE, by John Foster Dulles.

The Macmillan Co. 274 pp. \$2.50 cloth, \$1.00 paper bound.

Mr. Dulles has outlined the policies followed by the United States during the five year period since the San Francisco Conference in 1945, a period which he terms one of "not war, not peace." Mr. Dulles is well qualified to discuss our foreign policy of this period as he has taken part in ten major international conferences held in these years. The book is a "behind the scenes" picture of men, policies and events.

Mr. Dulles believes that war is probable but not inevitable. He thinks there is hope provided:

1. Americans realize the danger clearly;
2. We unite behind the many policies of the present which are good;
3. We see the weaknesses of other policies and strive to improve them;
4. Develop the spiritual power "without which no policy can be more than a makeshift."

The book is divided into four parts. Part I: The Problem; Part II: The Policies We Have; Part III: The Measure of Our Foreign Policies; Part IV: What Needs to Be Done.

In the chapter, "Know Your Enemy" of Part I, Mr. Dulles clearly and briefly defines Soviet Communism and how it operates, so that the reader knows the nature and creed of the enemy. It is very necessary for all Americans, laymen as well as leaders, to know this in order to defend ourselves intelligently.

In Part II, "The Policies We Have," Mr. Dulles traces the beginnings of the United Nations, and how the United Nations operates. He believes that the U.N. "can be and should be a cornerstone of United States foreign policy." In Chapter VI he

describes the manner by which the U.N. deals with vital problems, indicating clearly the capacity of the U.N. to deal with international disputes. But Mr. Dulles thinks the U.N. is more than this when he states: "The United Nations is not just a place where the representatives of governments come together to negotiate. It is not just the sum total of its members. It is something of itself. It changes all who participate in good faith in its activities—makes them better members of a world society." He also thinks one of its strengths lies in its moral force. He frankly recognizes its limitations as well as its strengths.

An especially fine chapter in Part II is the one in which Mr. Dulles traces bipartisanship in our foreign policy, a policy which he had such a large part in shaping. Here we get a glimpse, as it were, behind the scenes and see just what influence the United States has when there is unity in our dealings with foreign countries. He feels that we cannot successfully bring about "a coalition for peace unless the two major political parties cooperate on major policies." In his words, "Bipartisanship in foreign policy has limitations and drawbacks. It is difficult to operate. But during the period from August, 1944, through 1949 it operated to promote the security and peace of the United States and of the world."

In Part III, "The Measure of Our Foreign Policies," Mr. Dulles traces the five year score and shows why communism wins. He shows that while the Russians have been held in West Europe and have suffered a defeat in Yugoslavia, they have consolidated their position in large areas of Central Europe and have won a great success in China. The shift in the balance of

power in the world has been in favor of communism. The chapter, "Why Communism Wins" is an especially enlightening one. He leaves no doubt in the reader's mind as to the dangers we face.

In Part IV, "What Needs to be Done," Mr. Dulles places before Americans a challenge. He advocates the need for

1. Unity at home. If we are to win the peace, the United States must put bipartisanship on a solid basis.

2. Unity in Western Europe. He feels this is necessary if western civilization is to be saved. He would even go so far as to urge the United States to exert pressure to see that western unity is brought about.

3. A totally new Asiatic policy which will recapture some of our lost prestige. He advocates helping to reenforce the independence of new nations, and recognizing the distinctive religions and cultures of Asia.

4. Regaining our spiritual influence in the world. Here Mr. Dulles points out very clearly the weakness in the United States at the present time. He deplores the fact that "we have no message to send to the captive peoples to keep their hope and faith alive."

The Chapter, "Our Spiritual Need," is perhaps one of the strongest sections of the book. Here lies the challenge to teachers, church workers and others. If we are to win the peace, we must regain confidence in our spiritual heritage. As Woodrow Wilson wrote, "Our civilization cannot survive materially unless it be redeemed spiritually." Mr. Dulles does not offer any ready panacea for peace, but does believe it can be won.

HAZEL SPYKER

Miami University

Compared to what we should be, we are only half awake. We use only the smallest part of our mental and physical resources. Man lives well below his possibilities. He has capacities of all kinds of which in most cases he makes no use.—WILLIAM JAMES in "Talks to Teachers"

Brief Browsings in Books

The Catholic University of America, 1903-1909, is the story of the third rectorship, that of Denis J. O'Connell, of this leading institution of the Catholic Church. It is the fourth of a series of volumes which trace the history of the institution for a period from its origin until 1909. The three companion volumes which have preceded this one described the formative years and the first two rectorships, the whole covering the twenty years during which the university has existed. There are 275 pages besides a complete index. The volume sells for \$3.00. It is from The Catholic University of America Press.

The Illusion of Immortality, published by The Philosophical Library, New York, presents the case against personal immortality. The author, Corliss Lamont, surveys the chief religious conceptions of immortality from primitive and ancient times up to the twentieth century, and interprets them in the light of modern biology, medicine, psychology and philosophy. In his volume he offers an affirmative philosophy of existence, which sets up as a supreme goal the happiness and freedom of men in *this* life and in *this* world. The volume is recommended to those of liberal thought in the Introduction written by John Dewey. It has 308 pages and sells for \$3.95.

Another volume from The Philosophical Library, Inc., is a small volume of 157 pages, which sells for \$3.00, entitled *Democracy and the Quaker Method*, written by Francis E. Pollard, Beatrice E. Pollard, and Robert S. W. Pollard, father, son and wife—all three English. The thesis of the little volume is that the Quakers have demonstrated their ability to have differences of opinion, with consideration for minorities which have not been overruled

but have been used to develop creative solutions to difficult problems. There is an account of how the Lilienthal Report on Atomic Energy was born, and also interesting comment on Quaker practice in relation to the veto controversy and United Nations discussions. It describes procedures at worship and business meetings.

How It Feels to Be a Teacher is an important study by Mary V. Holman, Director of Guidance of the Public Schools, of Orange, New Jersey. It is a volume of more than 200 pages, whose price is \$3.25. It is dedicated to the late James S. Plant, famous psychiatrist, educator and humanitarian, a leading worker in the field, who was Director of the Essex County Juvenile Clinic, Newark, New Jersey. Among the topics discussed are "Who Is the Teacher?", "The Teacher Was Once a Little Girl," "The Teacher Becomes a Teen-Ager," "The Teacher Goes to College," "The Parents Point of View," "The Profession, Its Complexities and Dilemmas," "The Teacher Lives or Exists in the Community," and "The Teacher Looks Into the Future." The study includes only women teachers, but is good reading for any teacher. It is published by the Bureau of Publications, Teachers College, Columbia University.

Personality and Psychotherapy by John Dollard and Neal E. Miller is a particularly clear exposition of their theories of psychology. It brings together three great traditions usually treated separately: psychoanalysis, experimentalism, and modern sociology and anthropology. Abnormal psychology is dealt with not for its own sake, but for the values found by its study in interpreting normal behavior. The integration is marked and the result quite

satisfying. A sub-title indicates its scope: "An analysis in terms of learning, thinking, and culture." The textbook edition sells for \$5.00. There are 469 pages. The volume is found in the McGraw-Hill Publications in Psychology. It is a valuable treatment, and arises out of much of the work done in the Yale Institute of Human Relations.

The Use of Mobile Cinema and Radio Vans in Fundamental Education is a late publication of Unesco. In it are described efforts to take Fundamental Education to sections of the U.S.S.R., Canada, British and other colonies. Separate chapters indicate the problems of transport, projectors and projection, sound and radio, programme, training and administration and research. This is a hopeful development and concrete suggestions are given for an extension of similar services elsewhere. The pamphlet of 192 pages sells for \$1.00.

How to Educate Human Beings by Edward A. Fitzpatrick is from The Bruce Publishing Company. It has 168 pages. Its price is \$2.75. He sees the problem of education to make men "not robots, not mechanisms, not animals, but men." He sees the "great social job today to release the moral and spiritual energy that man is capable of, to make it a genuine source of power in the social situation." According to the thesis of the book, "self-education and self-discovery," the individual is lost in education and the social has been stressed so strongly that it approaches totalitarian education. Good, college, liberal education is set as the goal. "The essential purpose of the book is to build up the characters of individual persons . . . who are going to make in the future the national and international decisions." The book deserves wide reading.

What's Its Name? is a guide to speech and hearing development. The author is Jean Utley, Associate Director of the Speech and Hearing Rehabilitation Clinic of the College of Medicine, the University of Illinois. It is, as its title indicates, prepared for hearing-handicapped children. The work-

book is arranged in eight parts of drawings and the corresponding words in order of increasing difficulty. In the 172 pages there is a wealth of materials including word lists, a bibliography, a list of records to buy and "Do's" and "Don'ts" in dealing with children. The University of Illinois Press, Urbana, Illinois distributes it at \$2.00, list price.

At its meeting in Atlantic City in 1948 the Convocation of Kappa Delta Pi urged its several chapters to promote the program of Unesco by whatever means they could. During the summer of 1948 the Recorder-Treasurer and Editor of the Society was a member of the Ashridge Seminar on Teacher Training for a period of six weeks along with representatives from twenty-five other nations who met at this beauty spot in England on appointment by their state departments and national ministries of education. The Executive President and the Recorder-Treasurer attended the Second National Conference of the United States National Commission for Unesco in Cleveland in April, 1949.

This fall it is particularly important that our members as well as others in the United States become better acquainted with our international efforts to keep the peace. There has just been issued an educational reconstruction work kit which is supplied by the Unesco Relations Staff of the Department of State, Washington 25, D.C. Those who wish their contribution to the work of Unesco to be more than silent affirmation and consent will be interested in knowing of this work kit which gives plans for action. In it are pamphlets describing the Unesco Fellowship Program, the Program for Educational Reconstruction, Who's Who and What's What in Unesco's Educational Reconstruction, and a listing of supplemental materials which it is possible to secure. If any of our chapters would like to undertake a reconstruction project they may secure the kit upon application to the U. S. National Commission in Washington. It is hoped that there may be much interest in these projects.

James Freeman Clarke, Apostle of German Culture to America is a doctoral dissertation which shows the career of a New England editor, minister and author. There are liberal quotations from Clarke's autobiography, from his poems, letters and other writings. The author, John Wesley Thomas, discovered a trunk of family papers in the home of Clarke's grandson which provided much material for this book. The publisher is John W. Luce, Boston, Massa-

chusetts. The volume sells for \$2.75. There are 168 pages.

Kirkegaard the Cripple pays particular attention to the fact that the noted philosopher was a hunchback from birth and that this influenced his mental and physical constitution and his thought. The author is Theodor Haecker, the translator, Alexander Dru, the publisher, The Philosophical Library, the price, \$2.75. It is an interesting presentation.

Behind the By-Lines

(Continued from page 260)

separation of church and state. Dr. Fierman has served as a teacher and counselor for groups in Cleveland, Cincinnati, Pittsburgh and Louisville.

The "National University" of the Early National Period is an article by Homer H. Young, Instructor in Education, Rice Institute. He received his doctorate from the University of Texas where he taught in the summer session last year.

John Gaffrey instructs in English and journalism at the Sequoia Union High School, Redwood, California. His article is *Heresy and the Cultural Lag in English Grammar*. He has taught in the Demonstration School of the University of California and at the University of Washington.

Paul Fatout, Associate Professor of English, Purdue University, is author of *This Publishing Business*. He has written a biography of Ambrose Bierce and has had articles published in *Harpers*, *The American Scholar* and *The English Journal*. He asserts, "I think of myself as a teacher rather than as an 'educator.' I like to write, and I like to teach writing—or try to teach it."

A Little More Iron, Please is the plea of Clifton L. Hall, Associate Professor of the History and Philosophy of Education, George Peabody College for Teachers. Dr. Hall was a major in the army in World War II. He studied at McGill University,

Columbia University and the University of North Carolina, from which he holds his doctorate.

Josephine Kamm writes of *New University Colleges in British Colonial Territories*. She is a professional writer. See her article for additional note.

Frances Hall, Curriculum Coordinator, Secondary Division, Los Angeles County Schools, wrote *Prize-Day*. Gilbert Thomas, English author and literary critic, has written many books of poems, essays and magazine articles. His poem is *The Talisman*. Mrs. Hazel Snell Schreiber is Past President of the San Francisco Branch of the League of American Pen Women. Her poem is *From a Hospital Window*.

Dorothy DeZouche, a member of Psi chapter of Kappa Delta Pi, is represented by *Dominion*. She teaches English in the Preparatory School of Mt. Vernon Seminary, Washington, D.C. Beryl Jespersen, of Menlo Park, California, is the author of *Night Spectrum*. Oh, *Come You Keepers of the Peace*, by Gertrude A. Casad, is dedicated to the U.N.O. Miss Casad has been the principal of various grammar schools and has won a dozen prizes writing for magazines and radio.

The Editor

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Behind the By-Lines

As the leading article, William W. Brickman, Assistant Professor of Education, New York University, presents *I. L. Kandel—International Scholar and Educator*. Perhaps no American educator is so widely and favorably known internationally as Dr. Kandel and it is fitting that the record of his work and achievements be preserved. Professor Brickman is President's Research Fellow at Brown University for the year 1950-1951 and is on leave from his teaching position in New York University during the spring and summer semesters.

Educational Exchanges with Foreign Countries is by Kenneth Holland, President of the Institute of International Education. The Institute this year has 3,344 persons participating in exchange programs. Dr. Holland has long been active in international affairs. Among the many important positions he has held are: Supervisor of CCC Camps in New England; Associate Director of the American Youth Commission of the American Council on Education; Chief of the Education Section of the Office of Inter-American Affairs of the Department of State; Director of the Office of Educational Exchange, U. S. Department of State; and consultant to Unesco, London, 1945 and Paris, 1946.

William Heard Kilpatrick, for many years Professor of Education, Teachers College, Columbia University discusses *Better Education for Citizenship*. A leading philosopher in the field of education, Dr. Kilpatrick has had many thousands of students in his classes and has had wide influence. He is author of more than a dozen books, and is just completing a revision of his textbook on the Philosophy of Education. He has been honored in many ways, as President of the American Urban League, Chairman of the Bureau for International Education, and President of the Board of Trustees of Bennington College.

A prominent literary figure writes anonymously about a problem in higher education in *A Letter from Alma Mater to Her Children as Construed by One of Them*. Attention is here called to a subject of great interest to alumni and administrators of American colleges and universities.

Education in Syria—Old and New brings information about a country of much concern to America. It is written by A. Kh. Kinany, Professor of Education, University of Syria. Dr. Kinany has been active in the work of the Arabic League and was a delegate of his government to the Unesco Seminar at Ashridge College, England.

E. C. Bolmeier was one of our contributors several years ago. He is Associate Professor of Education in School Administration at Duke University. Formerly he was Assistant Superintendent of Schools in Jackson, Mississippi, and Director of Research in the Laboratory Schools of the University of Chicago. He is a member of Kappa Delta Pi. His article is a particularly timely one, *The School's Role in Military Preparedness*.

Leah Greenberg presents, as her article, *The Bleached Bones of Educational Psychology*. She is an instructor in the Division of Adult Education of the Baltimore Department of Education. She holds her bachelor and master's degrees from The Johns Hopkins University. For the past several years she has been studying at the Child Institute of the University of Maryland.

Night Class is written by a Lecturer in Freshman Composition and Rhetoric in night classes at Washington University, St. Louis, Missouri. The author is Assistant Executive of the Gardner Advertising Company of St. Louis. Mr. Ferriss is a graduate of Yale University. During World War II he was a captain in Military Intelligence. Before the war he was a reporter on the St. Louis *Star-Times*.

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I. L. Kandel—International Scholar and Educator

WILLIAM W. BRICKMAN

IN ACADEMIC circles it is customary for the faculty and students to celebrate a professor's attaining a certain age or rounding out a long term of service. Often, this takes the form of a *Festschrift*, a book of essays prepared for the occasion by students who had done research under the professor. Except for irregular instances in the humanities and the social sciences, the custom of presenting a *Festschrift* to a sexagenarian or septuagenarian professor has fallen into desuetude in this country. In education, one can recall the collective volume commemorating Paul Monroe's quarter-century of service to American education. Apart from this and from those presented to John Dewey on his last three decennial birthdays, no similar volume comes quickly to mind. And it should be recalled that Dewey, like Homer, can be claimed by several academic specialties.

For various reasons, no *Festschrift* honored I. L. Kandel on his seventieth birthday, January 22, 1951. Since

such a unique personality in education, a member of the rapidly vanishing clan of scholar-educators, deserves an assessment of his achievements, this writer has chosen to analyze Dr. Kandel's *Leben, Arbeit, and Schaffen*. However inadequate, this diminutive *Festschrift* will be a token of one man's not uncritical tribute to a towering figure in education today.

One would have to roam far and wide in educational literature in many languages to escape the name of Kandel. Where many a pedagogue has been overtaxed by one branch of his subject or has dissipated his energies by dabbling in several, he has established and maintained a position of authority in an impressive number of areas—educational history, comparative education, educational philosophy, international education, and testing. Prolific author of monographic studies, textbooks, articles, editorials, and reviews; editor of yearbooks, encyclopedias, and journals; teacher and research mentor to advanced

students in many universities; active consultant to governments, school boards, and educational bodies of five continents—this is but a bare outline of his achievements. The facts and ideas in the following pages will enable the reader to reach his own conclusion regarding the place of I. L. Kandel in American and world education.

Isaac Leon Kandel¹ was born January 22, 1881, in Botosani, Roumania, to Abraham and Fanny Manales Kandel of Manchester, England, during the course of a business trip. From 1887 to 1892 he attended the Manchester public elementary school and then continued in the famous Manchester Grammar School, where, as a foundation scholar, he obtained a thorough grounding in the classics. At the Victoria University of Manchester, where he studied after 1899, he earned the B.A. (First Class, Final Honours, School of Classics) and the University Scholarship in 1902. As a student, he won additional honors: Oliver Heywood and Victoria scholarships in classics; Latin and Greek Prose Prize; and Dauntsey Law Exhibitioner. In 1904, he took 27th place in the Indian Civil Service Examination. Then came graduate study during 1905-6 in the Department of Education of the University of Manchester, with an M.A. and a teacher's diploma at its conclusion. Concurrently, he taught German at the

Fielden Demonstration School. His first major post was that of assistant classical master at the Royal Academical Institute, Belfast, Ireland, from 1906 to 1908. In his spare time he was secretary of the Ulster Branch, Association of Intermediate and University Teachers, and contributed to the *Journal of Education*, *School*, *Universities Review*, and *Irish School Monthly*. The desire for advanced study led him to spend the summer of 1907 under Wilhelm Rein at the University of Jena. Here Kandel met several Americans, notably William Chandler Bagley, David Snedden, and George Drayton Strayer, all future leaders in American education. From his teachers at the University of Manchester, Professors J. J. Findlay and Michael Sadler, he heard about John Dewey, and it was evidently at their suggestion that he decided to study at Teachers College, Columbia University, rather than in Germany. Another probable factor in Kandel's decision to study in America was the influence of his revered teacher, Sir Michael Sadler, who convinced him that education should be approached from the socio-political standpoint. Many years later, Kandel was still able to describe his "main interest" as "the study of the relation between political and social theory in education, a relationship to which other aspects of education are subordinate."²

The year 1908 found Kandel and his lifelong friend, Peter Sandiford, who later wrote and edited significant works on comparative education and educational psychology, on the boat to Amer-

¹ The biographical sketch is derived from "Who's Who in America, 1948-1949," p. 1306; from correspondence, interviews, and association with Dr. Kandel since 1946; and from the *vita* page of his doctoral dissertation. Dr. Kandel had no knowledge of the preparation of this article. Acknowledgment is due Mrs. Louellen Remmy Beyer, managing editor of *School and Society* for supplying information and for her general interest.

² Autobiographical letter to editor, *American Scholar*, vol. 8, Winter, 1938-1939, p. 126.

ica. Both young scholars earned their doctorates two years later at Teachers College in the field of comparative education. Kandel's dissertation was based on studies done during 1908-9 and a visit to normal schools in Germany during the summer of 1909. Sandiford departed to teach in Canada, while Kandel remained permanently in the United States. In 1915 he married Miss Jessie S. Davis of Manchester, then founded a family, and in 1920 became an American citizen.

Simultaneously with his graduate studies, Kandel taught courses in the history of education at Teachers College in the capacity of research scholar and teaching fellow. Another outlet for his abilities was the work he performed under Paul Monroe, the leading scholar of the day in the history of education, as assistant editor of the monumental reference source, "A Cyclopedia of Education." In addition to his editorial labors, Kandel prepared articles on various administrative and historical topics. Among the better known of these were the studies on Comenius (with Paul Monroe) and on Jewish education (with Louis Grossmann).

The next decade saw Kandel dividing his time and energy between his teaching at Teachers College and his research as specialist for the Carnegie Foundation for the Advancement of Teaching. His rise through the academic ranks was slow at first and then more rapid as his reputation as a scholar grew throughout the country and in foreign educational circles. From an instructorship (1913-1915) he was advanced to the status of associate in education, a title he held until

1923. That year marked the turning point in his academic career. His appointment as professor of education and associate of the new International Institute necessitated his discontinuing his service to the Carnegie Foundation, which had begun in 1914. Now he had an opportunity of concentrating his attention on comparative education and making that subject an integral part of the foundational studies at his college. Apart from his training numerous native and foreign graduate students in his specialty, and writing voluminously in the form of books, monographs, and articles, Dr. Kandel achieved an enviable reputation as editor from 1924 to 1944 of the internationally cited "Educational Yearbook" of the International Institute. His instructional duties were terminated in 1947 with his election as professor emeritus of education at Teachers College.

As teacher, Kandel was very much in demand in universities all over the country. Among the institutions with which he was associated as visiting lecturer and professor were the University of Pennsylvania (1929-30), University of California (1919, 1929), the Johns Hopkins University (1931, 1933, 1935), College of the City of New York (1935-36, 1936-37), and Yale University (1940). Busy as he was during the interbellum and later years with his teaching and research, he found time to devote to a variety of educational organizations and projects. Thus, he was secretary of the American Field Service Fellowship for French Universities from 1919 to 1924; trustee of Finch Junior College in New York City;

member of the council, American Association of University Professors; member of the advisory boards of the American Council of Learned Societies and the American Friends of the Hebrew University; member of the Institute Fellowship Committee, Institute for Religious and Social Studies, Jewish Theological Seminary of America; and laureate member, Kappa Delta Pi. His memberships in educational organizations include the National Education Association, the National Society of College Teachers of Education, Kappa Delta Pi, and Phi Delta Kappa.

It is hardly surprising, in view of his numerous achievements, that all sorts of honors were heaped upon Dr. Kandel. In 1937, the University of Melbourne awarded him an honorary Litt.D., and nine years later the University of North Carolina bestowed upon him the LL.D. The French government elected him in 1937 as Chevalier of the Legion of Honor. There were innumerable honors in the form of calls to special lectureships and writing, editorial, and advisory assignments. The name of Kandel had achieved significance in the field of education.

One of the sore spots in higher education is the question of the retirement age of professors. Some administrators defend early retirement on the ground that the professor's powers become attenuated in his early sixties and that, consequently, his usefulness to his institution becomes more and more questionable after the age of 65. Whatever the policy in Teachers College, it was evident in 1946, when Kandel went on terminal leave, that the renowned in-

ternational educator was in no mood to discontinue his teaching and scholarly activities simply because he reached the mandatory retirement age. Like Professor Boyd H. Bode and other prominent educational leaders, who chafed at being suddenly cut off from their customary and satisfying labors, he accepted offers which promised the continuance of teaching and writing. His first position following his departure from Teachers College was the editorship of the only weekly educational periodical in America, *School and Society*, shortly after Dr. William C. Bagley died in the summer of 1946. One year later he was named to the first Simon Research Fellowship at the University of Manchester, his original alma mater. At the same time he was invited to become editor of the British journal, *Universities Quarterly*, a position he held for two years. But the crowning tribute to his dynamic creative and intellectual powers came in 1948 when he was appointed professor of American Studies and chairman of the new department at the University of Manchester. His duties included lectures, guidance of students, organization of a degree program, and selection of teaching personnel. From 1948 to 1950 he maintained a busy schedule in England—special lectures at the University of London Institute of Education and elsewhere, long-distance editing of *School and Society*, miscellaneous types of writing and editorial work. Truly, if ever there is an occasion to prove that the automatic retirement of professors at 65 on an indiscriminate basis is an educational error of the first degree, the case of Dr. Kandel will provide ample

ammunition toward that end. Owing to several reasons of a personal nature, Kandel decided to give up his teaching in the spring of 1950. The department has been established, research materials had been made available, and someone else was present to take over his duties. He could now look back with satisfaction on another venture in international educational relations. In recognition of his signal services, the University of Manchester conferred emeritus rank upon him.³ Without doubt, there have been very few, if any, professors who have held emeritus status simultaneously on both sides of the Atlantic. This is but another indication of the international esteem with which I. L. Kandel is regarded.

At the present time (December, 1950), Dr. Kandel continues as editor of *School and Society*. As his seventieth birthday approaches, he is inclined to be less active than heretofore. But for all his reduced program of work, he is far more creative than other individuals who are his juniors by several decades. He lectures at intervals to university audiences, prepares monographs under the auspices of UNESCO, and contributes articles to educational journals other than his own. While his reading reflects a catholic interest, he still centers his attention on current educational developments, and his pungent editorials in *School and Society* reveal a critical mind second to none in evaluating the educational trends of the day and in exposing pedagogical peccadilloes, frippery, and tomfoolery.

With Kandel's *curriculum vitae* up to date, one may now turn to his writings and ideas. The compilation of a complete bibliography of the products of his pen, together with the translations into many foreign languages, would be a project in itself. In view of the restrictions on space and time, it will only be possible to discuss his major works and to indicate briefly the extent of his pedagogical productivity.

First, let something be said of his editorial experience. In addition to what has been mentioned in the previous pages, Kandel was active in various capacities: editorial consultant to the "Encyclopaedia of the Social Sciences," departmental editor of the "National Encyclopedia," member of the editorial board of *Educational Forum*, member of the editorial council of *Jewish Social Studies*, revising editor of the education section of the second edition of the "New International Encyclopedia," member of the joint editorial board of the "Year Book of Education," and assistant editor of *World Education*. In virtually all of these publications his participation also included the contribution of articles. It would be difficult to find an educational enterprise to which Kandel lent his name unaccompanied by some form of aid, whether editorial or other advice or a piece of helpful pedagogical literature.

The enumeration of these activities by no means exhausts Dr. Kandel's exercise of his editorial capacity. He was responsible for securing collaborators and for seeing through the press that unique volume which honored Paul Monroe, "Twenty-Five Years of American Edu-

³ *School and Society*, vol. 72, December 2, 1950, p. 365.

cation."⁴ Included among the contributors were such educators of the calibre of William H. Kilpatrick, Ellwood P. Cubberley, Alexander J. Inglis, Thomas Woody, and Edgar W. Knight. As general editor of the Nelson Educational Series, he was instrumental in the publication of several books⁵ which have had considerable professional value. Of particular significance in disseminating accurate information about the American educational system in foreign countries, particularly in Latin America, was the series entitled, "Education in the United States,"⁶ produced under the editorial direction of Dr. Kandel. This consists of seven pamphlets⁷ dealing with elementary, secondary, higher, rural, teacher, and kindergarten education, and educational administration and organization. Educators of the rank of William C. Bagley, Guy E. Snively, and John K. Norton were among the authors of these attractively illustrated monographs.

⁴ I. L. Kandel, editor, "Twenty-Five Years of American Education" (New York: Macmillan, 1924).

⁵ E.g., Lester M. Wilson and I. L. Kandel, "Introduction to the Study of American Education" (New York: Nelson, 1934); and William C. Bagley, "Education and Emergent Man" (New York: Nelson, 1934). In his preface, Bagley records his indebtedness to Kandel "for his kindness in suggesting that the volume be prepared and for numerous courtesies in connection with the preparation of the MS" (p. vii).

⁶ The Spanish and Portuguese series, "La educación en los Estados Unidos" and "A educação nos Estados Unidos," respectively, were published in 1943 by the American Council on Education, Washington, D.C. Six of these small monographs were issued three years later in two pamphlets, "La scuola negli Stati Uniti," by the United States Information Office. There is also an Arabic translation of this series.

⁷ An eighth pamphlet, "Las instituciones católicas de enseñanza en los Estados Unidos," by Monsignor George Johnson, was published in the format of this series in 1945. Dr. Kandel's name, however, does not appear as editor.

The editorial feat for which Kandel will, in all probability, be remembered most by hosts of students of education is the "Educational Yearbook" of Teachers College's International Institute. This 21-volume collection has already been mentioned and will be discussed in some detail in a later portion of this article.

Some notion of the breadth of Dr. Kandel's literary contributions to education may be ascertained by simple reference to the large number of periodicals to which he contributed with almost unflinching regularity: *Hispania*, *Annals of the American Academy of Political and Social Science*, *American Scholar*, *Parents' Magazine*, *Teachers College Record*, *Kadelpian Review*, *Educational Review*, *Educational Administration and Supervision*, *School Executive*, *Journal of Education* (London), and others. For the most part, these writings dealt with his favorite subjects of educational history and philosophy, and comparative and international education. At least one of these articles has found its way into anthologies of literature which are read in college English classes.⁸ The journals where Kandel's work has appeared most often are *School and Society* and *Educational Forum*. To the former he contributed an impressive number of articles, shorter pieces, and book reviews long before he became its editor. It was a rare volume of the *Edu-*

⁸ Kandel's "The Fantasia of Current Education" (*American Scholar*, Summer, 1941) has been reprinted in Harry R. Warfel and Elizabeth W. Manwaring, editors, "Of the People" (New York: Oxford University Press, 1942), pp. 429-40. The editors remark that Kandel's "good-humored criticism of educational follies bears thoughtful analysis."

cational Forum that did not carry an article or an editorial by Kandel. His policy as editor of *School and Society* to confine his writings to the weekly editorial was apparently the reason why he published his articles in the *Educational Forum*,⁹ his major outlet for the longer products of his thinking and research.

Kandel was also able to set aside sufficient time to prepare chapters for other people's books, and articles for various encyclopedias and yearbooks. Thus, he published a comprehensive chapter on the aims and methods of comparative education in a British book on democratic education,¹⁰ a chapter on Germany in Sandiford's textbook on comparative education,¹¹ a section on the history of the American normal school in a bulletin of the Carnegie Foundation,¹² a discussion of the philosophy of education in the United States in a British composite volume on educational thought,¹³

a section on higher education in Great Britain and North Ireland in the new international directory of universities,¹⁴ a short analysis of the problems of literacy in a study sponsored by UNESCO,¹⁵ various essays in the annual symposia of the Conference on Science, Religion, and Philosophy,¹⁶ and a portion of the post-war report of the American educational mission to Japan.¹⁷ In the encyclopedia field, he is especially noted for his articles in Monroe's "A Cyclopedia of Education" and in the "Encyclopaedia of the Social Sciences."¹⁸ Lesser writings on Comenius, comparative education, and education in France appear in the "Encyclopedia of Modern Education."¹⁹ Among the non-professional encyclo-

⁹ A hasty check of the contents of *Educational Forum* reveals seven articles published between 1946 and 1950.

¹⁰ Kandel, "Comparative Education," pp. 422-42, in J. H. Cohen and R. M. W. Travers, editors, "Educating for Democracy" (London: Macmillan, 1939). The scope and material of this chapter are similar to Kandel's "Comparative Education," in Edward H. Reisner *et al.*, "History of Education and Comparative Education," *Review of Educational Research*, VI, October, 1936, pp. 400-16.

¹¹ Kandel, "Germany," pp. 107-82, in Peter Sandiford, editor, "Comparative Education" (London: Dent, 1918).

¹² Kandel, "The Origin of Normal Schools in the United States," pp. 22-33, in William S. Learned, William C. Bagley *et al.*, "The Professional Preparation of Teachers for American Public Schools," Bulletin No. 14 (New York: Carnegie Foundation for the Advancement of Teaching, 1920).

¹³ Kandel, "An American Philosophy of Education," pp. 96-123, in F. Clarke *et al.*, "A Review of Educational Thought" (London: University of London Institute of Education, n.d.). This was a reprint of an article in the "Year Book of Education."

¹⁴ Kandel, "Great Britain and Northern Ireland," pp. 433-42, in M. M. Chambers, editor, "Universities of the World outside U.S.A." (Washington, D.C.: American Council on Education, 1950).

¹⁵ Kandel, pp. 206-13, in "Fundamental Education: Common Ground for All Peoples" (New York: Macmillan, 1947). Dr. Kandel was an advisory member of the editorial committee of this book.

¹⁶ E.g., Kandel, "Education for Enduring Peace," pp. 332-37, in Lyman Bryson *et al.*, editors, "Approaches to World Peace" (New York: Harper, 1944). Kandel also contributed essays and comments to the following symposia in this series: "Approaches to Group Understanding" (1947), "Conflicts of Power in Modern Culture" (1947), "Learning and World Peace" (1948), and "Goals for American Education" (1950).

¹⁷ "Report of the United States Education Mission to Japan." Department of State Publication 2579. Washington, D.C.: U. S. Government Printing Office, 1946.

¹⁸ Kandel, "Public Education," pp. 414-21, "Encyclopaedia of the Social Sciences," V (New York: Macmillan, 1941). He also contributed articles on continuation schools and vocational education, as well as biographical sketches of Bugenhagen, James G. Carter, Comenius, and others.

¹⁹ Harry N. Rivlin and Herbert Schueler, editors, "Encyclopedia of Modern Education" (New York: Philosophical Library, 1943). Kandel served on the advisory board of this publication.

pedias, his contributions appear in the supplementary "Ten Eventful Years" and yearbooks of the "Encyclopaedia Britannica," the yearbooks and the 1950 and earlier editions of "Collier's Encyclopedia,"²⁰ "Nelson's Encyclopedia," and the new "Chambers Encyclopedia."²¹

There is no need to stress the fact that such fecund productivity required considerable will power, knowledge of source materials, imagination, literary fluency, and ability to concentrate. What is particularly astonishing about Kandel's performance is that, over and above the writings already enumerated in bare outline, he succeeded in composing an array of full-size volumes and smaller books. These will be referred to in the following pages in the course of the analysis of Kandel's ideas on education.

Most educators tend to connect the name of Kandel with comparative education, and with very good reason. From 1910, when his doctoral dissertation on teacher training in Germany²² appeared, to the present, he has continued to issue a ceaseless series of studies of varying lengths on educational conditions in various parts of the world. His competence in his chosen field soon attracted the attention of the United States Bureau of Education. At the invitation of Commissioner P. P. Claxton, Dr.

Kandel conducted a survey of elementary education in London, Liverpool, and Manchester, and embodied his findings in a bulletin published by the Bureau.²³ In 1919, the Bureau issued three monographs of his which described educational developments in Great Britain and Ireland, Germany, and wartime France.²⁴ Highly predictive of Kandel's promise of future scholarly achievements in comparative education was a report,²⁵ likewise produced in 1915 under the sponsorship of the Bureau, on the training of elementary mathematics teachers in ten European countries and the United States. In the preparation of this brochure, he made use of sources in French, German, Italian, and English. Still another governmental publication of Kandel's was his survey of commercial education in England for the Second Pan American Scientific Congress.²⁶

²⁰ Kandel, "Elementary Education in England." U. S. Bureau of Education, Bulletin 1913, No. 57. (Washington, D.C.: Government Printing Office, 1914).

²¹ Kandel, "Education in Great Britain and Ireland," U. S. Bureau of Education, Bulletin 1919, No. 9; "Education in Germany," No. 21; and "Education in France, 1916-1918," No. 43. All were issued by the Government Printing Office, Washington, D.C., 1919.

²² Kandel, "The Training of Elementary-School Teachers in Mathematics in the Countries Represented in the International Commission on the Teaching of Mathematics." U. S. Bureau of Education, Bulletin 1915, No. 39. Washington, D.C.: Government Printing Office, 1915. Kandel acknowledged the editorial cooperation of David Eugene Smith, William F. Osgood, and J. W. A. Young.

²³ Kandel, "Commercial Education in England," pp. 184-91, Section IV, Part I (Education), Vol. IV, "Proceedings of the Second Pan American Scientific Congress" (Washington, D.C.: Government Printing Office, 1917). The Government also published Kandel's brief report, "Second Conference on Comparative Education" (Circular No. 159; Washington, D.C.: U. S. Office of Education, 1936).

²⁰ Kandel contributed sizable articles on the history, systems, and theories of education.

²¹ In the *Journal of Education* (London), "The New Chambers Encyclopaedia," October, 1950, p. 533, a reviewer describes Kandel's article on secondary education as being "of a very high standard."

²² Kandel, "The Training of Elementary School Teachers in Germany" (New York: Teachers College, Columbia University, 1910).

Finally, he assisted Paul Monroe in preparing translations, for the use of the government, of foreign school laws and administrative regulations which promoted nationalism.²⁷

The close of World War I ushered in a period of change in education throughout Europe. To keep up with these new developments, and to provide reliable source materials for students, Dr. Kandel and his colleagues in the new International Institute undertook to translate and publish the new laws, decrees, and other educational documents in France and Prussia.²⁸ In each volume he provided a reasonably long introduction and interpretation. His "Essays on Comparative Education,"²⁹ which consisted of reprints of articles and addresses composed in the 1920's, indicates a concern for edu-

cational problems in Italy, Mexico and other Latin American nations, in addition to his customary preoccupation with England, France, and Germany. During the thirties, he devoted some attention to education in New Zealand and Australia, and published the addresses which he had delivered there.³⁰

As political events moved rapidly toward crisis and war, Kandel kept himself and his readers informed of the resultant changes in educational patterns. His study of "The Making of Nazis"³¹ was a fully documented analysis of German publications and official regulations dealing with the philosophy and practice of education in Nazi Germany. In what was probably the first work of its type by a non-German, he pointed out the lesson for democracy. Unless a people has a democratic tradition, he maintained, it is futile to seek it through "a mere change of Constitution," as Germany had done in 1919. On the basis of Germany's experience in tolerating the growth of Nazism while the Weimar Republic was on uncertain foundations, he warned that "men may lose their heads through freedom as readily as for it,"³² a warning which is as perti-

²⁷ "Prussian School Laws and Administrative Regulations concerning Private Schools, Teaching Orders, Teaching of Foreign Languages, Educational Privileges and Subject Peoples, and in General the Use of Schools for Nationalistic Ends"; "Austrian School Laws . . . for Nationalistic Ends"; and Japan, France, Belgium, Holland: School Laws . . . for Nationalistic Ends." Carbons of three typescripts deposited in the library of Teachers College, Columbia University. Each contains on the title page the following notation: "Submitted by Paul Monroe, Ph.D./ Assisted by Isaac L. Kandel, Ph.D." No dates are given, but these documents were evidently prepared in 1918. The respective catalogue cards carry the note: "Part of a study conducted by Professor Monroe for President Wilson."

²⁸ Kandel, "The Reform of Secondary Education in France" (New York: Teachers College, Columbia University, 1924); P.-H. Gay and O. Mortheux, editors, "French Elementary Schools: Official Courses of Study" (translated by I. L. Kandel; New York: Bureau of Publications, Teachers College, Columbia University, 1926); and Kandel and Thomas Alexander, translators, "The Reorganization of Education in Prussia" (New York: Bureau of Publications, Teachers College, Columbia University, 1930).

²⁹ Kandel, "Essays in Comparative Education" (New York: Bureau of Publications, Teachers College, Columbia University, 1930).

³⁰ Kandel, "Impressions of Education in New Zealand and Inverted Snobbery and the Problem of Secondary Education" (Auckland: New Zealand Council for Educational Research, 1937); and "Impressions of Australian Education" (Melbourne: Australian Council for Educational Research, 1938). His "Types of Administration" (Auckland: New Zealand Council for Educational Research, 1938) stresses educational problems in New Zealand and Australia, but also discusses ideas and practices in Nazi Germany, France, England, and the United States.

³¹ Kandel, "The Making of Nazis" (New York: Bureau of Publications, Teachers College, Columbia University, 1934).

³² *Ibid.*, p. 136.

ment today as it was when first uttered. During World War II, Kandel served again as a pioneer in interpreting educational events by describing the changes brought about by the Vichy regime in France.³³ No sooner did France begin its post war reconstruction than he issued his analysis of the proposals for educational reform.³⁴ There could be no excuse for ignorance on the part of American schoolmen regarding Europe's educational happenings, even though so few are able to read any language but their own.

Besides giving Americans an insight into the educational philosophies and administrations of foreign nations, Dr. Kandel also acted as an interpreter of American education to educators in Europe, Latin America, Asia, Australia, and Africa. Mention has already been made of the pamphlets on the American school system which were written under his editorial eye and translated into Spanish, Portuguese, and Italian. His lectures at foreign universities, conferences with scholars and educators in many lands,³⁵ and his articles in various

publications³⁶ furnished much enlightenment to non-Americans concerning the aims and functions of education in the United States. It is scarcely an exaggeration to characterize Kandel as an international teacher of teachers.

Special emphasis must be given to Dr. Kandel's unique achievement in comparative education, the editing of the "Educational Yearbook" of his institution's International Institute. Established in 1923, the Institute served a variety of purposes, one of which was the publication of studies on educational conditions throughout the world. In line with this objective, it inaugurated in 1924 the "Educational Yearbook," which continued until 1944 to publish educational surveys and analyses by experts drawn from many countries. As an associate of the Institute, Kandel drew the most exacting assignment, the editorial direction of the yearbook. According to the testimony of Paul Monroe, the Institute's director, "Whenever the International Institute is called upon for a particularly scholarly job, we usually assign it to Professor Kandel."³⁷

Of the 21 annual volumes published, the majority treated special educational problems, while the remaining issues

³³ Kandel, "The Vichy Government and Education in France," *Bulletin of the American Association of University Professors*, XXVII, February, 1941, pp. 88-91. This is a reprint of an article which had originally appeared in *School and Society*, December 14, 1940.

³⁴ Kandel, "Proposals for the Reform of Education in France," *EDUCATIONAL FORUM*, X, March, 1946, pp. 303-10.

³⁵ Kandel, "Examinations in the United States," pp. 81-109, in Paul Monroe, editor, "Conference on Examinations" (New York: Bureau of Publications, Teachers College, Columbia University, 1936). This was delivered in 1935 to the second conference of the International Examinations Inquiry, Folkestone, England. See also Kandel's comments in an anecdotal style to the Dinard (France) conference in 1938, pp. 309-16, in Paul Monroe, editor, "Conference on Examinations" (New York: Bureau of Publications,

Teachers College, Columbia University, 1939). A recent lecture by Kandel at Oxford University was printed in C. H. Dobinson, editor, "Education in a Changing World" (London: Oxford University Press, 1950). The present writer has not seen this book yet.

³⁶ E.g., Kandel, "United States of America," pp. 123-38, in "Year Book of Education: 1948" (London: Evans, 1948), a survey of education for the years 1939-46. In "Education in an Era of Transition" (London: Evans, 1949), Kandel treats current problems of educational reconstruction in the United States and in Europe.

³⁷ Paul Monroe, editor, "Conference on Examinations" (1936), *op. cit.*, p. 109.

presented overviews of educational developments in various countries. It is amazing to realize that with the 1928 volume more than fifty national school systems had been described. Among the special topics to which entire yearbooks were devoted were the following: national educational philosophies (1929), secondary education (1930), colonial education (1931), church and state in education (1932), missionary education (1933), teachers' associations (1935), rural education (1938), liberal education (1939), adult education (1940), higher education in English-speaking countries (1943), and postwar educational reconstruction in the United Nations (1944).

Dr. Kandel, in football parlance, was a triple-threat man. As editor, he was responsible for selecting contributors, planning topics, and other duties customary to the office of directing a periodical publication. In addition, he translated contributors' articles from the German, French, Spanish, Portuguese, Dutch, and Norwegian, and he was linguistically prepared to translate from at least four more tongues. Further, he not only provided a pertinent introduction to each yearbook, but he also wrote special articles from time to time and on one occasion, when the war interfered with communications abroad about articles, he wrote an entire volume by himself.³⁸ An excellent example of the tripartite Kandel in action is the 1929 yearbook, where he wrote the introduction,

³⁸ Kandel, "Educational Yearbook of the International Institute of Teachers College, Columbia University, 1941: The End of an Era" (New York: Bureau of Publications, Teachers College, Columbia University, 1941).

arranged for various articles by others, translated from the French, and composed and 85-page essay. "The Philosophy Underlying the System of Education in the United States."³⁹ Another editorial *tour de force* was the publication of the 1942 yearbook, "Education in the Latin American Countries," in an English and a Spanish edition. There is no single volume in the literature to match the authoritativeness and comprehensiveness of this yearbook. Dr. Kandel's 20-page introduction is no mere humdrum performance; it reveals, rather, an intimate knowledge and appreciation of the special difficulties faced by the Latin American nations.

It was unfortunate that this series of yearbooks, which is comparable in its field to Henry Barnard's "American Journal of Education," had to be discontinued at a time when its usefulness was as great as ever. It is to be hoped that some organization, foundation or institution will once more realize the value of these volumes and enable Dr. Kandel, if he should still desire, or another similarly endowed editor to continue the series. No doubt, as Kandel wrote in the first yearbook, "The study of educational systems of countries other than our own should help to make us more keenly conscious of our own system, its strong and weak points, the features in which it falls short of others, the places that need improvement."⁴⁰

³⁹ The 1934 yearbook contains Kandel's introduction and "The Making of Nazis," an article by Nucia P. Lodge on higher education in Soviet Russia, and a translation of "Atlas de l'enseignement en France." It may be that Kandel was the translator of this French document.

⁴⁰ Kandel, "Introduction," p. ix, in Kandel, editor, "Educational Yearbook of the Interna-

An outstanding contribution which, though outdated somewhat at present, will challenge competition for some time to come, is Kandel's textbook, "Comparative Education."⁴¹ This tome of more than 900 pages examines exhaustively the foundations, organization, and administration of education in England, France, Germany, Italy, Russia, and the United States. On the surface, this book appears to be an encyclopedia of facts, but closer examination will disclose the presence of an interconnection among the data within the framework of a particular national philosophy. The fact that it has been translated into Spanish, Chinese, and Arabic speaks of the universality of its content. Apparently it was not translated into German because it was released during the same month that Hitler came into power.⁴² Suggestions to Dr. Kandel to revise his textbook have been met with the reply that the times are changing too rapidly to permit a stable view of education in most countries.

Comparative education, according to Kandel, is "the study of current educational theories and practices as influenced by different backgrounds" and is merely "the prolongation of the history of education into the present."⁴³ Essen-

tially, this subject stresses "the close interaction of school and society,"⁴⁴ an idea traceable to Plato and Aristotle. At one time, the writings on comparative education were "mere descriptions of administration, organization, and practices,"⁴⁵ with little or no reference to the political and cultural context or to specific American educational questions. These details are important, but their meaning is very limited apart from their backgrounds.

The forces that determine the character of an educational system of a people spring from its history, from its social and political ideals and organization, and from its culture, and are given direction by national aims and ideals. Thus arithmetic is a subject found in the elementary school courses of all countries, but the revision of the content of arithmetic in German schools to-day [1939] with its emphasis on problems of race, heredity, armaments, and aeroplanes derives its meaning from the aims of National Socialism.⁴⁶

The function of comparative education is not the evaluation of an educational system, a subjective process which, at best, is conditioned by the student's peculiar educational background; but rather "to discover what the problems of education are, to discuss how they have arisen, and how they may be met in a given setting, and to develop a philosophy or principles of education."⁴⁷ Lest

tional Institute of Teachers College, Columbia University: 1924" (New York: Macmillan, 1925).

⁴¹ Kandel, "Comparative Education" (Boston: Houghton Mifflin, 1933).

⁴² The *Internationale Zeitschrift für Erziehung*, a pale, *gleichgeschaltet* of its well-known pre-Nazi predecessor, contained attacks on Dr. Kandel and his ideas.

⁴³ Kandel, "National Backgrounds of Education," pp. 164-65, in "The Use of Background in the Interpretation of Educational Issues," Yearbook XXV, National Society of College Teachers

of Education (Chicago: University of Chicago Press, 1937).

⁴⁴ Kandel, "Comparative Education," in Cohen and Travers, editors, "Educating for Democracy," *op. cit.*, p. 424.

⁴⁵ Kandel, "Essays in Comparative Education," *op. cit.*, p. 2. Cf., Kandel, "National Backgrounds in Education," *op. cit.*, pp. 165-66; and "Comparative Education," *op. cit.*, p. xix.

⁴⁶ Kandel, "Comparative Education," in Cohen and Travers, *op. cit.*, p. 425.

⁴⁷ *Ibid.*, p. 436.

it seem that the comparative element in the subject is more apparent than real, Kandel hastens to add that "it is possible that actual objective comparisons may be employed, but when so employed they can be applied only to one part of the educational process—the measurement of achievements in different subjects of the curriculum."⁴⁸

The scope and methods of studying comparative education are similar to those in effect in comparative literature and comparative law. One special weakness that limits the possibilities of comparison is the unreliability of national educational statistics, primarily because of varying terminology and methods of collecting data. Dr. Kandel cautions repeatedly against a common fallacy among educators who familiarize themselves with the school system of a foreign nation and who attempt "to transfer the educational theories and practices which have sprung up under the special cultural conditions of one people to the educational system of another without the necessary adaptations which the differences in cultural backgrounds demand."⁴⁹ With all its possible pitfalls, comparative education remains a significant study alongside the history of education with respect to the clarification and interpretation of educational issues, and "to ignore these two methods of approach is to fail to recognize their value for building a philosophy of education and as a consequence to run into the danger of spinning educational Penelope's webs."⁵⁰

⁴⁸ *Loc. cit.*

⁴⁹ Kandel, "National Backgrounds in Education," *op. cit.*, p. 172.

⁵⁰ *Ibid.*, p. 185.

Dr. Kandel, then, regards comparative education as a subdivision of the history of education, a propaedeutic to the philosophy of education, and "a branch of politics."⁵¹ From this point of view, there seems no adequate reason why it appears as a sporadic study in the curricula of institutions which prepare teachers and school administrators. It cannot be denied that the linguistic requirements, the lack of professors trained in the field, and the general apathy of the curriculum controllers toward what they construe as purely theoretical and unfunctional subjects are in the main responsible for the lack of provision of suitable courses in comparative education. From another angle, it seems possible that the fact that even Kandel did not fully succeed in his basic text in showing how the process of comparison can be achieved may have had something to do with the neglect of the subject. There was and is no one more qualified than he to demonstrate the effectiveness of his favorite discipline, but its inherent shortcomings, which he realizes fully, defy his otherwise potent pen. He has never completely torn himself away from the conflicting desires of presenting comparative education as an independent study area and as a component of the history of education.

With the foregoing recital of Kandel's services to comparative education in mind,⁵² it will not be necessary to multi-

⁵¹ Kandel, "Comparative Education," *op. cit.*, p. xxv.

⁵² Kandel served as reviewer of definitions of terms in English education and associate in the preparation of definitions in German education for Carter V. Good, editor, "Dictionary of Education" (New York: McGraw-Hill, 1945). In one of his monographs, he estimated that there

ply appreciative quotations. Only two facts will be mentioned. Friedrich Schneider, one of the most assiduous European authors in comparative education, cites Kandel's views very frequently,⁵³ even though the two specialists do not always see eye to eye. R. H. Eckelberry, who spent much time in studying and teaching the subject, has referred to Kandel as "the leading American authority in the field."⁵⁴ There are those who feel that is in the nature of an understatement.

The second area in which Dr. Kandel has been preeminent is international educational relations, or international education. Its affinity to comparative education should be readily apparent, and Kandel has often intertwined the two. In fact, one of the contributions of comparative education is "the development of an internationalism based not on emotion or sentiment, but arising from an appreciative understanding of other nations as well as our own, from the sense that all nations through their systems of education are contributing, each in its own way, to the work and progress of the world, and from a realization of the ambitions and ideals which each nation is endeavoring to hand on through its schools."⁵⁵ So far as can be seen, Kandel's abiding interest in the problems of international educational cooperation dates from the end of

World War I, although the research on the life and work of Comenius made him conscious a decade earlier of the value to the world of intellectual and cultural understanding among the nations. In the first "Educational Yearbook" he stated that "much will be gained for the progress of the world by the exchange of experiences in education as in other scientific and intellectual fields"; and, despite the fact that educational systems are not transferable across frontiers, "ideas, practices, devices, developed under one set of conditions, can always prove suggestive for improvements even where the conditions are somewhat different."⁵⁶

As in the case of comparative education, Kandel has done considerable writing on the problems of international educational relations. Four publications of his are basic to an understanding of this field. A first-rate volume of a scope not duplicated after more than a decade is "International Understanding through the Public-School Curriculum," the second part of the thirty-sixth yearbook of the National Society for the Study of Education, edited by Kandel and the late Guy M. Whipple.⁵⁷ In spite of the double editorship on the title page, it is evident from Whipple's preface that it was Kandel, chairman of the society's Committee on International Understanding, who was the editor *de facto*.⁵⁸ And this revelation is not simply a mat-

were 7000 students enrolled in courses in comparative education at Teachers College from 1923 to 1938. See p. 60 in book cited in note 61.

⁵³ Friedrich Schneider, "Triebkräfte der Pädagogik der Völker" (Salzburg: Müller, 1947).

⁵⁴ R. H. Eckelberry, "Comparative Education," p. 285, in Walter S. Monroe, editor, "Encyclopedia of Educational Research" (revised edition; New York: Macmillan, 1950).

⁵⁵ Kandel, "Comparative Education," *loc. cit.*

⁵⁶ Kandel, "Introduction," in Kandel, "Educational Yearbook . . . 1924," *loc. cit.*

⁵⁷ Kandel and Guy M. Whipple, editors, "International Understanding through the Public-School Curriculum. Part II, Thirty-Sixth Yearbook, National Society for the Study of Education (Bloomington, Ill.: Public School Publishing Co., 1937).

⁵⁸ *Ibid.*, p. xi.

ter of modesty; anyone even remotely familiar with the background and interests of the two men could make no mistake about the editorship of the yearbook. The content comprises three chapters on the general problems of international understanding, prepared by James T. Shotwell, Paul Monroe, and Esther C. Brunauer; a chapter by Kandel, "Intelligent Nationalism in the Curriculum"; specific descriptions by 25 contributors, drawn from the field of education and from among the subject-matter specialists, of the methods by which international understanding can be promoted by virtually every subject in the curriculum of the elementary and second school; three chapters on understanding particular geographical areas; and three chapters on teacher preparation and teaching materials. This compilation is constantly referred to by many writers on international education. The final yearbook of the International Institute is likewise an important source for a better comprehension of the problems of international cultural and educational relations. Entitled, "Post-War Educational Reconstruction in the United Nations," this volume consists of penetrating analyses of the educational needs of sixteen nations. As usual, Kandel selected strong representatives to write about their respective countries' school systems. His own introduction is a clear statement of the fundamental principles of international cooperation in culture and education. The other major contributions of Kandel to this field are two monographs written during World War II. The first, "Intellectual Co-operation: National and Interna-

tional,"⁵⁹ was prepared under the auspices of the National Committee of the United States of America on International Intellectual Cooperation, in cooperation, with the United State Department of State. Here Dr. Kandel discussed at some length the broader issues underlying any future action along the lines of peace-time international cooperation in educational and cultural relations. Professor James T. Shotwell, the noted expert in international relations, remarks in the foreword that this monograph "comes to grip with this supreme problem of our time" and is "one of the wisest as well as one of the best informed studies in the field of international education today."⁶⁰ The second study is a scholarly account of official and private "United States Activities in International Cultural Relations"⁶¹ during the years between the world wars. In the opening chapter, Kandel analyzes foreign impressions of American education and pays special tribute to the influence of John Dewey abroad. There are very few similar discussions to be found in American pedagogical literature, and possibly none that are supported by citations from foreign sources.

Many of the sentiments uttered in the abovementioned publications appear in abbreviated form in Kandel's articles.⁶² Of special interest for their informative

⁵⁹ Kandel, "Intellectual Cooperation: National and International" (New York: Bureau of Publications, Teachers College, Columbia University, 1944).

⁶⁰ *Ibid.*, p. vii.

⁶¹ Kandel, "United States Activities in International Cultural Relations" (Washington, D.C.: American Council on Education, 1945).

⁶² E.g., Kandel, "International Understanding and the Schools," in Kandel, "Essays on Com-

content are his essays on Marc-Antoine Jullien, a pioneer in international educational cooperation, and the educational utopias of the past.⁶³ In recent years, Kandel has contributed to symposia issued by UNESCO,⁶⁴ and he is currently engaged in a longer study for this agency.

Aside from writing and editing, Dr. Kandel has also participated in practical projects involving international cooperation. Mention has already been made of his membership in the United States Education Mission to Japan in 1946. During World War II, he was invited by the government of Jamaica to serve as chairman of a committee to survey the island's secondary schools. The only United States citizen on this committee, Kandel, on the basis of internal evidence such as style and phraseology, seems to have been the major motive force behind the introduction and recommendations in the committee report.⁶⁵ In point

of fact, a document by a continuation committee refers constantly to the "Kandel Committee" and the "Kandel Report," and supports the reforms suggested by the professor from Teachers College.⁶⁶ Another form of international cooperation was Kandel's delivery of a series of four lectures on secondary education in Spanish in 1927 at the University of Mexico.⁶⁷ Among the languages into which his various works have been translated are French, German, Spanish, Italian, Portuguese, Dutch, Chinese, and Arabic.

A great amount of space is required to treat with any degree of fulness Kandel's thoughts on international education. In this article only the barest outline can be given. According to Kandel, no special subject is needed for the promotion of international understanding in the schools; every subject can be so presented as to contribute to this ideal.⁶⁸ Moreover, "the development of international understanding is the concern of every teacher in every grade of the school, and . . . international understanding can only grow out of a proper teaching of nationalism."⁶⁹ But he is

parative Education," *op. cit.*, pp. 228-35; "Intellectual Cross-Fertilization," *Boletín del Instituto de Investigaciones Sociales*, I, February, 1944, pp. 7-12; "Education for Enduring Peace," in Bryson, "Approaches to World Peace," *op. cit.*, pp. 332-37; "Educating for Peace," *Educational Forum*, XII, November, 1947, pp. 35-52; and "Internationalism of Scholarship and Learning," in Bryson, "Learning and World Peace," *op. cit.*, pp. 614-18.

⁶³ Kandel, "International Cooperation in Education: An Early Nineteenth Century Aspiration," *EDUCATIONAL FORUM*, VII, November, 1942, pp. 23-29; "Educational Utopias," *Annals of the American Academy of Political and Social Science*, vol. 235, September, 1944, pp. 41-48.

⁶⁴ Kandel, in "Fundamental Education: Common Ground for All Peoples," *loc. cit.*; and "Education and Human Rights," pp. 223-25, in Jacques Maritain *et al.*, "Human Rights" (New York: Columbia University Press, 1949).

⁶⁵ Kandel, chairman, "Report of the Committee Appointed to Enquire into the System of Secondary Education in Jamaica" (n.p., [1943]).

⁶⁶ Secondary Education Continuation Committee, "A Plan for Post-Primary Education in Jamaica" (Kingston, Jamaica: The Government Printer, 1946), pp. 4-5, 25, 27.

⁶⁷ They also appeared in English in Kandel, "Essays in Comparative Education," *op. cit.*, pp. 172-227. These lectures were published under the title, "Conferencias sobre la educación secundaria," by the Ministry of Education, Mexico City, 1927. On the title page, the author's name is given as J. L. Kandell. No doubt, Kandel can lecture in German and French, and possibly in a few other languages.

⁶⁸ Kandel, "Intelligent Nationalism in the Curriculum," in Kandel and Whipple, "International Understanding through the Public-School Curriculum," *op. cit.*, pp. 41-42.

⁶⁹ *Ibid.*, p. 39. This statement appears in italics

very conscious of the perils of overoptimism regarding the plentiful panaceas offered by uncritical proponents to bring about international harmony. Accordingly, although he sees the virtues of changing textbook content, he insists that "no amount of textbook revision would change the traditional practice unless some guarantee were provided of a change in the spirit of instruction given by the teachers."⁷⁰ The recent emphasis on fundamental education by UNESCO drew from him the caution that the problem was not only "the liquidation of illiteracy,"⁷¹ but the inculcation of the proper basic habits of health maintenance and the like. He advocated from time to time an International Education Organization or an International Office of Education,⁷² but he expressed his reservations in painfully plain terms:

What the world needs more than common textbooks, common curricula and courses of study, or even an International Agency for Education with the grandiose functions proposed for it, is a change of spirit and a readiness to put forward the same efforts and to make the same sacrifices for the constructive but less spectacular daily tasks of peace as for the waging of destructive wars. The cost of one week's expenditure for war purposes would not be

too much to devote to education as the price of security and peace.⁷³

These are not the words of a cynic, or even of a skeptic, but rather the feelings of a sincere man whose major concern is to help the human community toward a state of amity. It is saddening to juxtapose these remarks with the fact of the microscopic annual budgets doled out to UNESCO.

There is but little more that can be said in evaluating Dr. Kandel's achievements and views in international education. The extent to which others are dependent upon his contributions may be ascertained by examining the various types of publications in the field.⁷⁴ One might have wished that, in the light of his vast experience in writing educational history, he would have done more research on the historical development of international education, but this would be an excessive demand upon a single scholar who has accomplished so much for his special discipline. As it is, his brief historical excursions represent about as much, to say the least, as anyone else has accomplished along these lines. The time has not yet arrived when Kandel's impact on international education can be fully evaluated, but certain

in the original; *cf.*, pp. 36-37. See also Kandel, "Education for Enduring Peace," in Bryson, "Approaches to World Peace," *op. cit.*, pp. 335-36.

⁷⁰ Kandel, "Intellectual Cooperation: National and International," *op. cit.*, p. 19.

⁷¹ Kandel, in "Fundamental Education . . .," *op. cit.*, p. 206.

⁷² *E.g.*, Kandel, "Intellectual Cooperation: National and International," *op. cit.*, pp. 51, 76; and "Education and the Postwar Settlement," *International Conciliation*, April, 1943, pp. 368-83.

⁷³ Kandel, "Introduction," p. xix, in Kandel, editor, "Educational Yearbook of the International Institute of Teachers College, Columbia University: 1944" (New York: Bureau of Publications, Teachers College, Columbia University, 1944). *Cf.*, Kandel, "The Outlook in Education" (London: Oxford University Press, 1933), p. 18.

⁷⁴ William W. Brickman, "International Education," in Monroe, editor, "Encyclopedia of Educational Research," *op. cit.*, pp. 617-27. Dr. Kandel is here referred to as "a pioneer student and a recognized authority" in international education and comparative education (p. 617).

it is that he has inspired others to try to think and investigate along the road that he has been trampling for many years.⁷⁵

The third area of scholarship in which Kandel has inscribed his indelible signature is the history of education. Included among his shorter writings in this area are the articles on Comenius and Jewish education, as well as the briefer pieces in Monroe's "Cyclopedia of Education"; the articles on Comenius and other educational worthies in the "Encyclopaedia of the Social Sciences"; the abbreviated article on Comenius in the Rivlin-Schueler "Encyclopedia of Modern Education"; the study of the origin of normal schools in the United States in Bulletin No. 14, "The Professional Preparation of Teachers for American Public Schools," issued by the Carnegie Foundation for the Advancement of Teaching; the historical surveys in the various popular encyclopaedias already mentioned; and scattered articles in professional journals and elsewhere.⁷⁶ Of special value to research workers are his

⁷⁵ It is appropriate to record at this point the present writer's indebtedness to the encouragement derived from his association with Dr. Kandel since 1946. When Kandel was invited to write the article cited in the previous note, he "wished" it on the present writer. The choice of the topic of the history of international educational and cultural co-operation under the President's Research Fellowship at Brown University (1950-51) was made by the present writer without Dr. Kandel's foreknowledge but under his inspiration.

⁷⁶ E.g., Edward Reisner, I. L. Kandel, Edgar W. Knight, and Thomas Woody, "New Emphases in History of Education in Response to War and Postwar Demands," pp. 14-35, in Clifford Woody, editor, "Adjustments in Education to Meet War and Postwar Needs," Yearbook XXIX, National Society of College Teachers of Education (Ann Arbor, Mich.: Ann Arbor Press, 1944); and Kandel, "Leadership and Education

comprehensive bibliographical commentaries on the history of education in France and in Italy."⁷⁷

Historical sections, passages, and allusions abound throughout Kandel's writings, especially in "Comparative Education." However, he also composed full-length studies which reflected conscientious and thoroughgoing research. "Federal Aid for Vocational Education," published as Bulletin No. 10 of the Carnegie Foundation for the Advancement of Teaching, is an extended analysis of the legislative history of Federal grants for vocational and agricultural education since the Morrill Act of 1862, with proper attention to constitutional and educational precedents in the United States and Europe. While this monograph lacks the customary footnote armament and bibliography, there is plenty of internal evidence to show that the author was aware of the canons of historical writing. In the opinion of a recent student of the history of Federal aid to education, "Professor Kandel's excellent and fascinating study of *Federal Aid for Vocational Education* is an extremely valuable reference for anyone concerned with the history of any aspect of federal aid legislation. . . ."⁷⁸ Undoubtedly,

in Other Times and in Other Lands," pp. 1-10, in Kandel *et al.*, "How Should a Democratic People Provide for the Selection and Training of Leaders in the Various Walks of Life?" (New York: Teachers College, Columbia University, 1938).

⁷⁷ Kandel, "History of Education in France," pp. 387-89, 435-36, and "History of Education in Italy," pp. 394-95, 443-44, in Edward H. Reisner *et al.*, "History of Education and Comparative Education," *op. cit.*

⁷⁸ Gordon C. Lee, "The Struggle for Federal Aid: First Phase" (New York: Bureau of Publications, Teachers College, Columbia University, 1949), p. 2.

Kandel's *magnum opus* in educational history in his textbook, "History of Secondary Education."⁷⁹ This is a study in the rise and development of liberal education from the Greek period to the twentieth century, and much notice is taken of the growth of national systems of secondary education in France, Germany, England, and the United States. The relation between the history of education and comparative education is very obvious in this volume, which, like many another work of Kandel's, is unique in its own area. In his editor's introduction, Cubberley refers to Kandel as "the accomplished and scholarly editor of the *International Yearbooks*."⁸⁰ A more recent authority on educational history, Dr. John S. Brubacher of Yale University, regards this treatise as "the outstanding text"⁸¹ of its type. Not to be overlooked in this discussion of Kandel's contributions to educational history is "The Impact of the War upon American Education,"⁸² a study prepared for the Committee on War Studies of the American Council of Learned Societies. This is a critical review of American educational activities during World War II, with particular emphasis on developments in secondary and higher education. Although the account is too close to the events, it is significant because of the fact that the

world crisis was still very much in existence at the time of writing, and the lessons to be drawn from the wartime educational experiences may well be pondered over in the current tension. It is unfortunate that Kandel never got around to expand his experimental edition of his promising "History of the Curriculum."⁸³ His interest in the history of education continues and he still has intentions to undertake, in collaboration with the present writer, a history of education in the United States since 1890.⁸⁴

The fundamental assumption behind the history of education is one which will surprise those who look upon Kandel's views with a jaundiced eye. For it is his "sincere conviction that progress in any social field, and especially in education, is possible only with a clear understanding of the factors that have brought about the present situation, and with an intelligent appreciation of the forces that must be analyzed in order to construct a new philosophy or a new body of principles to guide in its future reconstruction."⁸⁵ Too often has it been taken for granted that the history of education is chiefly the development of curriculum and methodology. Actually, says Kandel, it is concerned with "the study of the relation between education and cultural backgrounds, in the fullest sense of the term, and is as much concerned

⁷⁹ Kandel, "History of Secondary Education" (Boston: Houghton Mifflin, 1930).

⁸⁰ *Ibid.*, p. viii.

⁸¹ John S. Brubacher, "History and Philosophy of Education," p. 147, in Robert L. Calhoun *et al.*, "College Teaching and Religion" (New Haven: Yale University Press, 1948).

⁸² Kandel, "The Impact of the War upon American Education" (Chapel Hill: University of North Carolina Press, 1948).

⁸³ Kandel, "History of the Curriculum" (New York: The Author, 1935).

⁸⁴ Around 1940, Kandel and Bagley began to write a textbook in the history of education. After several chapters were completed, the work came to a stop.

⁸⁵ Kandel, "History of Secondary Education," *op. cit.*, p. x.

with the history of culture as with political history."⁸⁶ This is about as broad and liberal a definition of the nature and function of educational history as one would find among the self-styled progressive thinkers on the subject. And yet, one cannot fail to get the impression that Kandel is not merely paying lip service to an attractive idea, but that he is also interested in the solid substratum of tested processes and logical analysis upon which any accurate historical writing must rest.

Concurrently with his activity in comparative education, international education, and educational history, Kandel maintained an active interest in educational philosophy. Although his achievements in this field have been eclipsed by his successes in the other areas of scholarship, and in spite of the fact that he is not usually discussed or cited in works in the philosophy of education, it would be a rash conclusion indeed which would undervalue the importance of thoughts on education. For, both in special articles and books Kandel has shown a deep grasp of educational theory and of its significance in modern life.

Kandel's smaller contributions to the philosophy of education are mainly made up of articles published in such periodicals as the *American Scholar*,⁸⁷ *Teachers College Record*,⁸⁸ *Educational Forum* (and its predecessor, *Kadelpian*

Review),⁸⁹ *School and Society*,⁹⁰ *Journal of Social Philosophy*,⁹¹ and *Educational Administration and Supervision*.⁹² To these should be added the discussions contained throughout his other writings, whether in yearbooks, periodicals, monographs, or textbooks, since there are few literary expressions by Kandel which do not include some observation on the nature and purpose of education. His more sustained works in educational philosophy are "The Dilemma of Democracy,"⁹³ an Inglis Lecture which is devoted to the foundations of secondary education; "Conflicting Theories of Education,"⁹⁴ a group of related essays and addresses written during 1937 and 1938; an extended analysis of "The Philosophy Underlying the System of Education in the United States";⁹⁵ and his Kappa Delta Pi Lecture, "The Cult of Uncertainty."⁹⁶

⁸⁶ To the *Kadelpian Review* and the *Educational Forum* Kandel contributed many articles on educational philosophy. The best known is "Can the School Build a New Social Order?" *Kadelpian Review*, XII, January, 1933, pp. 143-53.

⁸⁷ Here, too, Kandel published numerous articles and, more recently, weekly editorials, many of which treated aspects of educational philosophy.

⁸⁸ Kandel, "Education and Social Change," *Journal of Social Philosophy*, I, October, 1935, pp. 23-35.

⁸⁹ Kandel, "Our Adolescent Education," *Educational Administration and Supervision*, vol. 18, November, 1932, pp. 561-72.

⁹⁰ Kandel, "The Dilemma of Democracy" (Cambridge: Harvard University Press, 1934).

⁹¹ Kandel, "Conflicting Theories of Education" (New York: Macmillan, 1938).

⁹² Kandel, "The Philosophy Underlying the System of Education in the United States," pp. 463-547, in Kandel, editor, "Educational Yearbook of the International Institute of Teachers College, Columbia University: 1929" (New York: Bureau of Publications, Teachers College, Columbia University, 1930).

⁹³ Kandel, "The Cult of Uncertainty" (New York: Macmillan, 1943).

⁸⁶ Kandel, "Education," in Bryson, "Approaches to Group Understanding," *op. cit.*, p. 18.

⁸⁷ Kandel, "Prejudice the Garden toward Roses?" *American Scholar*, vol. 8, Winter, 1938-39, pp. 72-82.

⁸⁸ Kandel, "Alice in Cloud-Cuckoo-Land," *Teachers College Record*, XXXIV, May, 1933, pp. 627-34.

The best that can be done in an article of this scope is to indicate very sketchily some of the educational ideas held by Dr. Kandel, and a full-dress presentation of his educational philosophy will have to be deferred for another occasion, perhaps for his eightieth birthday. Kandel⁹⁷ desires education to develop the child's potentialities not only in the direction of knowledge and information, but also toward personality and character. This aim is to be achieved by physical and intellectual activity—critical analysis and evaluation—and not through mechanical memorization and passive learning. The school should stress values determined by the tradition and heritage of the race to help the pupil understand the present, and, in turn, the careful analysis of the present will prepare him intellectually for the foreseeable future. Education, a lifelong socio-moral process, thus has both the function of construction and reconstruction of the individual and society. In Kandel's own words, "the primary function of education is to promote the fullest development of each individual as a human being, to prepare for enlightened citizenship, and to cultivate interests

which can be continued through life."⁹⁸ The content to be learned must be in orderly sequence and well-defined, rather than founded upon an exaggerated conception of methods and techniques characteristic of the "cult of uncertainty," since there is no regal road to education. Religious education, as distinct from sectarianism and denominationalism, is the province of the school; the more dogmatic teachings, of the home. Dr. Kandel, however, nowhere indicates how religious education can avoid being sectarian. Everything in the educational process, in the final analysis, depends upon the teacher, and here Kandel is fond of quoting or paraphrasing the old dictum, "As is the teacher, so is the school." A competently prepared teacher who understands his subject and his children will be the proper guide toward the realization of society's educational aims. The fundamental functions of educational administration include the selection, supervision, and equitable compensation of teachers; the maintenance of suitable standards of instruction; the provision of guidance services to prevent the overproduction of intellectuals; and other necessary activities. It is instructive to quote Kandel at his sprightliest along these lines:

. . . one part of our educational system, secondary and higher, in which there is no compromise with standards, in which there is rigid selection both of instructor and students, in which there is no soft pedagogy, and in which training and sacrifice of the individual for common ends are accepted without question. I refer, of course, to the

⁹⁷ The brief exposition of Kandel's educational philosophy is based largely on Kandel, "The Outlook in Education," *op. cit.*, pp. 13-14; "University Departments of Education," *Universities Quarterly*, vol. 3, May, 1949, pp. 704, 706; "Intelligent Nationalism in the Curriculum," in Kandel and Whipple, "International Understanding through the Public-School Curriculum," *op. cit.*, pp. 39-40; "Conflicting Theories of Education," *op. cit.*, p. 39 *et passim*; "The Cult of Uncertainty," *op. cit.*, p. 31 *et passim*; as well as expressions in various articles, yearbooks, and longer volumes by Kandel. Also on "Essays in Comparative Education," *op. cit.*, p. 70; and "Education for Enduring Peace," in Bryson, "Approaches to World Peace," *op. cit.*, p. 336.

⁹⁸ Kandel, "Introduction," in Kandel, editor, "Education Yearbook . . . 1944," *op. cit.*, p. xiii.

organization of athletics. If only the spirit which dominates the side shows could be transferred to the main tent, education would vibrate with a new life!⁹⁹

The educational outlook of I. L. Kandel is often described as traditionalist or conservative on the basis of a partial sampling of his writings on educational philosophy.¹⁰⁰ Once in a while he will be characterized as reactionary.¹⁰¹ A fairer approach to an understanding of his educational philosophy was made by Bagley, who recognized that Kandel's views stem from both educational history and comparative education, of which he is "an authentic student," and that "as an educational theorist . . . he speaks as a sincere and seasoned democrat, keenly apprehensive of the deepening dangers which threaten the democratic ideals and our hard-won democratic institutions."¹⁰² A careful examination of Kandel's major works in various areas will disclose tendencies which enable him to be classified as a conservationist-reconstructionist¹⁰³ (as the

present inadequate key to his thought does), an Essentialist,¹⁰⁴ or a rationalist-humanist.¹⁰⁵ It may strike some of his critics as a discovery to learn that Kandel, traditional-minded as his reputation is and as he undoubtedly is to a certain extent, he did not hesitate to point up the shortcomings of the traditional school.¹⁰⁶ His critique of the Progressive school, however, is more precise and trenchant. Progressive education, he maintains, is built upon Pragmatism, which is a "philosophy of precariousness"¹⁰⁷ and rootlessness. He counters the Progressive stress on self-realization with the warning that the school must rather exert itself toward "self-realization with a sense of social responsibility."¹⁰⁸ Many leaders among the Progressives employ clichés in denouncing the traditional school and rarely do any real thinking in this respect.¹⁰⁹ Their customary strategy is to "take a school

a Future-Centered Education," in Bryson, "Goals for American Education," *op. cit.*, p. 370.

¹⁰⁴ Kandel, "Educational Yearbook . . . 1941: The End of an Era," *op. cit.*, pp. 235-38. See also William W. Brickman, "Essentialism Ten Years After," *School and Society*, vol. 67, May 15, 1948, pp. 361-65.

¹⁰⁵ Joseph Justman, "Theories of Secondary Education in the United States" (New York: Bureau of Publications, Teachers College, Columbia University, 1940), pp. 12-13. In "Patterns of Educational Philosophy" (Yonkers, N.Y.: World Book Co., 1950), p. 258, Theodore Brameld classifies Kandel as a "realist" in philosophy of education.

¹⁰⁶ E.g., Kandel, "Essays in Comparative Education," *op. cit.*, pp. 82-84; and "The Cult of Uncertainty," *op. cit.*, p. 94.

¹⁰⁷ *Ibid.*, pp. 61-95.

¹⁰⁸ Kandel, "Conflicting Theories of Education," *op. cit.*, pp. 164-65.

¹⁰⁹ Kandel, "Clichés," *Educational Forum*, IV, May, 1940, pp. 454-56. Kandel's definition of a cliché is quotable: "a bromide with the fizz gone out of it" (p. 454).

⁹⁹ Kandel, "The Dilemma of Democracy," *op. cit.*, pp. 71-72.

¹⁰⁰ Cf., I. B. Berkson, "Education Faces the Future" (New York: Harper, 1943), pp. 272-76.

¹⁰¹ Porter Sargent, "Dangerous Trends" (Boston: The Author, 1948), p. 28. Says Sargent: "Well trained reactionaries have been put into key positions in education. How McKean Cattell, the founder and longtime editor of *School and Society*, would tear his hair if he could see what Kandel and Brickman have done to it."

¹⁰² William C. Bagley, "Editor's Introduction," in Kandel, "Conflicting Theories of Education," *op. cit.*, p. xiii.

¹⁰³ But Kandel's version of reconstructionism does not agree with that of the most articulate proponent of the formal Reconstructionist theory of education, Theodore Brameld. The former thinks that attempts to make the school reconstruct society are "naïve" without a blueprint. See his comment on Brameld's "Prolegomena to

which has all but disappeared, call it traditional and compare it with the best of the progressive type."¹¹⁰ Of course, there is much good in Progressivism—and Kandel has written sympathetic and appreciative descriptions of its ideas¹¹¹—but he insists that that good is inherent in Essentialism.¹¹² Kandel is often kindly to such individual Progressives as John Dewey¹¹³ and Boyd H. Bode;¹¹⁴ in point of fact, he refers to the former as "the great American philosopher of education"¹¹⁵ and frequently expresses approval of Dewey's efforts to tone down the extreme fringe of Progressivism. In brief, Kandel is more than a carping critic: like Bagley he was concerned that education should benefit by his evaluation of the opposing side. As Joseph Justman states, "Kandel's forceful criticisms of Progressive education . . . undoubtedly stimulated the latter to remove some inconsistencies in its doctrines."¹¹⁶

¹¹⁰ Kandel, "Prejudice the Garden toward Roses?" *op. cit.*, p. 75.

¹¹¹ E.g., Kandel, "Essays in Comparative Education," *op. cit.*, pp. 92-94.

¹¹² Kandel, "Prejudice the Garden toward Roses?" *op. cit.*, pp. 81-82.

¹¹³ Kandel agrees with Dewey in several educational issues. Cf., "The Cult of Uncertainty," *op. cit.*, pp. 1, 6-7. For his appreciation of Dewey as an educator, see Kandel, "The Philosophy of Education Underlying the System of Education in the United States," *op. cit.*, pp. 329-38; and "John Dewey's Influence on Education in Foreign Lands," pp. 65-74, in "John Dewey: The Man and His Philosophy" (Cambridge: Harvard University Press, 1930).

¹¹⁴ He quotes Bode with approval on the integrity of subjects in the curriculum. E.g., "The Cult of Uncertainty," *op. cit.*, pp. 6-7; "Conflicting Theories of Education," *op. cit.*, p. 97.

¹¹⁵ Kandel, "United States Activities in International Cultural Relations," *op. cit.*, p. 10.

¹¹⁶ Justman, *op. cit.*, p. 402, note.

A word may be said about Kandel's attitude toward Robert M. Hutchins and his doctrines. Some educators seem to take it for granted that he approves the Neo-Scholastic philosophy of the Chicago-St. John's group. Apart from granting that the criticism of American education by Hutchins and his companions has a firm foundation in fact, and has been publicized by others before the chancellor of the University of Chicago, Kandel finds the basic viewpoint of this school of thought unacceptable.¹¹⁷

In summing up Dr. Kandel's significance to the field of philosophy of education, the present writer would support the judgment by E. I. F. Williams: "For years he has been a foremost authority in international education, a leading thinker and keen critic in educational philosophy."¹¹⁸

Considerations of space make it impossible to give more than a mere inkling of Dr. Kandel's miscellaneous educational writings and services. Reference has been previously made to his survey of secondary education in Jamaica and to the acceptance of his report by a subsequent survey committee. The problems of educational administration¹¹⁹ have always interested him and he

¹¹⁷ Kandel, "The Impact of the War Upon American Education," *op. cit.*, pp. 200-5; "Mark Van Doren on Liberal Education," *School and Society*, vol. 59, February 12, 1944, pp. 118-19.

¹¹⁸ E. I. F. Williams, "Editorial Introduction," in Kandel, "The Cult of Uncertainty," *op. cit.*, p. v.

¹¹⁹ Kandel's "Types of Administration," *op. cit.*, is an example of how he integrates administration, comparative education, and educational philosophy. Special note may be taken at this point of Kandel's various historical and comparative studies in teacher training.

wrote from time to time about specific questions. Thus, he investigated for the Carnegie Foundation the problems involved in "Pensions for Public School Teachers"¹²⁰ and "Examinations and Their Substitutes in the United States."¹²¹ His "Professional Aptitude Tests in Medicine, Law, and Engineering,"¹²² a continuation of the latter study, is a record of what has been accomplished along these lines, rather than a technical investigation of the tests' reliability and validity. Finally, there may be mentioned Kandel's "Report of a Survey of the New York City Board of Examiners,"¹²³ a review of 40 years' work of the Board, wherein he defends some practices and is critical of others; "The Free Library Movement and Its Implications,"¹²⁴ an appreciation of the role of libraries in education; and essays on the teaching of education in universities.¹²⁵

¹²⁰ Clyde Furst and Kandel, "Pensions for Public School Teachers," Bulletin No. 12 (New York: Carnegie Foundation for the Advancement of Teaching, [1918]).

¹²¹ Kandel, "Examinations and Their Substitutes in the United States," Bulletin No. 28 (New York: Carnegie Foundation for the Advancement of Teaching, 1936). This is an historical, comparative, and analytical study.

¹²² Kandel, "Professional Aptitude Tests in Medicine, Law, and Engineering" (New York: Bureau of Publications, Teachers College, Columbia University, 1940).

¹²³ Kandel, "Report of a Survey of the New York City Board of Examiners" (New York: The Board, [1940?]).

¹²⁴ Kandel, "The Free Library Movement and Its Implications" (Sydney, Australia: The Free Library Movement, 1938).

¹²⁵ Kandel, "University Study of Education,"

The creative work of Dr. Kandel has passed in review in the foregoing pages.¹²⁶ It should appear plain that his signal achievements earn him a permanent niche, not only in the several branches of education in which he excels, but also in the general pattern of American and international education. He continues his educational thinking and research in his weekly editorials in *School and Society* and in the various projects on which he is working. His originality and thoroughness in scholarship, his exemplary use of foreign languages and campaign against pedagogical isolation, his penetrative insight into the pressing problems of world and American education have won the admiration of educationists and scholars in academic specialties the world over. Whatever shortcomings some of his views may have, it is certain that he expresses them with the utmost sincerity and with complete devotion to the democratic ideal.

On the occasion of Isaac Leon Kandel's seventieth birthday, the present writer, along with countless admirers and critics, wishes him many more years of health and continuous fruitful activity.

in Kandel, editor, "Twenty-Five Years of American Education," *op. cit.*, pp. 29-54; and "University Departments of Education," *op. cit.*, pp. 703-10.

¹²⁶ A critical note on style may here be injected. Kandel has a propensity for overlapping material; repetition of ideas, phrases, and quotations; and overlong quotations. However, he is literately engaging in his allusions to poems, novels, and other types of creative writing.

Teaching is the most difficult of the arts, and the profoundest of all sciences.—HORACE MANN

Educational Exchanges with Foreign Countries

KENNETH HOLLAND

I

A YOUNG American boy, studying in Switzerland, wrote "sometimes one reads articles that give a romantic picture about what student exchange can accomplish in term of solving world problems. I have a strong suspicion that those so-called world problems are a little tougher than we sometimes assume in proposing our solutions. Student exchange, like so many other human endeavours, would be a much more effective tool if we didn't make such big claims for it.

"After almost a year in Europe, I haven't seen very much . . . but it has improved my perspective and cut through the haze of many a generalization. I have seen enough to know that Switzerland, for example, is something more than gingerbread houses and yodeling shepherds in knee-pants . . . that it is modern and industrial, thrifty and hard working, with more virtues and faults than one could ever find in a tourist folder. . . . This year of travel and contact has put flesh and blood into the former 'oblong blur' of being a world citizen of the twentieth century. To chat in the strange little compartments of a train or to sit at the village water fountain somehow cuts the world down to a size where you can look it in the face.

"It's well worth many months of one's life and many more of one's dollars

to have a whole continent suddenly cease to be merely a place on the map and become a living part of one's own world."

The serious and realistic attitude that this boy expresses here reflects the feeling held today by many of us who are working in the expanding field of "international education." Without making too many claims, and without assuming that every exchange of persons achieves its basic purpose, produces no bigotry and reinforces no prejudice, we are well able to reiterate our belief in the value of exchange study projects and programs, as a means—gradual as it may be—of increasing co-operation among nations. Actually the fear and tension existing in the world today have tremendously accelerated interest in educational exchanges. In this acceleration I think we can find heartening evidence of widespread desire of people today to reject provincialism and isolationism, and to find a concrete way to increase international co-operation.

Perhaps the most important single fact in the whole field of exchange-study today is this unprecedented number of persons participating in the movement. The Institute of International Education, in co-operation with the Committee on Friendly Relations Among Foreign Students, undertakes annually a census of all the foreign students enrolled in American colleges and universities: this year the total is 29,813 students, here

from 121 geographic areas of the world. To put this number in a meaningful frame of reference we can compare it with the 6,000 foreign students counted in 1921, the first census project. Even more pertinent is the fact that the number remained fairly stationary until the year 1946, when the graph began an abrupt climb. This count, then, of nearly 30,000 foreign students here now, represents almost a five-hundred per cent increase, all taking place since the close of World War II.

Although there is no comparable accounting of the numbers of Americans who study abroad each year—the impossibility of keeping tabs on them is obvious—we can make an estimate: at least 20,000 Americans are abroad this year engaged in study programs of some kind.

Equally important as these numerical facts of expansion is the fact of the broad basis of financial support which exchange programs are receiving today. Not only has our government entered the field on a large scale, but foreign governments are reciprocating. Private foundations continue their support, and literally thousands of private organizations, ranging from the Standard Oil Company to the Woman's Club of the Maxwell Air Force Base, are contributing to some phase of the total exchange-of-persons program.

II

The multi-faceted activities of the Institute of International Education illustrate the wide and colorful range of programs operating now. Perhaps a brief look at the Institute's major programs

will provide a picture of the major aspects of the field as a whole, and will serve to show how the business of exchanges is organized and carried out at the present time. Those who are familiar with the history of the Institute know that it also parallels the development of the field, having grown from its small beginnings in 1919 to its present large organization with offices in New York, Washington and Paris, and "selection committees" in 66 countries abroad.

The "foreign student program" is the best-known phase of our activity; on this phase the information gathered in the current census is enlightening. The great majority of these students from other countries are undergraduates. The fields in which most of them are studying are (in order) the social sciences, the liberal arts, medicine, physical science, business, religion, education, agriculture, and fine arts. Although some degree of concentration as to schools does still exist, out of the 2,822 post secondary institutions polled, 1,435 institutions reported that they had one or more foreign students enrolled this year. The "big" schools for foreign students, with numbers as the criterion, are Columbia, the University of California, New York University, the University of Michigan, Harvard, the University of Washington, M.I.T., the University of Illinois, the University of Minnesota, and the University of Wisconsin. Of these, M.I.T. has the largest number of foreign students in relation to the total enrollment—9.1 per cent; Harvard is next, with 5.8 per cent of their student body being foreign. Any report, however, which is based on sheer numbers does not give

a fair picture, since it omits the many smaller colleges which have much higher percentages of foreign students in relation to their total enrollments.

The countries with the largest representations of "unofficial ambassadors" to the U.S. are Canada (4,498 students), China (3,549), Germany (1,264), India (1,136), Mexico (871), Philippine Islands (839), Columbia (834), Iran (773), Cuba (769) and Japan (716). The number of students from three countries—Germany, Japan and Israel—has grown markedly since last year. Germany, with the seventh largest representation in 1949-50, is now in third "place"; Japan moved up from twenty-second place to tenth; and Israel, which was not among the ranking twenty-five countries last year, now has the twelfth largest group of students here.

Information about the financial support of these students is less complete, and we do not know the source of support of eight thousand of them. About 10,231, however, are here on their own or family resources; the students' home governments have helped 1,241, and other home sources have given aid to 722. The United States government has helped support 1,610 foreign students, and has given complete support, including travel expenses and spending money to a majority. American colleges and universities are aiding 3,933 foreign students in the form of scholarships, fellowships, and maintenance grants, and other American sources such as Rotary Clubs, women's clubs, church groups, and so on, are helping 1,357.

A less well-known category of persons coming to the United States for study

purposes are those we classify as "specialists." These are older people, rather than students; they have more individualized programs. We have, for example, a contingent of young engineers from Great Britain, sent here by ECA in an effort to help increase British production. They are spending two years here—the first in a university, and the second working directly in industry. From the other side of the world come delegations of Japanese "leaders," persons active in public service in Japan—Supreme Court judges, professors, newspapermen—under the Department of the Army's reorientation "study tours," designed to give them first-hand experience with American democracy. In another project, nineteen persons active in the creative arts, from thirteen countries, spent September to December in the U.S. taking part in an international arts program. They met and talked with American artists, visited our theatres, museums, and colleges. Motivated by the idea that an artist is perhaps a person particularly appropriate for an exchange-program—since by the nature of his work he communicates his experiences to others—this project has already had beneficial repercussions, in the gradual process of bringing people of different countries closer together.

Still another different kind of exchange is the Institute's traditional exchange of college debating teams with the United Kingdom. This time-honored project, active since 1922, always provides a lively parrying of opinions on such issues as the nationalization of basic industry, or, on the lighter side, the detrimental effects of the increasing domina-

tion of men by women in this modern world.

III

On the other side of the coin—Americans going abroad to study—the most interesting development at present is of course the program set up under the Fulbright Act. This Act, passed in 1944, provides that some of the foreign currencies and credits which accrued to the United States through the sale of surplus property abroad be used to defray costs of formal education through which individual citizens of this country could learn about other countries by attending colleges and universities abroad. After getting off to a slow start two years ago—with only seventeen students, all going to China, the program is now under way on a large scale—with over six hundred Americans abroad now. Next year the program is open in nineteen countries, with five new countries included for the first time: Austria, India, Australia, Pakistan, and Turkey. Planned to last for twenty years, the Fulbright program has been called the greatest single experiment in international education the world has ever known.

There are, of course, other opportunities for Americans to study abroad—not on so large a scale, but interesting in their own right. This year for the first time, the governments of Sweden, Brazil, and Mexico, for example, have offered grants for American students to enroll in their colleges and universities. Other organized programs, such as the "Junior Year Abroad," or the British Summer School Program, which do not involve scholarships, provide many of

the benefits of group programs for Americans who do not want to embark on study abroad "on their own."

The basically constructive results of this vast two-way movement of people crop up again and again. We hear many stories of our "alumnæ"—a young Syrian who on returning to his country set up the first interurban telephone system in Damascus; an agent in the agricultural extension service of Oregon, who studied in New Zealand last year on a Fulbright grant, now exchanging information and techniques on sheep culture at the Massey Agricultural College in New Zealand; a painter from Bombay, at the request of American museum officials, arranging an exhibit of Indian art to be sent to the U.S. next fall.

Reports made by each student to the Institute are another source of information on the effects of a year of study in a foreign country on an individual. Here is a statement, taken from a report of a young German boy: "I cannot tell the entire story of this wonderful time I had the privilege to be in this country. This is probably not even necessary, for wherever I have been, on campus, or at youth conferences, whether I spoke before Rotary Clubs or visited American families, I was treated as a fellow man, without prejudice. I cannot speak of any impression being superior or deeper than others for they all are included in the experience of mutual understanding and I know that this understanding only is able to overcome the tension of our days. This attitude requires courage, the courage to love and respect, in spite of and because of his peculiarities, the other human being.

"I will take the experiences of this year in America as a challenge—a challenge to work wherever I will be, for the creation of this atmosphere of mutual understanding, because it is the only way to meet and determine the future in such a way that peace not war be the ultimate end."

Of inestimable value is the perspective on America they can help give our students. In many cases they are the only "foreigners" the students in our colleges have ever met and talked with. It is not uncommon for us to hear such a statement as this one from the woman dean of a California college: "Many of the girls in their dormitory have expressed the idea that knowing (the two foreign students) has been the richest experience of their college life." The mere presence of a foreign student on a campus created a cosmopolitan note, but many foreign students also do yeoman service writing for local papers and speaking before local groups. What they have to say is often both perceptive and pertinent. To take one example, this comment from a young Japanese boy: "In my personal view, the most dangerous symptom seen among average Americans is that they know only of their own country, all the rest of the world being something unknown, curious and so 'backward' to them; I had a funny feeling whenever they talked of 'uncivilized' or 'backward' nations and felt sorry for their ignorance, because they did not seem to realize that there is no intrinsic difference in value between several forms of civilization; there is only a qualitative variety, never a quantitative difference . . . I do not want to see our hope, our

champion, America, follow in the steps of the Roman Empire, that well-fed nation which took upon itself the great task of propagating its brilliant civilization all over the world but forgot to absorb others' and, consequently, had to decline and fell with cultural auto-intoxication. . . . Self-satisfaction . . . is a demoniac poison."

IV

The other important fact in the whole picture of educational exchange today—beyond that of the marked expansion in numbers—and that is that now, for the first time, the exchange is truly reciprocal, and America is as much on the receiving end as the sending end. Thirty years ago, America was not generally considered as a country where one went to study. The trend, as everyone knows, was nearly all in the opposite direction, and the American cultural inferiority complex sent our young people off to the Beaux Arts, to Heidelberg, to Oxford. Now, due to various factors—the immigration of many European scholars here, the vast improvement in our libraries and research facilities, the almost uniquely American opportunity for practical application of academic knowledge—the flow of students in more than balances the flow out.

There is, I think, an implied responsibility which we all face as a result of this prominence in which we find ourselves. Further than the "technical assistance" which we may have to share with other countries, we have an untold responsibility to live up to the claims made for America and for democracy. In our experience dealing with young foreign citi-

zens, we have the opportunity to see the varying attitudes with which they come to our country; there are two "prevalent" attitudes which, although widely differing, are perhaps equally challenging. One is that in which the student-to-come regards America in a glorified light, possibly in the traditional immigrant's dream of the land of freedom and opportunity. Every year we have hundreds of applicants expressing the desire to come to this renowned America. On the other hand, some applicants from countries with centuries of their own cultural tradition, indicate a more questioning attitude. They want to see America for themselves, to judge this highly controversial nation in the light of personal experience. Faced as they are, with choosing between conflicting political and social ideologies, they are seriously concerned to examine our democracy at first-hand.

Both of these groups of foreign stu-

dents can perhaps help us live up to the talking we do about democracy. The fact that they do not take for granted many of the rights of the individual to which we are accustomed—and in some cases are not even interested in these rights—may help us be aware that the "American way" is not necessarily the way of the rest of the world. Those who see us with a rosy admiration may help us adhere more closely to our national ideals; those who do not accept our own self-evaluation unquestioningly may help keep us from the placidity and self-satisfaction which can undermine these ideals. As long as the essence of democracy is questioning, hearing all existing points of view—the foreign student can help us constantly revitalize our democracy. The perspective they can give us is not that of outsiders; with nations as interdependent as they are today, it is all too clear that we all must learn to live in the world together.

In adult education the student must be sovereign. In fact, the sovereignty of the student might be desirable in all forms of education. Some would say that in the school teachers and administrators should have the last word. But in adult education I think my fellow countrymen would say, "The customer is always right." Of course that is not the whole story. The customer may be always right, but he must have a shop with goods in it and a shop window. We cannot leave to the students the task of considering the content and method of adult education, simply because he is sovereign and can walk out on us. We must offer him the best that we can, but he is the judge of whether he wants it.—SIR JOHN MAUD

Better Education for Citizenship

WILLIAM HEARD KILPATRICK

NEVER before has our country so seriously needed adequate citizenship. The demands, both international and domestic, are in many ways greater than we have ever before known, while the growing complexity of our civilization denies the inherent education for citizenship which was formerly characteristic of life in our country. From both consideration comes the present demand for better citizenship education.

The World Situation

Abroad we face dangers extremely threatening. Our principal opponent, the U.S.S.R., is powerful, unscrupulous, and determined upon world control. In this situation of a divided world, leadership has been forced upon this country; but for this we are not adequately prepared. We are not adequate to the constructive statesmanship necessary for the needed planning; nor are we prepared by internal attitude to unite in effective support of the necessary measures. We lack sufficient world vision and insight, and we lack the common shared knowledge and commitments necessary to make us stand effectively together. McCarthy and McCarran and the support they get almost suffice to prove the lacks just asserted.

Until recently, as history goes, we had the full protection of two wide oceans. No enemy could hope to land on our shores to do us critical damage. We could look with relative indifference to the distant wars of other countries. Now

with the airplane, the guided rocket, and the new atom bombs our ocean protection has vanished. Really possible wars actually threaten our continued existence.

The Domestic Situation

But our domestic problems in their aggregate make even greater demands if possible upon our citizens. Life has changed so fast and grown so complex that the quality of our civilization is threatened in certain respects. Specifically, we face the danger that we may accumulate problems faster than we solve them; if the aggregate of unsolved problems shall prove too great our civilization is in fact doomed. This danger is manifest in the list of present urgent problems: (i) the relation of government action to our historic doctrine of personal freedom, with the problem of how far to go with the "welfare state;" (ii) the labor-management problem and the proper apportioning both of income and of control; (iii) the growing size of corporations and the consequent lessening freedom allowed employees to share in planning; this contrasts greatly with the former freedom of our individual farming population; (iv) the anti-democratic working of our socio-economic scale with its social inheritance of wealth at the top and poverty with ignorance and depravity at the bottom, the evils at the very bottom tending to perpetuate themselves; (v) the bias and prejudice which in antidemocratic fashion con-

demns certain groups among us to second degree citizenship; with Asia waking up to national self-consciousness our enemies exploit this specific evil to our great hurt; (vi) in spite of ever higher standards of living many of our people come to their leisure time activities so wearied or bored that they seek not healthy enjoyment, but escape from life, a forgetting, a losing themselves in the wild excitement of gambling or drink or reckless driving—all to the hurt of proper standards of responsible thought and decency.

One final and inclusive problem may be named. The rapid changes of living, the shift from country to city, the great increase of scientific knowledge—these have for many destroyed a former prevalent philosophy of life and left nothing definite in its place. Religious dogma does not have the hold it once had, and for a large proportion nothing has come to fill the gap. But man must have a comprehensive outlook on life else the individual has no adequate sense of personal security—and the nation no common ground for action. A civilization can have no certain future unless an effective majority of the population are inwardly well-balanced and outwardly share in adequate objects of allegiance.

The Character We Need

Whether then we look abroad or at home we face serious problems, so serious that we cannot rest content with the present situation. Our only real hope for a promising future lies, and must lie, in the character of our citizenship. If we are to face the long-run future with any assurance, we must have a more adequate

body of citizens. These must (i) be more emotionally secure, more stable in outlook, less given than now to popular emotion—that road leads to confusion and destruction, They must (ii) be better committed than now to the common good; an effective majority of both parties must stand together in strong opposition to any willingness to subordinate the public good to selfish or partisan advantage. Our people must (iii) be more generally able to think on public questions and disposed to act on such thinking. To think better they need better knowledge of social affairs and better insight, with greater skill in cool reasoning and constructive group discussion. At the present most cannot argue without getting angry. And to guide any and every social effort we need (iv) as suggested above, a widely shared sound outlook on life and its problems. Our citizens must achieve at least strong improvement in these four character traits if they are to deal effectively with the problems of our modern civilization.

How to Build the Character Traits in Our Citizenship

There is one essential foundation to building character. Any trait, of any sort, can be actually acquired (really learned, effectively built into character) only by behaving that way, only if the person *responds* that way, and best if he so responds in a *life situation* where the situation seems to him to call for that response; and he will even then build the trait only if he *accepts* that response as *his way* of meeting this situation and other similar life situations. The itali-

cized words and phrases call attention to the essential bases of character building. The last named condition means, negatively, that the desired character, as has been well said, "cannot be given to the individual, nor memorized into him, nor trained or inculcated into him in the direct sense; but it can be fostered by the provision of such conditions for his living as direct his sensitiveness and [and his own personally accepted] responses into this distractive way of behavior."

All of this means for us here that one builds his character by actual behaving, and not out of a book either by recitation or by examination. To be sure, one can get an idea from a book and *then live* it. If so, he will learn the idea to build it into a positive way of behaving in the degree that *he* acceptingly lives it, and not in the degree that he can and does simply recite it. It is the effective acceptance of the idea to behave that way which alone builds the idea into effectively behaving character—acceptance and actually so behaving when the opportunity arises, these two constitute the alpha and omega of the character building powers.

But citizenship is a complex affair. We can well admit that accepting behavior is the only basis for the building of effective character, but how shall we bring it about that the young citizens-in-the-making feel, accept, and live the various constituent traits above suggested for better citizenship?

The question is a proper one and must be faced. In fact, the process is more complex than has so far been suggested. The school problem divides itself into at least three successive levels, the ele-

mentary and secondary school level, the college level, and the professional school level. Of these three only one will here be considered, that of the elementary and secondary level. So to choose means no disparagement of the other two levels, but simply that space here is limited, and that increasingly all our youth attend the secondary school.

Consider once more the character traits suggested above as necessary to effective citizenship. We can restate them in fuller and possibly more useful detail: (1) *emotional maturity*; (2) skill in and commitment to *acting on thinking*; (3) skill in and commitment to *group discussion and decision*; (4) *Knowledge and insight* regarding social problems; (5) *commitment to the common good*; (6) a *sound and inclusive* outlook on life. It is at once evident that the building of each of these traits is more or less of a lifetime affair. It is nonetheless true that each of the six should be begun early in childhood and continued without cessation more or less all through life.

Education for Citizenship in the Elementary School

We will begin with the elementary school and ask what it can do toward building those needed citizenship traits.

It was stressed above that behaving is the essential factor in learning; inner acceptance of what is to be learned with its pertinent outer behaving in appropriate life situations. Repetition in varied experiences strengthens such learning and gives it more of helpful connections. This procedure of inner and outer behaving in situations of real child living

has been widely accepted as the normal teaching program for the elementary schools of our country. This, frequently called "the activity program," undertakes to teach boys and girls through purposeful activities in life areas instead of the older practice of teaching separate school subjects. This means, however, not less regard for the 3 R's but actually more use of them with their better learning. That this "activity program" gives us the best promise of elementary school citizenship education will, it is believed, appear in the further discussion of the successive traits. Specifically, the primary and guiding aim of the activity program is character building.

1. *Emotional Maturity*: The activity program as just discussed gives the best promise for building the character traits of proper personality adjustment. Child nature demands action, goal-seeking action. To deny opportunity at such means frustration for the young, a frustration which is the well-nigh sure road to maladjustment. On the other hand, wisely directed purposeful activities, sufficiently varied, sufficiently challenging, and sufficiently successful, constitute apparently the only procedure for cultivating assured habits of proper emotional stirring, action, and release, the only known way both for curing minor maladjustments and for building the proper emotional maturity.

2. *Acting on Thinking*: This is almost a restatement of the activity program itself and calls with equal certainty for basing learning on behaving. The difference is that this stresses the thinking aspect, thinking before acting, the implementing of the thinking by appro-

priate action. Involved in this trait are at least three distinct habits: (i) the habit of stopping to think sufficiently before acting—"look before you leap"—and here in time belongs the 4th trait of knowledge and insight; (ii) skill in thinking including in time the 3d trait of shared discussion and decision; and (iii) the habit of actually effecting the results of one's thinking. When these three procedures are pursued in appropriate social relationships we are, it seems clear, therein building all the named citizenship traits, and there is no other way of doing so, as our discussion will increasingly show. Specifically, it is by acting on thinking in pertinent social situations that we can build the citizenship trait of *acting on thinking*.

3. *Group Discussion and Decision*: It is both skill in and commitment to group discussion and decision that we wish. And again it is only by actual behaving in this way in life situations that we can build the desired skill and attitude. So that here again does the activity program serve. There appears no other way for securing the needed inner and outer behaving. The school class is the natural place for discussion and decision as the pupils, under teacher guidance, propose, plan, execute and judge the activities which make up their school work. The better to effect citizenship education the class must take on ever increasing social responsibilities in school and community. It is in planning for these social relationships that group discussion and decision takes on its more specific citizenship education.

4. *Knowledge and Insight regarding Social Problems*: This is the inevitable

result of pursuing well-chosen and well-planned social activities. We cannot act intelligently without adequate thinking, and thinking cannot go on without appropriate knowledge as the basis of thinking. The creative phase of intelligent thinking gives new insights. So that again it is the activity program carried on in an ever wider and deeper social setting which gives knowledge and insight. Books will serve here, often invaluablely, but what is in the books will be effectively learned only as it is inwardly and outwardly used in dealing with actual social situations.

5. *Commitment to the Common Good*: Spaulding in his (1938) inquiry into the secondary schools of New York State found that the longer the students stayed in high school "the less willing were they, in general, to commit themselves to any sort of responsibility . . . for civic co-operation or to commit themselves to action which will involve personal effort or sacrifice." In other words, the high school teaching then common in New York State worked against, not for commitment to the common good.

The reason seems evident. In New York State the high schools studied by Spaulding gave a bookish type of education and tested its success by the Regents examination system. This system exactly ignored and denied behavior as part of the school education for citizenship.

It is again true in this desired commitment to the common good that the essentials of the activity program promise the best, if not the only basis for building the desired trait. There must be abundant opportunities in the teacher-guided pupil living for the situation both

to allow and to demand group effort in behalf of social welfare. In this way pupils can behave with commitment to the common good and thereby increasingly learn it. The Regents examination system in New York State practically forbids anything of the sort in the high school, with the results shown by Spaulding. For this trait to be built, the pupils must both work in school and get out into the community, pursuing in both socially centered aims and activities. In this way they can, if wisely directed, build increasingly this essential trait.

6. *Outlook on Life*: This again can be built only by behaving this way in successive life situations. Beginning with the youngest, the teacher helps the pupils to build an increasingly inclusive and reliable outlook on life. The group discussion leading up to acting on thinking gives the life basis for building the trait. As the pupils get older they can and should think ever more broadly and more acutely, and more reliably on an increasing variety of social problems. Some controversial issues will from time to time come up. The pupils must learn, at their respective levels, how to deal with such; for only on working at unsolved problems can our young people learn how to deal with the live problems of life. It is in these various ways that the successive teachers must help the pupils to build, cumulatively, a sound common outlook on life. While the elementary school can by no means expect to do the whole job, it can and must make a sound beginning. Perhaps most of all it must do all it can to prevent the making of a warped and biased and selfish attitude and outlook.

Cumulative Learnings

Before asking about the secondary school a word may well be said about the fact of cumulative learnings. All the traits named above are instances of such, generally complex instances. These represent, as they must, each the accumulation through years of related but somewhat diverse learnings from one's successively different experiences.

Consider the commitment to the common good. Ordinary school life under the activity program offers very many opportunities for working for the common good of the class and of the school and, with the older ones, for the good of the surrounding community. Such opportunities should be created, recognized and utilized with citizenship and moral education in mind. An understanding of what constitutes the common good should be increasingly built as well as a favorable attitude toward this. The different and differing successive experiences allow the accumulation of the common elements in these experiences to form the nucleus of the understanding, and similarly for the attitude, while the diverse elements of these successive experiences give in each case the probable different conditions under which the nucleus idea or attitude is to be applied.

The like discussion holds also for conceptions, skills, ideals, and principles of action. The teacher must understand how these cumulative learnings are built and then guide the class work accordingly. Only the understanding teacher can so guide to effective citizenship. Any such cumulative learning will from time to time need to be discussed critically, and the discussion guided toward reliable

conclusions. The grip of sound logic in these matters is one such cumulative learning most earnestly to be sought. Not all children are equally gifted in the ability to think logically, but by proper criticism and guidance all can improve over what would otherwise result.

The Secondary School and Education for Citizenship

As already suggested, the secondary school is increasingly the school of all American youth. As the most advanced school to which so many go, it must accept the chief responsibility for deliberate education for citizenship. How to meet this demand presents a serious problem.

The typical secondary school of America differs significantly from the elementary school above sketched, and certain of the differences seem highly significant for citizenship education. Most obviously the secondary school is departmentalized. This means, typically, that the teachers are primarily concerned with subject matter that it get learned and not, as with the activity program elementary teachers, primarily concerned to build character. In fact, the subject matter professors under whom these secondary school teachers majored, whether in college or university, or even in a teachers college, probably held up to their students that the primary and highest aim of formal education is research, research on the graduate or post-graduate level. So that while the typical secondary school teacher may be somewhat torn as between a primary aim of research or a primary aim of good marks on examination, he is typically, from

neither angle prepared to make character building his primary aim. How can he? Is he not responsible for his subject?

A further difference is that while education for citizenship, along with the general education for morals, is a pressing concern for all elementary teachers on their respective levels, in the secondary school education for citizenship is no special concern of most of the teachers. That "subject" these say, is the special work of the civics teacher, or of the social science teacher, or perhaps, though less convincingly, of the history teacher.

And still further, while the modern elementary teacher can shift the daily program at will, the schedule of the secondary school is pretty strongly fixed and understandably so, since the school is run on the departmentalized basis. No teacher can keep his pupils longer than the regularly allotted period, say, forty-five or fifty minutes, otherwise the next class is upset. This means that any secondary school teacher, even though deeply interested in citizenship education, can not easily take his class out of the school into the community; the schedule does not allow it.

If then the secondary school teachers must teach each his subject as such, and if, besides, the teachers have not yet accepted that behaving is necessary to effective learning, and if because of the school schedule the teachers cannot take their pupils out of the classroom into the community, how can the secondary school teach effective citizenship? How can we, under the circumstances, expect the secondary school as hitherto commonly run, to discharge this most essential duty?

Some schools, fortunate enough to have more modernly oriented social science teachers, have sought to bring the work into the community and for this and other reasons to give social science a larger share of time in the daily program. And other schools have sought to have, say, English and the social sciences combine their periods so as to get better combined work and a somewhat better chance to vary the schedule. In fact, any one who has kept informed will recognize the strong efforts made by the organized social science teachers to bring more effective citizenship teaching into the secondary school; but so far their efforts have not sufficed to solve the problem.

We thus come in effect face to face with two opposed outlooks. On the one hand the elementary school, as run on the activity program, is set up on the basis of centering the whole school program consistently on inclusive character building—effective "general" education for all youth of elementary school age, with one teacher (for the year) in charge all day long. On the other hand, the typical secondary school is set up on a basis of (i) learning from books the formulated thought of others, largely by memory; (ii) with the work divided logically into separate subjects; and (iii) with a program which practically ties the teacher to the classroom or at least to the school. In result the elementary school is set up to permit integrated education for all round character; the secondary school is set up to deny this.

But there is more to be said along another line. The secondary school is set up on a specialization corresponding

to an essential factor in our modern civilization. By means of specialization, modern effective industrialization has been made possible with its unparalleled high standard of living. This specialization is begun in the departmentalization of the secondary school. The larger secondary schools allow, and wisely, choice with reference to life interests and needs. The boy contemplating engineering education will take more mathematics and science than most other students. Girls who expect to be stenographers can get fair preparation along this line. Girls going to Bryn Mawr will choose their courses to fit.

Is it possible for the secondary school to preserve this desirable specialization of interest or need and still prepare all for morals and citizenship? An answer of yes seems possible. A combination will serve both needs.

Let the 7th grade have one teacher for say three-fourths of the day to care for *all the common needs*—citizenship, morals, a common thoughtful outlook on life, a general knowledge of literature, movies, art, mathematics, etc. In one word, let this 7th grade “general” (or “home room” or “core”) teacher, working on the activity program basis do for these children the same sort of thing that the 6th grade teacher did for them last year, the only difference being that the children are now a year older and the teacher has now only three-fourths of the day. The other fourth of the day allows beginning specialization according to personal needs. Let the 8th grade “general” or “home room” teacher do the same next year, only on a little shorter time, and so on with a decreasing

time basis until the 12th grade where the “common” or “general” work would take no more than half the day.

Until we have more experience of this “core” work, the present departmentalization would continue. The main differences would be that somewhat fewer would study in any one of the present departments, but these few would have chosen the work for special interest or conscious need, so that teaching in the departments would be appreciably more interesting than now and better work could as a rule be done.

These “general” or “home room” or “core” teachers should, while preparing to teach, major in exactly this kind of work. Otherwise there would be no secondary teachers adequately prepared to conduct such work. Some will ask whether we can find teachers sufficiently able and sufficiently prepared to teach along so many lines. The answer seems to be that if we can expect pupils to learn *along so many lines*, surely teachers can be found able to learn it.

Conclusion

This seems one answer to our need for better citizenship education. We can on this basis get far more adequate education to this end than is usual on the present plan. The new “core” teachers, teaching through the six secondary years can accomplish much. The special social science teachers can supplement the care work by closer study of the more difficult problems involved and so prepare leaders along the citizenship line. In these two ways can we hope for genuinely better education for American citizenship.

A Letter from Alma Mater to Her Children as Construed by One of Them

ANONYMOUS

DEAR CHILDREN:

Because I am your mother and love all of you very much, and because you have recently proved your affection for me by the gift of a huge sum of money, I want, in my old-fashioned language, to have a few words with you.

In order to thank you, of course, first of all. No mother could possibly be anything but deeply grateful for such an out-pouring of the tokens of affection. And that you have worked hard to bring it about is evident. I am proud and humbled and happy and troubled and all sorts of contradictory things. I promise you I will do my best to prove worthy of your confidence.

But that is just where my trouble begins—the uneasiness which has more and more grown upon me as your campaign for funds has developed. For, dear children, what is my best? In one of the leaflets which heralded the near attainment of the multi-million dollar goal, a statement was made which caused my old heart to skip several beats: "Our Alma Mater is now Big Business."

Big Business: I, who set out to found a school where knowledge and wisdom might be taught and learned, where the best ways of living our human life might be discussed. I, to whom the essential equipment seemed almost adequately summed up in the famous phrase: "Mark

Hopkins at one end of a log and a student at the other." Only, of course, by the "log" I meant some kind of simple establishment. I, who held in my hand the best text-book of all the ages which, nevertheless, had nothing whatever to say about Big Business. Except, indeed, indirectly in a certain parable which concerned the eye of a needle. Or, still more allusively, in the pregnant suggestion: "Be still and know that I am God." For Big Business cannot afford ever to be still, can it? Is it not in its very nature to be always on the alert for expansion, eager to take advantage of its rivals, jumping at every profit which will mean loss to someone else? . . . Oh, children, dear children, do you not see how very hard it is going to be for me to live up to this new rôle you have chosen for me?

Of course I know what your prompt answer will be. You will assure me that the whole administration of my enormous fortune will lie in the hands of a carefully chosen board of trustees and that I need never be bothered with any of its details. Furthermore, you will explain to me that this is quite as it should be; for modern life is too complicated to be handled all in one piece by anyone, anywhere. It demands a big lot of specialists. These laboratories, libraries, up-to-date class-rooms, museums and galleries, these luxurious dormitories, this

highly paid faculty: one woman (and an abstraction, at that!) could not possibly be expected to deal with their management. All I need do is. . .

Well, frankly, just what? And what am I anyway? For I did not exist in the first place. Your founder was not I, nor was any one of your presidents. Yet, because you apparently felt a deep need of what I might stand for, you evoked me and endowed me with the supreme significance of this four-year period of your young lives. So that I do exist now securely. And the spirit which animates me is not only yours of the present era but also that of past and future generations, to all of whom I am responsible.

The whole situation is one which perplexes and sobers me.

Like all Alma Maters everywhere—abstract and concrete, human and institutional—I have to live with my ear to the ground; and I am aware of tendencies which you may not yet have recognized. Questionings, doubts, discontents, speculations. In our heart of hearts, we are none of us quite so sure as we used to be that the “standard of living” we have set ourselves is the best possible. It takes too much time, for one thing. “Getting and spending we lay waste our powers.” Then, in its competitive process, somebody always goes under; and that doesn’t seem a humane necessity. But, above all, the whole affair is too complex and elaborate, too intricate with details. Surely we could be just as happy and prosperous if we lived more simply. Did I say “above all”? I correct myself. The sense of religion, the “practice of the presence of God” is above all other

necessities; and the rule for that is the simplest thing in the world: just to be still and know. Children, dear children, how often are any of you still nowadays?

But perhaps your ardent activity is the quickest means to the excellent end. And here, having quoted the Bible and Wordsworth and Brother Lawrence, I think I will, for good measure, throw in an absurd little riddle which one of your Freshman classes used to propound several decades ago: “Why is a mouse when it spins?” Answer: “The higher the fewer.” It may be that the pace you are setting at present will prove the best means of ridding yourselves of superfluities; and that, when you have shed them, you will find yourselves higher up on the scale of human values than you have ever been before. That would explain the apparent contradiction between what I hear with my ear to the ground and what I observe on the campus. At any rate, I am going to interpret the portent in this hopeful manner. For that some quiet change is coming soon I am very sure. The whole human race may have to be humbled to bring it about, but that will be all to the good too. Is not the first of the Beatitudes “Blessed are the poor in spirit”?

What more can I say of the many things which crowd my grateful but anxious heart? Since this is your money which you have put at my disposal, you have every right to decide how it shall be spent. But I wish I might enter a plea for the sharing of the bounty with other less fortunate mothers. There are so many of them all over the world,

some of them in real destitution. How can I be happy to go more comfortably housed and fed than ever, more lavishly equipped with every convenience, while they have lost everything they ever had? Do you think your trustees would be willing to send them a part of every dollar they spend on me? That is what I myself should do if I were not such a helpless combination of abstraction and reality.

And, in this connection, I want to thank those of my children who have, indirectly and in a small way, fulfilled my desire by withholding their contribution to the Alma Mater Fund. Their reason has been that, because of hard times, they had very little money to spare from their own stringent necessities and it seemed to them more important to relieve other stringencies than to brim an already over-flowing cup. They have, I am told, been made to suffer for this. "Your name will not be there" was the slogan of one of the drives intended to bring in all the delinquents. But I want now to assure them that their names are here in my memory, if not there on the Roll of Honor. Through them I have given at least a few cups of water to a thirsty world.

For the rest, for what may be coming next year or next week, we must all wait together. The event has been taken out of our hands. But, just for that reason, we have nothing whatever to fear. Our business is to stand fast in the faith we profess—faith in God and humanity. Our religion is the best in the world, the

quintessence of all the other religions. But we have never taken it seriously, translating its explicit words into explicit actions. We have not honestly tried to be poor in spirit or pure in heart, or to hunger and thirst after righteousness, or to agree with our adversaries quickly, or to love our enemies. This may be our last chance—and a supremely good one—to put Christianity to the test and make it really work. If so, and if we take it humbly and sincerely, the turning point of all the ages may be at hand.

Dear children, forgive me for preaching. I know that's the last thing a mother should do nowadays. But remember how old I am, how many generations I have sheltered and how many more I hope to send out into the world which lies so completely at your mercy. My duty to them compels me even more than my gratitude to you. Can we not prepare for them a better place than this which we have made for ourselves? Can we not turn from Big Business awhile to the things of the heart and the spirit and recover something of the forthright sincerity of that Mark Hopkins log? Old as I am, I want to be able to look forward to that day when my youth shall be renewed like the eagle's as I send my children out into a world free from war and hatred and rivalry, governed only by the consent of a world-wide brotherhood—a world of spiritual rather than monetary values.

In this hope, I sign myself by the name you have given me,

ALMA MATER

I Hear Them Cry

ELIZABETH HOWE HARRIS

I hear them cry, life's wasted years:
They cry like children in the dark,
Who, waking up with sudden fears,
Tell of strange places, cold and stark.

Defeated, crippled, are these years,
And heavy with remorse, despair;
Regret remembers all their tears.
The hopes of youth are halted there.

Lost Springtimes call and mock them now:
With beauty old, yet ever new,
The heavy laden lilac bough
Is jeweled with the morning dew.

But why not dreamless sleep and rest?
Forgetfulness brings healing grace;
Far better that than futile quest,
When night comes down and memories race.

Education in Syria—Old and New

A. KH. KINANY

A Brief Historical Survey

THE Arab world has a very long history, and so to understand the progress in education which is taking place in Syria, a part of the Arab world, one must take a brief look at the past. Fifteen centuries ago, one century before the coming of Mohammed, the Bedouin Arabs in their desert peninsular were leading an unavoidably hard and primitive life, moving to and fro across their barren land battling against the elements and waging endless inter-tribal wars. Life was made more bearable to them by their gift of poetical imagination, which nourished their sense of beauty, and fostered the moral qualities of honour, hospitality and courage. Their toughness and their virtues prepared the Bedouins to be the bearers of a humanitarian and universal mission. Thus when Mohammed began preaching the religion of Islam they took up the new faith eagerly finding in it a cohesive pattern for their aspirations and welcoming especially its reconciliation between the spiritual and the materialistic life and its universal and democratic tendencies. Although the search for a compromise between the spiritual and materialistic sides of life is still a main problem today, I shall not digress here to explain how Islam succeeded, particularly since this compromise was reached in conditions and social structures which belong to the past. As for the democratic and universal

tendencies, it cannot be denied that Islam succeeded in fusing various races and cultures into a single community. The present desire for a united world was preceded by former attempts, and not least amongst these was the effort of Islam. The Moslem Arabs strove to create a society based on Moslem brotherhood and to do away with racial and territorial divisions. Some races embraced these ideals gladly and are still deeply attached to their Moslem Arab history. Others, non-Arab, revolted, plotting against the Arabs and they succeeded in dominating the Moslem world for eight centuries which are now called by the Arabs the centuries of decay. Today the Arabs are undergoing a renaissance on an Arab basis, proud of their culture, instilled with spirituality by Islam and Christianity, and desirous of passing beyond nationalism to their old remembered humanitarian and universal tendencies.

Education in the Past

What are the main features of education throughout the history of the Arabs? In the pre-Islamic period the culture, experience and virtues of a tribe were handed down from father to son orally, and by example. When Islam brought the Koran to the Arabs they were strongly encouraged to read it and to ponder on the philosophical, metaphysical, moral and social problems of life that were raised by the book. Islam did not neglect

the younger generations. During the wars of the prophets pagan prisoners of war could gain their freedom either by paying a ransom or by teaching reading and writing to Moslem children. Schools for children have existed in the Moslem Arab world ever since the dawn of Islam. The adults would go zealously to the mosques and sit there in circles headed by a learned religious man who would teach them the Koran and explain to them the various religious subjects which were derived from it. As regards sciences and handicrafts, they were taught at this time in the workshops under the apprentice system. The Arabs were in touch with other civilizations, and their knowledge of the practical sciences and handicrafts grew ever wider; books were written to aid studies; the Arabs were particularly good at algebra, alchemy, medicine and mathematics. The extremely conservative religious people were bitterly opposed to the learning of crafts and practical sciences, believing it would turn men's thoughts from the worship of God and lead to hearsay. Fortunately the true spirit of Islam eventually predominated for a while, the spirit which seeks a compromise between this world and the hereafter, encouraging a thirst for knowledge of this world, for experimenting and exploring.

Then came the tragic period of foreign domination and consequent decay, when the Moslem world fell back, left behind by a more progressive Europe. One hundred and fifty years ago a renaissance began. The modern and exact sciences, theoretical and practical, entered into our curricula without much diffi-

culty, even when they retarded rather than encouraged the growth of a religious spirit.

Schools in the Past

Except for hospitals and laboratories, where practical sciences were taught, schools had always been of two sorts, firstly very elementary schools for teaching the Koran and mathematics, secondly schools where students and adults from all walks of life gathered to listen and discuss religion and other subjects. Islam glorified learning and fathers used to send their children to the Koranic schools believing that if they left children to read the Koran over their tombs their souls would be happier in the hereafter. The Koranic schools were not free of charge, once a week students brought small sums of money or food as payment, which were not sufficiently large to make teaching a tempting profession, though some governors, leaders and scholars of the Omayyad and Abbasid periods began their careers as schoolmasters in the Koranic schools. The teachers were accused by mischief-makers and even by literary men of letting themselves become stupid through constant contact with children, and of letting their minds sink to the level of the children's mentality. The attitude towards teachers in the mosques was entirely different. They were glorified and esteemed, everybody from the Caliph to the poorest man in the street nourished a great respect for these teachers in the mosques who taught religion, literature and the history of the Arabs and the Moslem world. To them were addressed the

words "I am the slave of the man who teaches me even one single thing." Some Caliphs would themselves hold the stirrups when the honoured teachers were mounting their horses. Moslem kings, princes and wealthy people built mosques and schools, generously providing them and the students with large endowments.

One of the main disadvantages of these schools was that the teaching was done from set books, which were handed down from generation to generation, so that the knowledge absorbed by the students was not living and dynamic; it became something rigid and static and indeed many students believed that knowledge was only that which was contained in their books, and that anything outside their books was not worth knowing. This impractical mentality has unfortunately persisted up to the present day and is one of the main problems we have to deal with in our new education.

The New Education

Since the dawn of the Arab renaissance one hundred and fifty years ago, the state primary schools have been competing with the Koranic schools which have now almost entirely disappeared. Secondary schools, the faculties of the university and evening schools for adults are replacing the religious schools. One of the reasons why the older types of schools have survived at all is that they are trying to reform their curricula and bring them up to date, so that two-thirds of the syllabus is now devoted to modern sciences and one-third to religion. The rivalry between the old and the

modern types of schools is not without advantages.

At this point we must take another brief look at the history of Syria. Before the first world war Syria was a part of the Ottoman Empire, which was known by European politicians as "the sick man." After the war, though Syria had fought with the Allies she unfortunately found herself under French domination, while the surrounding Arab States came under the British mandate. Until 1945 Syria was struggling for her independence. Admittedly the French brought to Syria their high system of education, but unfortunately it did not fully meet the needs of Syria as it developed the literary and theoretical sides of culture at the expense of the practical sides of culture and the sciences, which are needed to exploit the rich undeveloped areas of Syria. For this reason one of the chief aims of our new education since 1945 has been to rapidly change from a Syro-French pattern to a Syro-Arabic one. We have changed our organic law on education, improved our curricula and added new faculties to the university. The university was founded in 1919 with the two faculties of law and medicine. In 1946 the faculties of arts and sciences and engineering were added. Experienced secondary school teachers are sent abroad (to America, Britain, France, Belgium and Switzerland), and they return with Ph.D.s to become university professors, or to teach in the High Training School for teachers. We have allotted one-sixth of the general budget of Syria to education and we have increased the number of schools and stu-

dents as is shown in the following table.

Out of a population of three and a half million we now have:

<i>No. of students in</i>	<i>1944</i>	<i>1950</i>
Primary schools	76,800	232,778
Secondary schools	4,890	30,210
Training schools for teachers	224	616
High training school for teachers	0	340
Syrian university	433	2,205

The rapid increase in education in Syria is of course limited by financial conditions. In spite of the fact that one-sixth of the general budget is going to education, more money is badly needed to build schools, and to provide them with up to date equipment, also to create emergency training colleges for teachers. There are fewer potential male teachers than female, so women may have to take over the junior classes in primary schools for boys. A pressing need is for increased adult education which is now in the hands of a few private organizations, but plans are held up at present owing to lack of funds.

The new education is to develop on a Syro-Arab pattern, with Syria's education in harmony with that of the other Arab States, so they may profit by each other's experience. For instance, Syria has reduced secondary education from seven to six years to keep in line with Egypt and Iraq so that students may pass from secondary schools to any university in the Arab world. In the second general cultural conference of the Arab League which was held in Alexandria, August 1950, the Syrian delegation discussed with the other Arab delegations how best to develop secondary education all over the Arab world according to

one preconceived scheme, and they also discussed the need for another in-between sort of secondary school like the "modern" schools of England, to supplement the present schools which are either general or vocational.

Syrian education aims not only at building up a nation, but also at enabling Syria to play an important part in the creation of Arab unity, which is vitally necessary to the survival of the Arab world. This is why Arab culture, which has its own characteristics derived from a long and glorious past, dominates the curricula of Syrian schools. The main ideals of Arab culture are:

- (1) A capacity for assimilation and "give and take."
- (2) To be neither too materialistic nor too spiritual, believing a high spiritual level can only be reached through a knowledge of and admiration for this world.
- (3) To have its own way of reconciling the individual and the authority of the group.
- (4) To be universal and humanitarian.

In the distant past, Arab culture succeeded in forming social institutions capable of implementing its features until the time when the Arab Moslem world fell into a long period of decay. When the Arab world awoke to a new renaissance it found a variety of foreign cultures knocking at its doors, and some have nearly taken possession, obstructing the characteristics of the ancient Arab culture. So the Arabs have set out to try to find a pattern of life which will retain the best of the old qualities, but discarding what is useless from the past. First they wish to become conscious of them-

selves and afterwards to try and catch up the train of modern civilization. The Arabs, so many of whom keep their faces turned to the past, need a practical philosophy to reconcile their past with their present, and their former literary and theoretical culture with the scientific, social and practical culture of today. Incidentally this subject is so important to the Arabs that it will be the main object of discussion at the next general cultural conference of the Arab League. So the main characteristics of the new education in Syria are that it is moving rapidly, it is trying to build up a nation, on a Syro-Arab pattern, and to provide a practical philosophy for everyday life.

Syria's great hope is her university which aims at becoming an intellectual center for the highly educated, and a center for diffusing Arab culture. The university is still very young, and concentrates mainly on the future. Its students, who, during their school years took part in the struggle for independence have not enjoyed much leisure or recreation. They have not yet formed a distinctive community with their own traditions, jokes, songs and games such as university students possess in other countries, but already they have founded clubs for games and other recreational

activities including their groups for music, art, theater, lectures and excursions. They are probably more serious and hard-working than students in other countries, one reason for this being the fact that all subjects are taught in the Arabic language, everything from medicine to engineering; actually the Syrian university is the only one in the Arab world which has been able to do this. It is not an easy task as it imposes an extra burden on the students who, finding that references in Arabic are by no means plentiful, are forced to consult books in other languages, which takes up a large part of their leisure time. The university with its co-education is having a beneficial influence on Syrian society where the practice of segregation is still fairly widespread in the towns. The policy of the faculties of the university is to select the best students for entrance wherever they may be found, on merit rather than on financial grounds, which is why the number of scholarships is increasing, and the intellectual elite will enjoy a democratic atmosphere. The students will have their own campus, their traditions and games as have the students in other countries; the university looks with hope towards the future.

If possible, pleasure should be made to flow like a sweet atmosphere around the early learner, and pain be kept beyond the association of ideas. You cannot open blossoms with a northeast storm. The buds of the hardiest plants will wait for the genial influences of the sun, though they perish, while waiting.—HORACE MANN

Rise of the City

LESTER NICHOLAS RECKTENWALD

Here, it seems,
The vitality of institutions is tested
Built by men with their material tradition.
This is not Utopia: could it be?
The inner impelled to fit the outer?
It would seem men here could work and build
To release himself from his own shortcomings.
How needlessly wearing and wearying are the trifles:
Obstacles that man erects with his limitations:
Thongs that bind him to the physical past
From which he does not loose himself.
Why is this stick or wood or stone so precious
That it should shape the course of man within this sphere?
It has neither seed nor blood, no mentality or immortality,
And it shall pass with the corrosive elemental blasts.
It is but a temporary dwelling.
This is not Utopia: should it be? Like this wood—
These sticks and stones bind men's direction here
So the body binds the man.
Today we live by it,
And tomorrow we shall die of it,
Unless the city shall arise from the dreams of frontiersmen
To its real and capable heights.

The School's Role in Military Preparedness

E. C. BOLMEIER

DESPITE an abhorrence for militarism, our nation is apparently being forced toward a policy of continuous military preparedness. The present consensus is that such preparedness can be achieved best by a program of universal military training.

Even though some type of universal military training might be necessary and inevitable, it would be a serious mistake to launch into it without considering (1) the effect it would have upon our present educational system, and (2) the potentialities of our schools in providing basic features of the training. Recent proposals of the Defense Department and others do not signify that such consideration is being given.

The proposed abrupt withdrawal of all male youth from schools at the age of 18 for several years of full-time military training would cause a serious disruption of education for young men, as well as difficult problems for the educational institutions now staffed and equipped for training youth.

Moreover, current proposals fail to recognize the potentialities of existing institutions in a long-time plan for maximum preparedness. This failure is evidenced by the omission of plans for appropriate military training in our schools, which could and should begin before the proposed age of induction. To postpone training of our youth until after their most susceptible years is not pro-

viding for maximum development.

The machinery for providing the type of universal and continuous training which will promote adequate preparedness is already in existence. It is the public school system. As yet it has not been geared to the task of developing strong bodies, civic attitudes, national loyalty, and service competency. If our public schools would get into high gear for the attainment of such objectives, our national security would be greatly enhanced.

Certain Training Should Begin Early

The proposal for a system of military training as part of the education for all American youth will be interpreted generally as a radical departure from the American tradition. To propose that the training begin with grade one would be considered by some to be not only radical but senseless. Nevertheless, if we are to compete successfully with other threatening nations who go to extremes in the indoctrination of their youth, it will be prudent to begin appropriate training and conditioning of our children at the tender years of their entrance to the elementary schools.

Training for military preparedness would continue, with adaptive emphasis on certain phases, throughout the elementary and secondary school periods. With the proper training most students would then be so developed and condi-

tioned by the time of their graduation as to qualify them for military or any other type of service with a minimum of further training. That would settle the controversy as to whether or not we should have universal military training. We would have it. Some might wish to call it "pre-military training." The training, however, would be progressive and continuous. It would be provided simultaneously with other education required by youth. And best of all it would not be necessary for youth to spend their last two "teen" years or more away from home, away from college, or away from entrance to a vocation.

Before discarding the idea as absurd it might be well to consider the nature of training advocated for the different levels of the school. It is not to be implied that little tots would be in military uniforms practicing bayonet charging with toy guns. It does seem reasonable, however, that little children could and should be taught to practice good physical health, to respect law and order, to understand and uphold the principles of democracy, and to love their country even to the extent of serving it and protecting it insofar as they are able. This may be branded as indoctrination, and so it is; but if indoctrination is necessary for survival, let the schools indoctrinate.

The type of training suggested for the elementary schools might at first appear to have no relation whatsoever to the later type of training envisioned in current proposals for universal military training. Yet it does have a very definite bearing. It is not logical to assume that a neglect of physical development and conditioning in the elementary

grades would have no detrimental effect on youth when they are old enough to enter actual military service. The percentage of military rejections due to physical disability would be much less today if our schools had given proper emphasis to the development of strong and healthy physiques in the formative years of childhood and youth.

It is also folly to assume that attitudes developed in the early years of schooling do not carry to the adult level. Attitudes of patriotism do not develop simultaneously with an induction notice or the issuance of a military uniform or rifle. Children who are taught that military engagement is unjustified under any circumstances are likely to experience mental conflicts which are not easily overcome when at a later age they are drafted into military service.

"Military" Emphasis to Begin at the High School Level

It is at the senior high school level where the "military" aspects of training should be given greater emphasis. At present very few public high schools provide for any military or pre-military training. The ROTC programs have pointed the way and have given some evidence that military training can be successfully accomplished as part of the total educational program. By adequately broadening the scope of the program it could conceivably provide the type of universal military training which would be most worthwhile, and with a minimum interference in preparing at the same time for a vocation or profession.

Before skeptics push aside as preposterous the proposal that military train-

ing be provided in our secondary schools it might be well to consider what has been done, what can be done with increased time and resources, and what emerging factors are necessitating such a program.

At one time I was one of the skeptics of ROTC in the public high schools. About a decade ago I assumed a position as director of secondary education in the city schools of Jackson, Mississippi, where several hundred of the boys in the senior high school were enrolled in ROTC. At first it was amusing or even mildly disgusting to me to see these boys dressed in military uniforms, carrying rifles and "playing soldiers" instead of pursuing "worthwhile" courses.

Further observation of the ROTC program there, however, convinced me that certain desirable accomplishments were being attained. Drills, marches, and maneuvers were providing physical conditioning and coordinated teamwork. Moreover, a discipline was being developed which could not possibly have been achieved in other school activities. Even in the classroom ROTC students were being versed in modern military tactics by qualified military personnel and with the use of modern visual aids—a somewhat more timely, direct, and effective method than the Latin translations of Caesar's military tactics centuries ago.

Then came World War II. The public schools were urged to begin a pre-induction program. Many of them responded admirably despite a depleting staff in areas most needed. Special emphasis was given to physical education, aeronautics, shop, and other technical courses. ROTC units, in the high schools

having them, were especially urged to intensify their training. It was astounding to note the progress of the accelerated program, particularly in physical conditioning. Obstacle courses were constructed and utilized, long marches were conducted, and rigorous drill was emphasized. Moreover, classroom lectures stressed timely military and related problems with which the boys would have to deal when actually inducted into the army.

The value of the limited amount of ROTC training which the boys received was evidenced by the fact that those entering actual service who had had the ROTC training were found to have much of the basic information, skill, and physical endurance which the military services require. Only a minimum of additional training was required to have them as well or better trained than the non-ROTC trainees who had been in the regular army for many more months.

The past achievements of the high school ROTC program—despite the small percentage of students enrolled, the limited time devoted to it, and the meagre facilities provided—indicate the potentialities of military training in the public schools if the scope is broadened to include all youth, with sufficient time reserved, and proper facilities provided.

Only a comparatively small number of public high schools now have ROTC units. Moreover, where they do have such units, students are not required to enroll in them. In fact the curriculum requirements are often such as to make it impossible for a student to carry ROTC in addition to the required courses. Consequently even where there is a high

school ROTC program many of the boys cannot or choose not to enter the program.

If we actually want universal military training we can have it by offering it in the high schools and requiring every high school student to pursue it. Obviously there will be numerous objections to this proposal. Rather than to sacrifice continuous national preparedness, however, it would be well to consider the possible nature of the objections and the means whereby they may be eliminated.

A Needed Stimulant for Larger High Schools

One objection to military training as a requirement in the high schools is that many of our high schools are too small to provide such training. It is true that many high schools are too small to offer military training just as they are too small to offer other types of training and student services to which all youth are entitled. Of course the solution in such instances is to enlarge the attendance districts so as to make feasible an adequate training program. A school that is too small for that is too small to justify its existence. Military training or any other added function to the school program which would necessitate and accomplish consolidation of many unreasonably small high schools would be a boon to secondary education in general.

Appropriate Training for Girls Also

Another possible objection to universal military training in the high schools grows out of the assumption that it is not applicable to girls. As a matter of

fact it should apply to girls. To train boys but not girls is to prepare only half of our youth for service. Obviously the training for girls would be somewhat different than that for boys. As training should be adapted to the age of youth it should also be adapted to the sex. If the term "military training for girls" sounds obnoxious it might be appropriately termed "co-military training." Although girls would not be trained with rifles they could and should be given training in physical conditioning—something which is sadly lacking in the curriculum for girls today. Girls would also profit by experiences designed to develop group discipline. During the days of the CCC camps, the late Professor Judd noted their value in disciplining and developing male youth and suggested something comparable for girls which might be called "she-she-she camps."

Utilize Time Which Is Now Being Wasted

Many school administrators and others would object to military training in the schools because all available time is already being utilized for other educational necessities. Without even considering what type of training should have priority, some thought might be given to a possible extension of the school day. The few hours that are spent in the classroom could be profitably supplemented with several hours of wholesome physical activity such as would contribute to military training.

The great neglect in the training of our youth, however, occurs during the summer months. In nearly all communi-

ties schools are operated for only nine months out of the year. Why such practice ever started has never been explained. It might have been so that youth would be able to stay on the farm and help harvest the crops. At any rate there is no such excuse today. It is virtually impossible for youth to find employment during summer months or other months on farms or elsewhere. Surveys which attempt to determine how youth spend their time during the long summer months when schools are not in session present a deplorable picture. Many youth simply waste three months each year doing nothing, or, worse yet, doing something which is detrimental to proper development.

It is encouraging to note that in progressive school systems there is a slight and hopeful trend toward a twelve-month educational program. This tendency should be stimulated. Of course schooling during the summer months should not be confined to dingy classrooms and musty books. It does afford, however, a wonderful opportunity for outdoor activity and physical development.

Where and when military training becomes the function of the public schools, much of the training, especially during summer months, could be supplied in large camps. This would or could provide the rugged type of group training which is now conducted in army camps. In the northern states only the summer months might be suitable for camp training. In the more temperate areas, however, the camps could be used continuously and the students from various school systems could occupy them

on a rotating schedule basis. Certainly such camps would cost a great deal of money; but so do the camps which are used for the regular armed forces. To some extent they would take their place. At least the schools could use them continuously in the long-time plan of education and national preparedness; whereas the regular army, in the past, has evacuated them and permitted them to deteriorate immediately following a war scare.

Extension of the Secondary School Period

Another possible objection to these proposals is that students normally graduate from high school at about the age of eighteen, which is just the age military authorities consider best for intensive military training. In this connection it should be pointed out that a recent and significant school trend is the extension of the public secondary school period so as to include the thirteenth and fourteenth grades. The original purposes of the extended period were to usefully occupy the time of youth who were not needed in employment, who did not plan to go to college, and who wished to prepare for semi-professional and vocational activities necessitated by increasing technology in our society. Now another timely utilization of the extended school period is envisioned; it could provide opportunity for an intensification of military training in the public schools. Should youth attend these secondary schools (commonly referred to as "junior colleges" or "community colleges") through the fourteenth grade it can readily be seen that they would have

time for basic military training without detracting excessively from other educational development. Because of the longer time and the greater maturity of the students some specialized training might even be provided for the different branches of the service.

For those students entering regular colleges immediately after graduation from a twelve-year school system, military training could be given through the first two years of college such as is proposed for the extended secondary school or community college. Some colleges already conduct such a program, but it is not required of all students.

Less Costly but More Effective

Any proposal to provide a thorough program of universal military training in the public schools will be opposed by those who think the cost will be exorbitant. Yet if there is to be universal military training anyway it would be economical to provide at least basic features of it in the public schools in which youth have already been inducted and where there are already considerable organization, training personnel, and physical facilities. With the existing school organization it would only be necessary to extend the compulsory school attendance age a couple of years and to require military training as part of the curriculum to be pursued.

Physical-education instructors as well as teachers in other fields would provide much of the training personnel. Presumably many commissioned and non-commissioned officers from the various military branches would assist in the training program much as they now assist

in the ROTC program.

School facilities vary from system to system. Some schools do not have the necessary facilities to carry on an adequate educational program even without military training; whereas others have ample facilities appropriate for an extensive program including military training. Of course gymnasias and stadia would have to undergo some conversion in certain school systems, to be used on a broader scope than for purposes of entertainment and the development of an athletic team comprising only a small percentage of the student body.

Since military training is for the purpose of national welfare it would accordingly be financed out of federal funds. Although this would not decrease the cost it would provide for equality of training among the various states and communities. Federal support for military training in the public schools might also tend to lessen procrastination in providing needed federal aid for other aspects of public education.

Of those who are reluctant to bring military training into the public schools the question might be asked if it is better to take the public schools into the national army. It will be one or the other if we are to have universal military training. Even at the present time there is an attempt to take students out of the schools who have not completed their fourteenth, thirteenth, or in some instances, twelfth year of schooling and induct them into the military services. Since the military authorities realize the desirability of further academic training they will attempt to provide it in the military camps under improvised condi-

tions. It will be recalled that during World War II an extensive educational program was carried on in the armed services.

Some persons contend that educational training was more effective in the army camps than in many of our secondary schools. In instances where that was true it was due to smaller classes, more adequate equipment, and superior teachers. It should be pointed out that military leaders did not develop any ingenious techniques and devices for short cuts to more effective education. They merely sapped the public schools of their superior mathematics teachers, scientists, shop instructors, physical-education directors, test technicians, and counselors and then provided them with ample resources for doing that which they would have done in the public schools under similar favorable conditions.

Any attempt to carry on an extensive educational program in the armed forces as well as in the public secondary schools will result in duplication, confusion, and a costly division of physical and human resources.

*Gear the Program to the Needs
of the Times*

The strength of our nation has, in some degree, been due to the superiority of our public schools. As contrasted with the schools of other nations, the American public schools respond to the will of the people. They adapt their programs

to the needs of the times. We are now facing a time in which adaptation is imperative. As our national security depends upon our ability to meet the threats of a militant world no opportunity for maximum preparedness should be neglected. To neglect or dissipate the potentialities of our public schools for military preparedness would invite disaster.

It should not be inferred that a public-school program featuring military preparedness necessarily precludes a program for the attainment of peace. In fact the preparedness program may be conceived as a prerequisite to peace. No effort should be spared, in or out of schools, in attempting to establish and maintain world peace and national freedom. While striving for peace and freedom, however, we should not permit ourselves to become so weak militarily that other powers with sinister and aggressive motives would or could determine our fate.

If and when all nations manifest a sincere willingness to co-operate in achieving world understanding by peaceful means, the military aspects of our national preparedness program could then be de-emphasized. However, those features of the military program now proposed for the public schools which stress physical development, group discipline, patriotic attitudes, and useful services should be continued even in times of peace.

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.—ABRAHAM LINCOLN.

Fragility

ALFRED R. HEDRICK

White butterflies
Against blue skies;
Coy peach-blooms' pink;
Shy birds that drink
At fountain's rim;
Cool sweeping wisps
Of mountain mists
At curved lake's brim;
Six-pointed stars,
Snow's avatars;
Orchids triune
In tropic June;
A baby's hands
From angels' lands;
A delicate lass,
Let Beauty pass;
All fragile things—
All tenuous wings!

The Bleached Bones of Educational Psychology

LEAH GREENBERG

THE PAST decade has witnessed considerable expression of dissatisfaction with the role played by educational psychology in education. This increasing dissatisfaction has in the last three years been met with healthy activity in efforts to search the flaws in this field and to suggest solutions. But an examination of the recent literature leaves one somewhat baffled with a distinct realization that the heart of the problem has not been touched. The present writer is far from claiming to know all the answers, nor to present a finished blueprint for the reorganization of educational psychology. But the attempt will be made to bring the problem into focus, and to consider practical approaches in dealing with the situation in the light of the diagnosis.

The inadequacies of the current educational psychology in meeting the school's needs was well stated in the June, 1947 issue of the *American Psychologist*. The problem was called to the general psychologist's attention in the "Annual Report of the Policy and Planning Board of the American Psychological Association: 1947." The following excerpt highlights the sore spot:

"While at one time educational psychology had a prestige position in relation to education, the board believes this prestige to have been diminishing rather than increasing. If it is correct, the responsibility for not giving to education the kind of help which education needs rests within the psychological profession." (2, p. 196)

The above self-indictment of the general psychologist might be modified somewhat by saying that the blame rests with the educational psychologist. For is it the psychological profession which failed to provide the right help, or is it the educational psychologist who, by his own definition being the expert in both fields of education and psychology, has failed to select from psychology that which would be of greatest use to education? We shall see:

The felt dissatisfaction with educational psychology lies deeply imbedded in circumstances which can best be understood in the light of the growth and development of education, psychology and educational psychology. For the present situation did not arise full-blown like Athena springing from the head of Jupiter.

First, it is necessary to note the present existing confusion as to the aims, objectives and, hence, subject matter of educational psychology. That there exists such a confusion is no doubt. One need but leaf through the texts of educational psychology that are in current use to be aware of it. But even more definite than that are the words of those who have made studies of the subject matter of such texts. One source of this validating evidence comes from Dr. Glenn M. Blair. In his valuable study on the growth and development of educational psychology he reports this divergence as follows:

"Although the topics overlap considerably, and although a certain amount of error may have crept into the table, due to the subjective nature of the task, it is nevertheless clear that recent textbooks in educational psychology vary greatly with respect to the emphasis given various topics. Thus we find one textbook (Starch) devoting nearly one-half of its space to the psychology of the school subjects while four other texts give no space whatsoever to this subject. Some textbooks give extended treatment to the special psychology of childhood and adolescence (e.g. Bruce and Freeman) while others virtually ignore these special periods of the growth cycle (e.g. Stroud)." (3, p. 23)

Again, two years later, in discussing the "Content of Educational Psychology," Blair notes the wide divergence among text books on the subject matter selected. Thus he finds that "the content of educational psychology differs considerably from author to author," and that "educational psychology texts overlap in content with other courses in psychology, particularly general psychology and child psychology." (4, p. 274)

The confusion is also reflected in the teaching of educational psychology, although most of the contemporary efforts to re-evaluate this field fail to take the instructor into consideration. It appears misleading to assume that what is covered in a course in educational psychology is entirely dependent upon the text given the student. Surely the college instructor is equally the determinant. He may distribute his emphasis among various sections of the book employed just as he sees fit. It has been known for college professors to even ignore entire chapters of the class manual. Thus one professor, to this writer's knowledge,

who has been using Cruze's *Educational Psychology* since its first edition, covers three chapters of Parts I and II, takes up thoroughly Part III (The Learning Process), and as for the rest of the volume which treats of "Personality Growth and Development," he is content with one and a half lectures on "personality" that are profuse with qualifications and hesitations. Yet from his viewpoint it is *the only subject matter* that counts in educational psychology—i.e., learning. Perhaps another professor may emphasize an entirely different area. This chaotic condition may too be attributed to the fact that the content of this field lacks proper definition.

To understand fully the situation we may now return to a closer look at the roots of this problem child's developmental history as well as to a few critical examinations of related aspects in the growth of its parents, education and psychology.

II

The entrance of educational psychology in teacher-training institutions began somewhere in the middle of the last century. Since then spectacular changes have taken place in the field of public education. Less spectacular but equally virile has been the growth of general psychology particularly in the past quarter of a century when less academic psychological areas claimed important places. The educational psychologist who, as is being pointed out now, must be a specialist in both education and psychology has not kept steady pace in harnessing the forces of psychology to the needs of education. And even in the

current scene when such specialists become critical and introspective, the weak spot of their brain child is still missed.

From a practical viewpoint the forerunner of the modern educational psychologist of a hundred years and more ago was more realistic than his professional present-day descendent. The story of the growth and development of educational psychology bears testimony to this fact. For beginning with Pestalozzi in 1839 and on down through the nineteenth century there is evidence of a practical attempt to take from psychology that which would help the educator. If one smiles at the words "mental philosophy" in the course titles purporting to be educational psychology one must remember that such titles merely reflected the swaddling stage of academic psychology which partly still clung to being an appendage of philosophy.

But the educational psychologist was quick to respond to the new winds in general psychology. The birth and rapid growth spurt of experimental psychology of the latter part of the nineteenth century was a cue eagerly picked up by the educational psychologist thus giving new form to his subject matter field. For it has been commonly observed that with the turn of the century educational psychology comes into its "modern period." The genesis of this period is generally said to center around the gigantic figures of Edward L. Thorndike, Charles H. Judd, and Lewis M. Terman (3, p. 11). It is they who gathered the gleanings of experimental psychology and introduced those areas to the educator which they thought beneficial to education. It was to be expected that these new educational

psychology texts should be chock-full of data taken from pure general psychology—such as were to be found in entire technical chapters dealing with the mechanics of perception, sensation and the like. Perhaps the greatest contribution was Thorndike's own original experimental work on learning which not only enriched education, but was of value to the general psychologist who gave it considerable space in his discussions on learning. The latter statement is only incidental to the problem under discussion. But it serves to show that his findings on learning were of real value and hence, of particular significance to the educator in whose field the subject of learning is inherent.

This sudden appearance of an "experimental educational psychology" at the dawn of the present century was a vigorous healthy step. Educational psychology was worthy of its name. But the course of the next forty years shows a lack of definition and proper orientation. It seems that there was no real attempt to set down clear-cut aims which would state answers to such questions as: What are our objectives? How can we realize our objectives? Maybe the brilliant sun of experimental psychology was too much for the infant educational psychology just emerging from its confining crib. And then it remained perhaps too long and too exclusively in its glaring light, forgetting to stray into less academic pastures.

At any rate the present introspection and breast-beating among our leading educational psychologists that come in the form of attempts at re-evaluation reveals this lack of definition. True, later

texts show attempts at introducing interests, attitudes, guidance, motivation, etc. But they are, on the whole, sporadic attempts, lacking the bold strokes that come from purposeful planning. No wonder then that we have such a divergence among texts given to students of educational psychology.

We must now stop to examine the developments in the fields of education. Some pertinent observations are now in order:

III

It is significant to note that at the same time that educational psychology led by Thorndike, Judd, and Terman was emerging in the "modern period," the general field of education was experiencing strong revolutionary changes. Even the most elementary text in the history of American education gives considerable space to the tremendous increase in secondary school enrollment which began about the close of the nineteenth century and continued to grow for the next twenty years. With this democratic change came a broadening of education's base. Changes in curriculum followed. No longer did the school confine itself to the so-called esoteric subject matter. New winds were blowing—strong, fresh winds bringing new seeds to be planted in the freshly plowed soil that characterized expanding public education receptive to new ideas. From the school superintendent to the little classroom teacher education people were becoming increasingly flooded with numerous problems related to home, community, and individual problem of the child in the classroom. It might be

proven that the entire field of education became a field of *applied psychology*. One has but to look at an average school system's "course of study" to convince himself that an attempt to realize some of its grandiose aims and goals implies the application of many areas lying well within the accepted fields of psychology.

Other more specialized needs began to rear their heads in the modern school system. Many school systems felt the need for child guidance clinics where more specialized personnel could more expertly attend to personality needs of problem children. Some communities responded to these needs; others stifled them with more essential "budget needs." The school teacher and principal were left to cope with these problems. Their training was that provided them in teachers' training institutions. Perhaps the most dramatic, problem-surrounded figure of all schools people centered in the busy, humble little school teacher who was the key figure in the realization of modern education's goals, as well as to handle psychologically the many adjustment problems created by the responsibility of working with children.

What training did the teacher—the key figure of all education people—get to prepare her for such responsibilities? Certainly in her training, educational psychology should have been the most functional. Yet how well did educational psychology meet this need?

As one outstanding example of how inadequately the teacher's needs have been met, the classical place of "learning" in educational psychology might be cited. For practically a half a century

beginning with Thorndike's experimental work, learning has the number one place in the parade of the usual content of educational psychology texts. Recent research examining the subject matter of all leading texts proves this. Thus an investigation as late as 1947 reveals that learning is "still the topic discussed most in text books of educational psychology." (3, p. 20)

Even now among our leading educational psychologists, who are sensing a need for re-defining and re-orienting the entire field, there is a persistence in still assigning learning the most prominent place.

Thus Dr. Brownell as late as March, 1948, states that the educational psychologist can best discharge his obligations by "(a) helping teachers to acquire a useful conception of the learning process, and (b) by engaging in research to further this same end." (5, p. 481) Dr. Brownell is aware of the fact that "learning is losing out in teacher education in favor of Development and Child Psychology in which learning is treated but incidentally." (5, p. 497) Nevertheless, he is quick to defend the place of learning in the teacher's training.

Yet if we were to critically examine the place of learning within the entire framework of a modern educational system, we might see that its importance has been much too exaggerated.

The problem of learning as a general phenomenon in behavior is of great interest to the general psychologist. But so is perception, sensation and olfaction. Perhaps some psychologists emphasize learning. But others have their key interest in, say, perception. The educational psy-

chologist is interested in human learning for the apparent reason that the school's chief business is learning. Yet in examining the learning situation as reflected in a modern school we find that mastery of subject presents fewer problems than a number of other factors. First of all our school system has gone a long way from the concept that its prime business is to give the child a mastery of subject matter. Concurrently with Thorndike's first publication of *Educational Psychology* there appeared Dewey's *Child and the Curriculum*. Dewey's work marked the beginnings of a dim awakening that the child was not the recipient of imposed, drilled subject matter, but that the curriculum must be centered around the child. Educators enthusiastically began talking about concomitant learnings. Such terms as "child-centered," "character development" took their place among concomitant learnings. In such areas the prospective teacher could hardly find much to light her path in the learning theories of the a la S-R bond variety.

Indeed the traditional concept of learning has been much too exaggerated. A teacher may be effective—very effective in getting students to master some particular subject matter. Yet she may utterly fail in all the concomitant learnings which now lie deeply imbedded in the blood and sinews of American education. In fact, very frequently, many principals and other school administrators will testify that the effective teacher in the learning sense is merely the good task master. She gets the pupils to study to master—but breaks all the ten commandments implicit in good teaching.

Along with the "good learning" there may develop poor adjustment habits, leaving crippling effects for many years to come. It doesn't mean, of course, that one is a corollary to the other. But it does mean that "good learning" in a classroom does not mean that the most important job of the teacher is done. Nor is it the most teacher-challenging. The authoritarian, teacher-dominating, fear-instilling teacher can achieve all that. And such teaching has been done for centuries—long before Pestalozzi first attempted to "psychologize" education. After all the birch and rod method is only one step behind, and probably still more effective.

Thus learning has been selected as an example of educational psychology's failure in providing the teacher with adequate preparation to function effectively—particularly in areas where the need for psychological training was greatest. Learning was chosen as an example because of its premier position in the educational psychologist table of contents.

The preceding paragraphs have tried to bring out certain aspects in the development of educational psychology. In doing this the attempt was made to focus the problem. The basic assumptions made were (1) that education is an applied psychological field as is evidenced in its goals and school practices, (2) that there are large subject-matter areas in psychology which can be applied to education, and (3) that it is the business of the educational psychologist to make such subject matter available to the educator.

The philosophy of education has developed its own aims and goals. That is

the business of philosophy. But educational psychology which functions as a science has failed to make provisions for the realization of those goals. It appears that educational psychology failed because it was not in tune with the developments in its two parent fields—education and psychology. The educational psychologist might have helped much more in the realization of the broad aims and goals of education by making many new areas of psychology available to him. Rich fertile tracts nestling in the fields of clinical and guidance psychology have barely been scratched. Where the educational psychologist—only within the last decade or so—has given them recognition, it has been a bare perfunctory acknowledgement.

IV

The current literature reflects attempts at a reorientation of educational psychology. But judging by the content, and particularly by the reports of the official committees appointed to deal with the problem, it does not appear as if any genuinely needed modifications will take place. This is evidenced in the recent report of the "Committee of the Division of Educational Psychology" appointed by the American Psychological Association in 1948. True, it gives recognition to the new concepts of "human growth and development" and "personality adjustment." But it is far from a clear-cut statement. The report ends in crystallizing its main function by reverting to the traditional position of educational psychology. Their position is stated as follows: "The over-all function of the Division of Educational Psychology is the promotion of

and the direction of human learning and functioning." (8, p. 310)

Dissatisfied with the functioning of educational psychology in teacher-education, some new doctrines have crept in and are already being adopted by some teacher-training institutions. Thus the "Committee on the Contribution of Psychology to Problems of Preparation for Teaching" makes recommendations which Blair summarizes as follows:

"In a word the subject matter of educational psychology should be children and adolescents—how they grow, learn and adjust. This content should not only be drawn from various areas of psychology (child, adolescent, learning, clinical, abnormal, social and mental hygiene) but should also include relevant material from fields of cultural anthropology, medicine, psychiatry, biology, and sociology. This material should assist the teacher to understand children and thus facilitate and guide their development toward appropriate goals of education." (3, p. 32)

This sounds very much like the program of "Human Growth and Development" now taught in a few teacher-training institutions and graduate schools of education. As a challenge to our fossilized concepts of applying psychology to education they are very good. Their program and its ready acceptance reflects more than anything else that something is lacking in the present functioning of educational psychology. But most teacher-training institutions have not yet accepted it as an adequate substitute. It might be pointed out that educators in general, and educational psychologists in particular, still think of behavior as the psychologist's domain, and feel that principles of behavior which help the

educator must come from psychology. If other sciences are needed—as well they may be—then they should be considered individually and incorporated in a teacher-training program. Separately learning them as biology, anatomy or chemistry is one thing. But accepting principles from such sciences as explaining behavior is quite another. Until proven otherwise, we accept them as *correlates* of behavior. Only that which has been proven psychologically to explain human behavior and incorporated in some area in psychology, can be honestly offered to teachers as behavior principles. Of course, courses in physical sciences, particularly biology, physiology and anatomy, taught as individual disciplines with explanations of implications to the teacher understanding the child, have a distinct value.

What place the "Human Growth and Development" movement will occupy in the history of education remains to be seen. But it appears certain that it will be recognized as a protest against the inadequacies of educational psychology.

In general the present picture of the educational psychologist reveals a groping to regain poise and balance. But such will not be gained until clear insights are gained as to function, objectives and a well-defined subject-matter, field.

To deal with this problem in a genuinely scientific manner would imply, first of all, the launching of a series of research studies designed to learn the exact problems in education where psychology might shed some light. However, considerable time would have to elapse until validated reports would be published. Hence, for the present, such

problems might be formulated as unsubstantiated hypotheses waiting verification. Based on our present knowledge we may rest assured that they will touch on every known modern branch in psychology.

In the meanwhile the educational psychologist can take inventory of the goals and practices of education with the aim of applying psychology where it can help most in the realization of the educator's goals. The educational psychology thus developed would be known as "The Application of Psychology to Education." It would not be a one- or two-term course. Its scope and treatment would be designed for a seven-semester course to be taken consecutively by the student in the teachers college.

The more recent educational psychology texts which have added chapters on interests and attitudes among other newer subjects matter appear to face the baffling task of crowding too much in a volume designed for a one- or perhaps two-semester course. Thus it receives meager treatment in both textbook and classroom.

Since the termination of World War II, the movement for four-year teacher training institutions is sweeping the country. Many drastic changes intended to give the prospective teacher a better training are being introduced into these institutions. Now, if education is an applied psychological field, is it too much to ask that the teacher-trainee's preparation be thoroughly grounded in the subject-matter which makes practical applications to education? It is therefore suggested that the course "The Application of Psychology to Education" be a seven-semester course beginning with the

trainee's second term and extending for three and a half years until graduation.

V

The following general outline is suggested, each division designed for a full semester's work.

1. Introductory Course
 - a. What is scientific method
 - b. Brief bird's-eye view of the field of psychology
 - c. How psychology may help education
2. Psychology of Childhood and Adolescence
3. Social Psychology
4. Psychology of Individual Differences
5. Mental Hygiene
6. Clinical Psychology Methods
7. Guidance Psychology

It is important to note that the above is not a presentation of a series of usual psychology courses. The title merely represents subject-matter areas from general psychology. Each division when worked out in detail represents an integration of psychological principles and theory directly related to the goals and practices of education. Full implications are brought out. The strict adherence to accepted principles and validated material is important. Frequently the educator who is not too critical accepts froth for fact.

It is not the intention of the present writer to enter into problems of methodology in the teaching of educational psychology. The aim is merely to define and suggest its subject-matter. But it should be noted that if educational psychology is to function effectively in teacher training, the college professor's handling of the textbook material will be of utmost importance. His methodology will have

much to do with making it effective. The instructor, for example, might plan to make ample use of concrete problem material for the teacher trainee—particularly in the divisions on individual differences, clinical and guidance psychology.

The above very brief sketch is by no means a blueprint. But it is a suggested practical approach. The educational psychologist might himself engage in research as well as encourage the qualified advanced graduate students to engage in the task of bringing to light areas in education where psychology could be of most help.

All this calls, of course, for the educational psychologist who is the expert in both fields of education and psychology. That the educational psychologist needs be such an expert has already been stated by others, and has been repeated in preceding paragraphs of this paper. This concept cannot be overemphasized. Much of the entire thesis presented here revolves around such an expert. For the psychologist who is not equally the educationist, may go off into the general psychological field dealing with subject-matter fascinating to the psychologist, but of little value in helping the educator. On the other hand, the educational specialist who has merely skirted the periphery of psychology will have little to contribute to the school that is educational psychology. It is hard to say which of the two—and we have them both—is worse. Perhaps the latter. Experience shows that the first is ignored. He is ineffectual and therefore harmless. The latter, however, is much more likely to be listened to. But all he will produce is

a drop of chocolate syrup in a clear glass of water. Since his colleagues are likely to drink it as a genuine brew, he proves to be the more harmful of the two.

It is the educational psychologist—this expert of two disciplines—who will determine the future course of educational psychology. At his feet rests a great challenge. It is the bleached bones of his subject-matter field waiting in the desert wastes for a breath of life.

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Reprint

GEOFFREY JOHNSON

For winsome wilfulness, for dewy charms
And blissful lack of conscience, you coquette,
Must now resign or share your coronet
With a young rip: he runs to his mother's arms,
Snuggles like fruit, sobs out his feigned alarms,
"My Dad's a ruffian," and with eyes still wet,
Mounts with the speed and grace of a marmoset
His father's shoulders: "Ride me round the farms."
I watch for hours his diplomatic shuttle
Of love between parental pole and pole,
Watch his feet trip, his elf-locks toss as subtle
As an imp's lightning mixed with aureole,
Till I recall from darted kiss and scuttle
The rogue is yours: your image, heart and soul.

Night Class

DAVID P. FERRISS

I

TWO EVENINGS a week—for about an hour and a half—I am unquestionably one of the country's luckiest teachers. I am convinced that my classes contain the most receptive, the most eager, the most diversified students to be found. I think they work harder, stay awake longer, and have more fun than the majority of students. And, most important, I suspect they are really learning something they can use in advancing themselves and, even better, in getting more enjoyment out of life.

I have reached this state of somewhat pious and childlike devotion to my classes after teaching a night school course at Washington University in St. Louis for the last three years. I am not a teacher by profession and I was not when I got the job. But in seeking it, I was much influenced by what James Grafton Rogers once told me: the happiest people are people of no importance and great enthusiasm. By passing on some of my enthusiasm to the class, I reasoned, I stood a good chance of increasing their store of happiness as well as my own.

And when I was hired, good intentions were about all I had to offer. It's true I did cite a few relatives who had been teachers to prove that at least I was blooded in the profession. I pointed out that I would try to bring to the classroom some of the practicality of the advertising business; and I mentioned that because I had majored in English in col-

lege, I supposed I ought to teach "English"—"any English course," I remember saying agreeably.

The Dean assigned me a freshman composition and rhetoric section. I don't know what I expected, but it wasn't this. In the first place, I was sure my ignorance would be immediately uncovered, for I had gone to one of those peculiar eastern schools that do not (or at least *did* not) teach a freshman course in composition and rhetoric. In the second place, I had lofty hopes of having to "brush up" on my college Shakespeare or the 19th Century poets or even, perhaps, the Age of Johnson. The Dean, a wise and kindly man, had seen through my brazen hoax instantly and placed me in the only job I was even remotely fitted for . . . hoping, doubtless, that the veterans and I could somehow weather the post-war rush, after which a suitable replacement could be found.

This first group, I suppose, is the most memorable, not because they were the brightest or the most orderly or because large numbers of them told the Dean I was a red-hot instructor (they didn't).

But they were the most tolerant.

They accepted with understanding good humor my outrage at their innocent blunders; they made no issue when I clumsily parried questions which obviously bewildered me; they pretended not to notice when I tried to squeeze in a cocktail party before class; they rocked with laughter at some miserable, musty

joke they surely had heard several years ago; they blamed or credited themselves when I gave the same person an *F* on Theme 3 and an *A* on Theme 4, or vice versa, instead of putting it down to their instructor's unsteady grading methods; yes, they seemed to tolerate all my little subterfuges and inconsistencies, my bluffs and puffs, my emphasis on those phases of the course with which I was familiar regardless of what the textbooks said.

They were veterans, and, as every teacher knows, they made superb students. Their lusty ranks have been cut to a handful, but they have been followed by students of no less industry, eagerness or good sense. They are equally understanding of my idiosyncrasies—bless 'em—and I think that gradually I am building a limited mastery of the mechanics so that it is becoming less and less necessary to deceive them as to my grip on the subject.

If I have been able to maintain the classes' confidence in me, it is due in important measure to my holding a position in the workaday world—their world—during the other 117 hours in the week. The fact that I am “in business” makes me, if not an example, an eye witness to and a reliable reporter of the rewards that come to those who can express themselves. This, I feel, weighs heavily with the class.

Also helpful is the fact that my principal job makes me relatively independent, financially speaking, of the university position. This condition, it seems to me, permits a teacher to concentrate less on his own ambitions than on those of his class . . . in much the same fashion as a

financially independent politician can devote himself more to his country's advancement than to his own.

II

Such good works as I have been able to accomplish are mainly attributable, however, to the character of the classes. The night school or extension students . . . they who take their education when and where they can get it . . . are not hypercritical, as some might suppose. But they are demanding. Their primary objectives are reasonably clear: they want, first, to stop making fools of themselves when they talk or write; they want to express themselves more effectively to their customers and to their bosses; they want to take a more intelligent part in discussions on the job; they want to get their instructions over to their subordinates more clearly; they want to create a greater impact in social contacts. Above all, they want continuing assurance that what they are learning has direct bearing on their objectives. These students, remember, have paid out money . . . their own usually . . . and they want results.

That they are, as a rule, enormously ambitious is almost self-evident. Why else would a student race home from a full day's work, gulp a fast meal, board the trolley for a forty-five minute ride to the university, attend the equivalent of two normal class periods, ride home again, and then polish off the day, perhaps, with two hours of home study? The night man's burden is not an easy one.

However, their ambition is mellowed by a clear recognition of their own limi-

tations, a fact that almost invariably results in their having an intense desire to learn. This manifests itself in the inciseness of their questions, in the sometimes disconcertingly close attention they pay to what I say . . . whether it be educational or not . . . and in the comparative conscientiousness they show in writing and re-writing papers with care and on schedule.

Three rather broad categories of students comprise the classes. Most numerous are those who have realized they are handicapped in their jobs by lack of education and who are determined that this barrier to their advancement shall be removed. These, as a rule, are more mature in life's ways than is the average freshman, and with their desire for occupational advancement comes a somewhat undefined urge to learn for the sake of the enjoyment learning can bring them. These students do not necessarily want a degree—though many do—but, rather, are looking for prompt and practical surgery on rusty or untutored writing and thinking techniques.

In the second classification are those who, for financial or other reasons, cannot devote themselves, full-time, to college and must "work days and study nights." Many of the men and women intend to complete their education in the day school at a later date. They are generally younger and more nearly recognizable as collegians in the traditional sense. They have still some of the school-boy's pride in getting by with turning a paper in late or hurriedly composed; they enjoy, for its own sake, the satisfaction of twisting the teacher's tail over

some obscure point of no importance; they revel in their secret little jokes which they may or may not share with the rest of us. In short, they lend color to the class and provide a refreshing contrast to the decorous maturity of their older classmates.

Thirdly, there are usually two or three who take the course for no other apparent reason than to sharpen their natural but untrained good taste in reading and writing. I like to think that these noble people contribute a measure of majesty to our work, a sort of philosophical calm that reduces such grammatical minutiae as the comma splice and the sentence fragment to their rightful position of relative insignificance. Unconcerned as they are with "getting ahead," they lend an academic tone which helps us keep the ship on course. I recognize that the principal and clear objective of the class is to make the teaching applicable to practical pursuits. But it seems to me that the course is sterile if it does not seek to fire the students with a real and lasting appreciation for effective writing, an appreciation that extends farther than usefulness on the job.

Within these generalized groupings, there exists, of course, a high degree of diversification. The average class numbers only 20, but such variety as this is typical: three nurses, two salesmen, two musicians, a furrier, a government clerk, an engineer, a draftsman, a comptometer operator, a stenographer, a laboratory technician. Another class included a manufacturer, a union organizer's assistant, a driving instructor, a piano teacher, and a housewife, among others.

Their varied backgrounds result, too, in exciting differences in personalities. One man, a distinguished looking veteran of about 35, wrote with great natural power but had such a speech defect that when he was under any strain he simply could not talk. We worked on this handicap, without much apparent success, I felt. But I met him not long ago, and he rushed to me, insisting that the course was one of the big experiences of his life.

And there was the pretty little Japanese girl who said almost nothing and wrote brilliantly; the Russian woman whose clear-thinking and familiarity with six languages *except* English did not help her avoid the errors in construction which many foreigners find so difficult; and Lottie (I never called her that), the handsome mother of four grown children, whose gentle voice contained the wisp of an undefinable foreign accent, who wrote and spoke with the maturity of motherhood and the wisdom born of a happy life.

The nicest chap in the world was a salesman who charmingly refused to get his papers in. He was too busy. Another salesman—who, as an Army captain, enjoyed a breath-taking wartime love affair with a British girl of royal birth—worried himself, and me, over a delayed promotion he'd been promised by his company. It finally materialized and he left us.

With such diversification, a balanced class structure usually results. The students soon see that each member of the group has something to contribute. The younger ones respond to the practical

wisdom offered by their elders; the latter are seemingly delighted with the unstudied candor which characterizes many of the questions and remarks of our "collegiates."

III

Not having taught any but night school students, I do not know whether or not my techniques—if such they can be called—are used or useful everywhere. Given a group of men and women who presumably are there to learn, who have paid their money and want results, I feel a responsibility to see that they get their money's worth. This is a concept I carry into the classroom from the business world; and though it is a somewhat pragmatic standard when applied to a university course, it may be paying off.

From the start, I have made it clear we are *all* going to learn something from our association—and I specifically include the instructor. For example, I have learned about the fur business, the life of a three-piece jazz orchestra, existence in a nurses' dormitory, and a good deal about the interior workings of our local police force. I have picked up new words (like "mephitic," which a member of the class generously researched for me when it became apparent that I did not know what it meant). I have accumulated a vast body of information on rules of grammar which I find practically useless except to retain my spurious reputation at the office as a tin god on the subject. I have read new writers, found new ideas, re-read old writers and re-appraised old ideas. I have clarified my

thinking on a lot of matters (and, I must admit, been confused on others by the impact of ideas that upset certain dearly cherished dogmas). Most important, I think, I have learned to appreciate how deep in some souls lies the yearning to be educated and how much a thin veneer of education, such as one might get from my class, can do in increasing self-confidence.

So the students know that we are *both* trying to learn. But I am satisfied that neither of us can learn if we are not enjoying ourselves. This is not always easy for them, for the work is often arduous. I have found, however, that most students long to laugh with the instructor and occasionally *at* him. I try to make both kinds of laughs available in liberal quantities. One way, obviously, is to encourage the class clown, of which there is invariably at least one. I set up his jokes for him if necessary, and I can see the class explode its tension in laughter. A class gets tired of being on the receiving end of information; they grow resentful of any one who is constantly *telling them*. Along about mid-semester, when we know each other pretty well, I find this set-up for the class jester sometimes works well:

"Mr. Braun," I say with mock solemnity as he comes in to class after it is under way, "how do you expect to get anything out of this class when you are always arriving late? After all, what *do* you expect to get out of this course, Mr. Braun?"

"Well, sir," he's apt to reply, "I'd *like* to get credits."

I don't pretend that I have succeeded

in all cases in making the class enjoyable. I am not a humorist myself, and I have to count on being the straight man for the class jokes most of the time.

But enjoyment does not come from laughter alone. *Real enjoyment comes from the student's continuing belief that the material he is being exposed to is valuable to him and that he is really absorbing some of that material.* Most night school students must believe these things to justify the tremendous toll the class takes on their time and energy. I see this as a selling job, and I sell it as hard as I can from the beginning of the semester to the end. At the start of the year I give every class the same lecture, and I repeat its essence several times during the semester.

Basically, this talk points out the "dollars and cents" value of effective expression, at the same time laying equal emphasis on the "exciting, new, vivid life" which an appreciation of writing can show them. I do not relate this as some revolutionary technique; I do believe, though, that it is a continuing responsibility to convince the student that his labors are worth while.

I remember one young woman whom I apparently failed in this respect. Her first husband had died in the war and she had remarried and was at that time working for the government. She was a writer of marked ability, but for some reason she felt a certain inadequacy. In the comments I made on her paper, I went beyond the elementary criticisms in trying to refine her style and stimulate her imagination. She would take her paper without a word, read my critique,

blush faintly and place the paper in her notebook. She never asked a question, she never made a comment. Her writing improved. Then she started missing classes and finally stopped coming altogether. Some one said she fell sick, but she never came back.

Another, a nurse, dropped out of class because she could not bear to be called on in class. I failed her, too, but I realized it too late.

A social worker consistently received D's and F's throughout the year. Her mother even called me to say that I was putting her daughter to such a strain that she was going to complain to the Dean. She didn't, and the girl stuck it out. On the last assignment, a poem, she composed one of the simplest, most delightful pieces of amateur poetry I have read.

One man, who played the bass fiddle in a band, had a poetic soul but little discipline over his writing habits. He worked on himself, once he saw his limitations, and turned into a fair essayist. His last contribution to the class was a fifteen-minute reading of some original poetry which pondered life's deepest problems with the intensity of a teenager.

If some students are poetic solely out of love for poetry's own charms, the majority like this important phase of the course better when I can show them that poetry can do them some good. A study of poetry teaches word economy, and word economy, they know by the time we get to poems, makes for more effective writing. Poetry increases one's sensitivity to lights and sounds and nature

and people; and aside from the enhanced pleasure in just living that sensitivity brings, we have learned that a person sensitive to the nuances of life often writes and speaks more persuasively. A knowledge of poetry permits the use of apt and vivid references and quotations in speeches, in letters, in important conversations. Properly employed, it can be, like vocabulary, a mark of standing in the educational ladder. Finally, I tell them that poetry can offer many people a lot of fun, a lot of relaxation; and it brings real satisfaction to those who appreciate beauty.

I cite poetry only because its practical application might appear more elusive than other forms of expression. But it, like any kind of composition, can and should be brought somewhere within every student's frame of reference.

In doing this, I think my job is facilitated by regularly using the rich language of slang, partly because it is natural for me to do so, partly because it helps me maintain *rapproch* with the class and mainly because I would hate to strip their expression entirely of the vigor of appropriately used slang. On the other hand, they expect a certain erudition from me. In order to satisfy that need, I often look up several words before class which I toss off with the polish of a Chauncey Tinker. And, although the class is informal, I think that they, being adults, like to be treated as such; consequently, I call them "Mr.," "Mrs." and "Miss." And, though some outrank me by a couple of decades, I generally rate a "Mr." in return.

Our sessions together are quite unpre-

dictable. Not long ago, we devoted about 30 minutes to a discussion of the Negro's status in society. I distinctly remember the intense annoyance of one student who kept loudly complaining to me that every one else was off the subject except himself. Last year, the class became exercised over whether or not religious sects employed propaganda to maintain and build their membership. One man stubbornly insisted that I had no right to allow such a discussion to go on, that being assigned a paper on the topic was, in effect, an invasion of his religious freedom, and that he, for one, found it a most offensive subject. His oration was of such passion that everyone was quite uncomfortable until another student, in

the front row, relieved the situation by saying that he, on the contrary, had come to college to learn anything and everything, and that he didn't possibly see how he could do that without free and open discussion. Bless *him*.

These people were and are my friends. There were few I did not love, and those few I have forgotten. For the rest, I admire them for their spirit, for their energy, for the God-knows-what that drives them to the night school classes. So long as they keep coming, I will keep trying to feed them a few things that may help them get farther in their jobs, get a greater enjoyment out of life, and see some of the broader horizons that reading and writing can provide.

*There isn't much that I can do, but I can share my bread with you,
and I can share my joy with you, and sometimes share a sorrow, too
... as on our way we go.*

*There isn't much that I can do, but I can sit an hour with you, and
I can share a joke with you, and sometimes share reverses, too ... as
on our way we go.*

*There isn't much that I can do, but I can share my flowers with you,
and I can share my books with you, and sometimes share your burdens,
too ... as on our way we go.*

*There isn't much that I can do, but I can share my songs with you,
and I can share my mirth with you, and sometimes come and laugh
with you ... as on our way we go.*

*There isn't much that I can do, but I can share my hopes with you,
and I can share my fears with you, and sometimes shed some tears
with you ... as on our way we go.*

*There isn't much that I can do, but I can share my friends with you
and I can share my life with you, and oftentimes share a prayer with you
... as on our way we go.*

—MAUDE V. PRESTON

Queen Mother

DOROTHY LEE RICHARDSON

"Mirror, mirror, on the wall,
Who is fairest of us all?"—
"Flowers fade and petals fall."

Queen, dear Queen, do not, I pray,
Look to see the mirror say,
"Older, uglier every day."

Seek not glass's glib replies,
Seek your answer in my eyes,
Where your true reflection lies.

Queen, my darling, when you stare
At that shallow surface glare
Fact's whole falsehood meets you there:

Lips and cheeks no longer red,
Furrowed brow and greying head.—
Look into my heart instead!

Deep within that living pool,
Wiser than your glassy tool,
Hear the waters whispering cool,

"All her eyes' abiding love
No mirror made can tell her of;
Staring but her face to prove,

Gazing on herself with pain,
She's in very truth made plain,
Where surface loss hides secret gain."

Every line a hard-mined gem!
Hair a platinum diadem!
Dazzled are my eyes with them.

Shaken is my heart's deep pool,
Till the waves, no longer cool,
Rise and call your mirror fool.

Listen, Darling! Hear them call,
"Flowers fade and petals fall."
She is fairer than them all."

Academic Freedom in the State of New York

HAROLD E. HAMMOND

THE PRIDE of Americans is in their democracy. They cherish and boast of the institutions that preserve the democratic way of life; and among the most important of these are the unfettered public and private schools. Chests swell at the appearance of statistical studies in newspapers telling of the number of schools in a district, the number of rooms in each building, the number of students in attendance. "That's America," they say, "democracy and education—hand in hand—travelling down the road of freedom and progress."

If the buildings remain and the freedom is gone, will they still be proud? There is a serious danger that exactly this may happen, for teachers can no longer claim immunity from fear that deprives them of the democratic prerogative to think for themselves! And if our teachers are not free, how then can they teach freedom? If they cannot enjoy the benefits of democracy, how convincing will be their presentation of the democratic system?

In their hectic and fear-ridden craving for *security*, Americans are turning school faculties upside down in a foolish search for spies, espionage agents, traitors. It is a poor place indeed to look for such creatures. The teacher must resign himself to modesty and temperance before donning gown and mortar-board. He must be prepared to live in a glass house and learn not to protest when the intimate details of his private life are

publicly aired. He must combat never-ending pressure—both economic and moral—and he must not complain of the indignities and humiliations that are heaped upon him by children and parents. And all this for a pittance—sometimes much less than is paid to janitors and truck drivers and other unskilled labor! Even if a spy did join a faculty, it is unlikely that he would spy more than he would be spied upon, and it is difficult to see how he would continue to be subversive or how any information he might accumulate would benefit a foreign power.

Francis T. Spaulding, in his *Commissioner's Memorandum on Administration of Regents' Rules Relating to Subversive Activities*, explains the need for the repressive legislation which, through its attack on teachers, has dealt a severe blow to democracy.

The new legislation has the effect simply of directing attention to a special supervisory need—namely, the need "to protect the children of our state from . . . subversive influence"—which the Legislature finds to be particularly acute at the present time, and of requiring the Board of Regents to prescribe procedures under which special attention will be given to this need. The Rules established by the Regents in response to the direction of the Legislature . . . provide systematic procedures for identifying and removing from the school system disloyal teachers and other employees.

It is amusing, as tragedy frequently is, that the method outlined for ridding the

educational system of spies and subversives will itself create spies and subversives. A counter-espionage structure is described by Commissioner Spaulding which might have commanded the respect of Adolf Hitler. "Loyal" teachers are encouraged to "report" any suspicious actions or ideas expressed by colleagues; a faculty detective is to submit a monthly report to the Department of Education at Albany on every teacher; principals report on superintendents, superintendents on school board members, and anyone inside or outside the educational system may attain heroic stature by sending in snatches of conversations or, indeed, accounts of what Mr. X said that Mr. Y said that Mr. Z said. More curious than this invitation to "Peeping Toms" and party-line telephone tappers is the suggestion that our children are endangered by freedom. It might be well to scrutinize the observation of the Legislature more closely before discussing the danger.

II

Section I of the Feinberg Law (Chapter 360, Laws of 1949) reads, in part:

The legislature hereby finds and declares that there is common report that members of subversive groups, and particularly of the Communist party and certain of its affiliated organizations, have infiltrated into public employment in the public schools of the state.

It develops, then, that such drastic action as the passage of the Feinberg law is the result of *common report*. Commissioner Spaulding speaks of the legislature insisting upon concrete evidence, though the explanation written into law refutes his point.

The consequence of any such infiltration into the public schools is that subversive propaganda can be disseminated among children of tender years by those who teach them and to whom the children look for guidance, authority, and leadership. The legislature finds that such dissemination of propaganda may be and frequently is sufficiently subtle to escape detection in the classroom. . . . The legislature deplores the failure heretofore to prevent such infiltration which threatens dangerously to become a commonplace in our schools. To this end, the board of regents, which is charged primarily with the responsibility of supervising the public school systems in the state, should be admonished and directed to take affirmative action to meet this grave menace and to report thereon regularly to the state legislature.

Astonishingly, the legislature has not been called upon, and did not consider the need of volunteering, to offer evidence of the remarkable "facts" alluded to in the law. Perhaps because they are "top secrets," no reports or statistics on the matter have ever been produced. The American public is unaccustomed to inquisitions and to being left in the dark. If there are *real* Communists operating in the school system, simply let it be known. The public will do the rest. Ostracism and community pressure is enough to force Communists from the school system. Any teacher knows the unbearable weight of public opinion, particularly if it is against him. Our representatives, therefore, have taken it upon themselves to assume something of which the public is unaware, and to set in motion machinery as dangerous and unjust as the Alien and Sedition Act of 1798, the Espionage Act of 1917, and the Sedition Act of 1918. Not one shred of evidence has been produced by or re-

quired of the legislature to support its contentions and suspicions.

More debatable is the reasoning of the legislature itself. It is difficult for those with faith in democracy to believe that we in America are *afraid* of ideas. Does the legislature presume that the arguments for communism are more powerful than those for democracy? It is a great insult to the youth of America and the democratic way of life to assume that an inter-exchange of views, even with a Communist, will undermine confidence in democracy. Let us grant the hypothesis of a Communist in a school system for a moment. If the "dissemination of propaganda" is "sufficiently subtle to escape detection," what are we worrying about? Surely there is no contamination. If the Communist is one on a faculty of thirty, the other twenty-nine would have to be pathetically feeble if his arguments overwhelmed theirs. Further, the alleged Communist propaganda is described in the Law as "sufficiently subtle to escape detection," so it cannot be an argument at all. Any teacher knows how much labor is required to pound ideas into the heads of students. One cannot afford to be too *subtle*. Either the legislature assumes that students are too bright or too stupid. The average student's brain is not a magnet that draws all ideas to it and then holds tenaciously to them. Neither is it so dull an instrument as to accept a judgment that is contrary to all of his other experiences and instruction.

The legislation that is now on the books in the State of New York is sufficiently severe and repressive to sterilize history, reduce faculties to rubber stamps,

and drive the most capable of our teachers from the school system. This is the danger to democracy. If we permit this to happen, we will irreparably cripple freedom as well as education. Far from safeguarding democracy, laws like this are calculated to cultivate the kind of uniformity of thought in teachers and students that paves the way for autocracy and dictatorship. Let us investigate the severity of the legislation.

Education Law 3021 of the State of New York declares:

A person employed as superintendent of schools, teacher or employee in the public schools, in any city or school district of the state, shall be removed from such position for the utterance of any treasonable or seditious word or words or the doing of any treasonable or seditious act or acts while holding such position.

The law makes no attempt to define treasonable "utterances" or "seditious words." By its vagueness it places a frightful weapon in the hands of the legislature. How was sedition defined earlier in our history? The John Adams administration considered any pro-French talk seditious. In 1917-18, oral criticism of the President of the United States or any member of Congress or any legislation or policy of the government was regarded as sedition. And yet we boast that criticism is our technique for purifying our democracy. Sedition is a tricky term. Thomas Jefferson once feared for his neck for enunciating republican principles that are now considered almost reactionary. Conscientious objectors during the First World War found themselves in prison on a charge of sedition. The best definition I have been able to find is that sedition is criti-

cism of anyone powerful enough to do something about his dislike for the critic. It is not difficult to see the devastating effect such a loose law can have upon our educational system. Pedagogues are human, and since they are human, they are ambitious. Any group of men and women will include some knaves who are not above plotting the downfall of those they envy.

Education Law 3022 of the State of New York declares:

The board of regents shall . . . make a listing of organizations which it finds to be subversive in that they advocate, advise, teach or embrace the doctrine that the government of the United States or of any state or of any political subdivision thereof shall be overthrown or overturned by force, violence or any unlawful means; or that they advocate, advise, teach or embrace the duty, necessity or propriety of adopting any such doctrine, as set forth in section twelve-a of the civil service law. . . . that membership in any such organization included in such listing made by it (the board of regents) shall constitute prima facie evidence of disqualification for appointment to or retention in any office or position in the public schools of the state.

The unhappy interpretation that has been given this law in spectacular cases in other states in America makes *past* membership in an organization, listed after a teacher's membership in the organization has expired, grounds for suspicion. Suspicion is enough to ruin a teacher. It is not necessary to "prove" anything about a teacher or to "convict" him of something to make it impossible for him to procure another teaching position. Just point a finger at him and school authorities will treat him as if he were the carrier of the plague. It is not difficult to imagine that many idealistic teach-

ers confused the ideology of Marx with the Soviet Union at one point or another in the past and, recognizing the basic similarity of the two major parties in America, lent support to the infinitesimal American Communist Party or to the American Labor Party. This does not mean that they are presently teaching "subversive" mathematics or "subversive" biology. Ex post facto does not operate in "loyalty" laws. If a person joined a group during periods of high enthusiasm in America for the Soviet Union, he is unfortunately stigmatized for life. Who would have condemned pro-Soviet sentiment when the Hitler-Stalin pact of 1939 was broken or during the battle for Stalingrad? Our press was throwing wild fraternal kisses across the ocean to the Soviet Union in those days, and the reputation of the critic of Russia was then in danger.

It is very possible that such organizations as the United World Federalists may come under the listing. The Teacher Union serving New York City teachers, recently evicted from the C.I.O., certainly will if it doesn't soon free itself from suspicion of harboring Communists. The "Daughters of the American Revolution" could very well be listed, for the perpetrators of the American Revolution had no "legal" right violently to overthrow established government; and anyone who supports that doctrine certainly is subject to punishment under Law 3022.

III

Section 12-a of the Civil Service Law bars from employment:

. . . as superintendents, principals or teachers in a public school or academy or in a state normal school or college, or any other edu-

cational institution who . . . (b) Prints, publishes, edits, issues or sells, any book, paper, document or written or printed matter in *any* form containing or advocating, advising or teaching the doctrine that the government of the United States or of any state or of any political subdivision thereof should be overthrown by force, violence, or any unlawful means, and who advocates, advises, teaches, or embraces the duty, necessity or propriety of adopting the doctrine contained therein.

Teachers are evidently stuck with their copies of Karl Marx. The banning of books is not far from Section 12-a of the Civil Service Law, and when that day arrives, teachers are going to be required to "purge" their libraries. They won't be able to *sell* any suspicious literature, however, for it is already forbidden to do so. The only alternative is to burn it. Burn books? Wasn't that done once in Germany?

Section 12-a is a vague law, and for that reason it is a harsh law. Only a brave man indeed will take up his pen to advise regional rather than state divisions, the abolition of county government, a drastic revision in our Constitution. We must not forget the scathing denunciation heaped upon Charles A. Beard for his "subversive" *Economic Interpretation of the Constitution of the United States* and *Economic Origins of Jeffersonian Democracy*. His loyalty was called into question when these books appeared, and the teacher who recommends them, or other "disloyal" books, is in danger of losing his job. New York State must shortly have an *Index* of its own.

Commissioner Spaulding, in elaborating upon the implications to be found in the legislation, points out:

It should be noted that this activity need not be merely by word of mouth. The writing of articles, the distribution of pamphlets, the endorsement of speeches made or articles written or acts performed by others, all may constitute subversive activity. Nor need such activity be confined to the classroom. Treasonable or subversive acts or statements outside the school are as much a basis for dismissal as are similar activities in school or in the presence of school children.

Consider the range of this wording: "word of mouth," "writing," "distribution," "endorsement," "subversive statements!" Except for "subversive statements," just about every normal activity of any teacher is mentioned. A teacher may be regarded as subversive for endorsing an article which appears in his favorite magazine. He may lose his job for circulating about his class-room, a pamphlet issued by a "black-listed" organization, or for giving it to a neighbor or acquaintance. He may join the army of unemployed if someone doesn't like what he writes in an article for an educational or popular newspaper or magazine. He may be branded "Communist-sympathizer" or "Fellow-traveller" for quoting something Henry Wallace or Vito Marcantonio said in a public address.

And what is a "subversive statement"? The same remark is subversive when it is spoken by a disliked school teacher and patriotic when it comes from the mouth of Henry Stimson or General Eisenhower. Mr. Stimson recently took Senator McCarthy to task in a manner that could cause a New York school teacher (had he issued the identical statement), to lose his position, and General Eisenhower has voiced educational views

liberal enough to stigmatize any teacher who repeated them.

Commissioner Spaulding directed a light blow against gossip-mongering and old wives' tales in his report:

School authorities and the officials designated . . . should reject hearsay statements, or irresponsible and uncorroborated statements, about what a teacher has said or done, either in school or outside. They should examine an accused teacher's statements, writing or action in their context, and not in isolated fragments.

How long does it take a whispered bit of idle gossip, magnified and distorted to make the rounds in any small town? A remark made in malicious jest, verified in repetition, can soon become irrefutable fact. Witnesses are not difficult to obtain in a community that longs for excitement and desires action. In early New England, children were considered reliable witnesses, and it is an historical fact that neurotic children, eager for sensationalism, caused more than one person to burn for witchcraft. Are we to go back to that day by again honoring the testimony of malicious children? Even normal children regularly "report" teachers as saying things they never uttered. And how many stories are derived from the private life of the prim Miss Jones or the conference between the principal and the pretty Miss Smith behind closed doors at 11 A.M.? Fantastic tales circulate in the halls of the local high school about the activities of teachers. Indignant parents, joined by friends, do not overly concern themselves with "corroborating evidence" before bringing pressure to bear upon the school authorities to dismiss a teacher.

The wave of fear and hysteria that

has swept over our land in the past several years is making a mockery of free, democratic education. Consider what the situation will be in the future with such legislation as is now on the books. A whip has been placed in the hands of every child; power has been given to every crackpot; the envious and the gossip have been given new targets and additional ammunition. How simple it is under these conditions to silence criticism, to prostrate a faculty, to defeat the spirit and nature of the American educational system! We do not need the Feinberg Law or any other law to protect our schools. We need, on the contrary, a freedom from such laws.

Let us assume for a moment that charges made against a particular teacher fail to stick. Let us say that the teacher accused of saying something "subversive" to an adolescent, clears himself. In the commendable motto, "Let no guilty man go unpunished," many an innocent man may be ruined. Is any principal going to take a chance on a man whose recommendation reads, "Accused of Communist sympathies, but cleared of the charge"? Can the poorly paid and already brow-beaten teacher survive such treatment? Teachers have, over the past several years, fled from the vocation in droves to take their chances in other fields. Willing to endure much, a large number of the most competent have abandoned the call. Left behind are many willing to be intimidated, and the loss to the quality of teaching has been bemoaned by educators throughout the nation. Unwilling to accept gratuitous smears, capable persons have deserted the schools from which they expected

little but sacrifice from the outset. Pliable women and timid men have stepped into the shoes of their predecessors, but they are inadequate to continue the war against ignorance, superstition, and fear.

IV

On November 28, 1949, New York Supreme Court Justice Shirick declared the Feinberg Law unconstitutional. His decision was subsequently carried to the Court of Appeals, the highest court in the State, where the decision was reversed. The reversal was upheld in March of 1950, in another decision by the Court of Appeals. Attorney-General Goldstein won his case, the Feinberg Law vs. one of the proudest and best educational systems in the world. We hope, however, that the 5,000 word opinion of Justice Shirick will not be forgotten. It is difficult to understand the legal reasoning which overruled his contention that the law was unconstitutional because it constituted a bill of attainder inflicting punishment without trial, and because in four particulars it violated the "due process" clause of the state and federal constitutions. The Justice further stated:

The court finds it hard to believe that it is necessary to resort to witch-hunting in our schools to replace misfits. . . . (This act is) a dragnet which may enmesh anyone who agitates for a change in government. . . . It is not because they disapproved the evil thinkers and evil doers of their day less, but because they cherished their democracy more that the great makers and interpreters of our Constitution have so jealously guarded the basic concepts of freedom.

It is improbable that the persecution of teachers would have abated even if

Justice Shirick's decision had not been reversed. The spirit of the law, infinitely more important in this case than the letter, would still exist. Concealed microphones wired from the class-room to the principal's office, where wire-recording apparatus preserves "excerpts," were installed in some New York State high schools before the subversive legislation was conceived. The ugly mood that creates lynch mobs may be expressed in bad laws, but the decision of a judge cannot dissolve the sentiments that inspired such laws. Unquestionably, the decisions that upheld the law have contributed much towards intensifying the persecution. Now the vampires can disguise themselves in the respectability of legality and patriotism.

The New York State teacher has but one weapon left. It may not last long; it may be reversed at any time, and it has proved of slight value to slandered persons when identical laws were applied in neighboring states. It is the *Matter of Mencher v. Chesney*, 297 N.Y. 94 (101) in which the Court of Appeals stated:

The courts have held that a false charge that one is a communist is basis for a libel action.

This decision *may* save some teachers from disaster, though it is doubtful that they will be unsullied after such a suit. But what can save American education?

Until the Feinberg Law and every other repressive piece of legislation are wiped from the books, education in the State of New York must remain in serious jeopardy. Until this is done, the educational standard must deteriorate—because there will be no freedom and no democracy in it.

Library Phobia

JACOB C. SOLOVAY

Have you the courage, lad, to reach the door,
To stretch your arms and push it open wide?
Traverse the threshold, bravely step inside,
And not go white and trembling to the floor?
If so, then do it! There are mountains there—
Mountains and mists and rainbows all in print,
Worlds on worlds for those with eyes aglint,
And with the heart to lay their courage bare.
What jesting gods provoke me with their sallies,
Have me confounded, helpless before their mirth,
Before the thrusts of their ironic quips!
He seeks no mountains—only dingy alleys;
Burrows for comfort, like a mole in earth,
And reaps his wisdom from the comic strips!

Post War Education in Italy

HOWARD R. MARRARO

The War and Italian Education

SINCE the end of World War II, Italian educators, under the inspiring leadership and vigilant guidance of Professor Guido Gonella, the Minister of Public Instruction, have been coping with many difficult and complicated school problems that affect the entire educational system from the kindergarten to the university. With staunch determination and steadfast purpose Italian schoolmen, during the last five years, have attempted to solve these Herculean problems in an effort to reconstruct all phases of Italian education on democratic principles. It must be remembered that the war had inflicted many grave and serious injuries to the school organism, and the problem of injecting new blood into a system that had been so critically wounded, appeared as a desperate task even to the stoutest hearts. Everywhere there was nothing but destruction, ruin, poverty, and desolation, and all this in the face of numerous and urgent needs. The reader may form some idea of the nature and gigantic proportion of these needs if he bears in mind that there were thousands of school buildings that had been completely destroyed or seriously damaged; many others that had been requisitioned for military use or to provide for more urgent civic needs; a vast amount of educational and scientific equipment that had been either wilfully destroyed or removed by the withdrawing German forces; many teachers, professors, and

other educators who were either displaced or exhausted both in body and mind; an untold number of children who had been orphaned or abandoned and who had to be educated and restored to society; thousands of young men and women who had not only been disillusioned and humiliated by the inane war, but who had also suffered imprisonment and weariness in concentration camps, and who now had to be taught how to win confidence in themselves, even before returning to school. To this shocking picture, one must also add the dire economic conditions of the country which often compelled educators to solve the more urgent problems affecting the daily life of the people even before coping with the less urgent, although more important problems of the moral reconstruction of the Italians.

The new democratic government of Italy fully realized the enormity of these grave difficulties and, from the very beginning, was determined to reconstruct the school system, for it was convinced that without an efficient school organization there could be no spiritual renovation of the people. It is the purpose of this paper to review briefly the important and far-reaching results that have been achieved by hard work and persevering effort. Indeed the results are so significant that the current reform of the educational system will stand out among the most important and far-reaching achievements of the Italian Government since the end of World War II.

Minister Gonella's School Enquiry

The essential difference between the present school reform and those carried out by the Fascist government lies in the democratic method in which the current reform has been prepared. During a recent interview, Minister Gonella declared that the world has already had enough reformers. Indeed he is certain that out of 44 million Italians, at least 43 million would like to reform something, and of these, he feels, at least 42 million would, without a doubt, make many serious mistakes. "What assurance have I," he asked, "that I belong to the small minority that is capable of introducing wise reform?" He admits that every time he has to sign a decree of any importance, he is assailed by this doubt, and for several days, he does not enjoy peace of mind. Minister Gonella is convinced that the Italian school has too often served as the guinea pig for all kinds of educational experiments. He explains, however, that he does not condemn all reforms in their entirety, because all of them including the well-known Gentile reform of the Fascist era, had some good features: the intentions, for example, are always good. But, he adds, the constant changes introduced in the programs of study, in the objectives, textbooks, methods, and policies, have done more harm to the school than if it had been left alone. This is why Professor Gonella now hesitates to introduce any change that will not offer positive guarantees that they will be definitive, or almost so. Minister Gonella has stated: "I would now want to perform a major surgical operation so that once

the patient has been restored to health, he need not be operated on again, even if later he should seek treatment from some other doctor."

The current school reform actually got under way about four years ago with the appointment, on April 12, 1947, by a decree of the Provisional Head of the State, of a National Commission of Enquiry for the School Reform. The decree which appointed the Minister of Public Instruction as Chairman of the Commission also made clear that the purpose was to conduct an enquiry into the present status of the Italian school, "and to formulate, after ascertaining its present spiritual and material condition, the programs of study and educational policies submitted by teachers and by every other educated Italian."

In order to carry out the enquiry expeditiously and with the maximum efficiency, an elaborate organization was set up. The National Commission appointed four subcommissions composed of persons especially competent in their respective fields of education and culture. There were: one for elementary education; a second for secondary education; a third for university education; and a fourth for adult education and special schools. A fifth subcommission was formed later for art education.

The first task of these subcommissions was to prepare the questionnaires which eventually contained a total of 382 questions, covering every phase of education from the kindergarten to university education. In an effort to secure information that represented a cross-section of the country, these questionnaires were dis-

tributed among all types of educational institutions, national and provincial school associations, civic and religious groups, political parties, academies, libraries, and private individuals.

Before the questionnaires were actually distributed and compiled, conferences were held all over Italy to provide an opportunity to study and discuss the various problems related to the school reform. Seven of the conferences were national in scope and were held under the auspices of the Ministry of Public Instruction; 257 other conferences were local and provincial and were sponsored by the educational supervisors and other school authorities. There were also many local and provincial conferences held by associations and private individuals. By the end of 1948, a total of 330,000 individuals and associations had returned the questionnaire duly filled out. Of the replies, 211,000 came from elementary, secondary, and university teachers, both public and private, and 85,000 others were submitted by individuals not immediately connected with the school system. Approximately 24,000 additional replies were returned from miscellaneous sources.

Meanwhile, provincial commissions were appointed to analyze and collate the replies to the questionnaire. The final reports of these provincial commissions were submitted to the fifteen regional commissions which, in turn, eventually sent its summary findings to a Central Bureau. In due time, this Bureau prepared a definitive and comprehensive report of the entire enquiry which was presented to the members of the four

subcommissions along with a complete bibliography on published books and articles that dealt with the problems of the school reform.

However, the work of the Commission was not entirely confined to the enquiry. It was also charged with the task of investigating the present-day condition of the Italian school. For this purpose, in January 1949, the Minister of Public Instruction, who acted as Chairman, appointed a Fact-Finding Ministerial Commission with the specific object of inspecting a representative number of government and private institutions to determine their needs, status, and general condition. These inspections took place during the months of February and March 1949. The work was actually performed by a committee composed of a Chairman, the Honorable Perrone Capano, and 392 inspectors, teachers, and professors representing the six different grades and types of institutions. On the completion of their assignment, the individual members of the committee submitted their report directly to the relative subcommission. A total of 1,884 institutions of various grades were thus inspected. The National Enquiry closed on April 29, 1949, when the definitive results were submitted to the Minister of Public Instruction.

At this point another Commission, composed of thirty educators and experts, was appointed to prepare the legislative bills to be presented to Parliament for enactment into law. In preparation for this work, this Commission collected and examined all educational laws that were still in force which it published under

the title *Raccolta sistematica e critica delle disposizioni vigenti*, comprising eight volumes. The Commission also made a careful study of the basic problems related to the educational reform in the light both of the results of the enquiry and of the provisions of the Italian Constitution that directly or indirectly concern educational matters.

All of the 87 meetings of this Commission were presided over by Minister Gonella. It is not an exaggeration to state that this is the first time in the history of Italian education, that a Minister of Public Instruction has kept himself in close and direct contact with a large body of educational experts. On the basis of the discussions held at these meetings, in December 1949, an exhaustive report was prepared which also took into account the recommendations of the Higher Councils of the Ministry of Public Instruction.

At the present moment Italian educators are preparing the definitive texts of the educational bills to be presented to the Council of Ministers and eventually to the two legislative chambers of Parliament. When this is done the entire reform will go through a full dress rehearsal. In view of the thorough and democratic manner in which the reform has been prepared, there is reason to believe that Italy's lawmakers will give their full approval to the philosophy that underlies the present organization and to the programs and ideals of the new Italian school.

Meanwhile, the new programs of studies for the elementary and secondary schools and for the institutions of higher learning are being prepared by an appro-

priate "Advisory Council" of the Ministry of Public Instruction with the advice of leading educators.

Administration

There is a definite feeling among leading educators that in order to make the system more efficient it is necessary to decentralize the immense administrative machinery of the Ministry of Public Instruction. The present organization is admittedly top-heavy and unwieldy. Therefore, according to present plans, the Ministry of Public Instruction will consist of seven general departments as follows: general affairs and personnel; elementary education; classical education; technical education; higher education; antiquities and fine arts; international cultural exchanges. There will also be several special bureaus and inspectorships, five advisory councils, and a number of technical inspectorships. The main function of the Ministry will be to formulate policies and to act as a unifying force.

The chief officer in the local administration of schools is the educational supervisor (*provveditore agli studi*), one in each provincial capital. He will be assisted by local administrative officers, accountants, and subordinate employees. In the administration of the elementary and secondary schools of his province, the educational supervisor is assisted by the provincial school council, the disciplinary council for the elementary school personnel, and by a staff of school inspectors and educational directors.

The Gonella reform also contemplates the establishment of Bureaus to be attached to the Regional Superintendents

of Public Instruction. These Bureaus will not in any way infringe upon the authority of the educational supervisors, but rather will have the power to solve directly many local problems which heretofore have had to be solved by the Ministry of Public Instruction, causing long delays and considerable annoyances. For example, in the case of a contested competitive examination, the decision henceforth will be made by the appropriate Regional Superintendent of Schools. It is also planned to abolish the bureaus of the district inspectors of elementary schools, and to transfer the work of school inspection to the educational supervisors who, for this purpose, will have at their disposal an adequate number of school inspectors.

There are no intermediary administrative officers between the secondary schools and the educational supervisors. The principal (*preside*) is directly responsible for the administration of a classical or technical secondary school, and a director for the conduct of a vocational or technical school.

The universities and higher institutes are directly dependent upon the appropriate General Department of the Ministry of Public Instruction, as are also the government and non-government public libraries; the offices of superintendents for antiquities and fine arts; the directorship of monuments, museums, excavations of antiquities; the personnel of academies of fine arts; the conservatories of music; and the academies of dramatic arts.

During the last twelve years, the budget of the Ministry of Public Instruction has been greatly increased even

if we consider it in relation to the economic inflation and the value of the lira and the cost of living index. Here are some interesting figures:

Year	Budget in millions of lire	Cost of living index	Budget in relation to cost of living index
1938	2,053	1.00	20.53
1946	26,353	28.23	9.34
1948	93,769	48.44	19.36
1950	162,000	50.00	32.40

It is to be noted that since the war the budget of the Ministry of Public Instruction has increased from 26 to 162 billion lire. Unfortunately its income from all sources, during the same period, has remained unchanged: approximately a billion lire. It may be well to point out, however, that the above figures do not tell the whole story, for the Ministry of Public Works reports that from 1944-45 to 1948-49 a total of 20 billion lire were spent on school buildings. As a result 46,976 classrooms were reconstructed or repaired and 2,151 new classrooms were built.

Kindergarten Instruction

Although attendance in kindergartens is not compulsory, the law requires communes to establish an adequate number of such schools to care for all those who desire to attend. Its essential function is to prepare pupils from three to six years of age for the elementary school. Only the kindergartens that are officially attached to state normal institutes are directly dependent upon the national government. In actual practice this means that the majority of the kindergartens are maintained by the communes, and most of these are administered by non-government agencies as, for example,

educational associations, fraternal orders, and even by private individuals. The aim of the kindergartens is to help and educate the child in accordance with his needs and interests, and to provide for his physical, psychological and spiritual welfare. All kindergartens provide free lunches and medical care for all children, especially the children of the poor. Most kindergartens follow the Agazzi method, although there are many that adopt the Froebel, Montessori, and the revised Aporti systems. In 1949 there were 11,692 kindergartens with 918,445 pupils.

Elementary Education

In order to appreciate more fully the progress that has been made in the reorganization of the elementary school between 1945 and 1950, it is necessary to have some knowledge of the condition in which the elementary school and the related services found themselves immediately after the war. As the conflict drew to a close, air bombardments and land fighting not only grew in intensity, but became more widespread throughout the peninsula. This meant that large masses of the population had to be evacuated and moved to isolated regions where there was comparative safety. This state of affairs explains why at the beginning of the school year 1945-1946, the number of children registered at school was twenty percent less than it had been immediately before the outbreak of the war. Large numbers of teachers found themselves far removed from the elementary schools to which they had been assigned; many of these teachers were unable to resume their

teaching either because they had lost their homes or because, in the meantime, they had found some other employment. During and immediately after the war, many school buildings were occupied by refugees, soldiers, and officers who destroyed and damaged many buildings and equipment. It is now known that 27,000 classrooms were damaged and 7,300 others were completely destroyed. As a result, school authorities were forced to conduct classes wherever space could be found. In some localities two or three different grades, by adopting a limited program, shared the same room. Many teachers volunteered the use of their private homes in order to get the children back to school with as little delay as possible. But there were other difficulties that had to be overcome. Since the teachers were without adequate programs and textbooks to guide them in their work, it became necessary to prepare new study programs and to offer special inducements to publishers. In order to make the work more attractive to teachers, the Ministry of Public Instruction improved their economic and legal position. The UNRRA gave effective aid in the effort to bring the children back to school.

Happily, the situation soon began to show definite signs of improvement. Children of school age are now at school and the situation is considered to be "normal." In 1950 there were about a half million more children in elementary schools than there were in 1945. A total of 30,000 classrooms have been added during the same period. This rapid increase in the number of elementary

schools is indeed without precedent in Italy. It is to the credit of the national democratic government to have had the foresight to have seen the problem clearly and to have taken the necessary measures for its solution. The construction program for new school buildings calls for an expenditure of six billion lire in the next thirty-five years.

Elementary education, according to Article 34 of the Constitution, is free and compulsory for all children from six to fourteen years of age. Instruction is imparted in the elementary schools proper to children from six to eleven years of age, and in the so-called secondary vocational schools (*scuola secondaria di avviamento professionale*) for children from 11 to 14 years of age. The vocational school is for pupils who do not wish to continue with their education in the middle school (*scuola media*). The five-year elementary school course is divided into two cycles: the lower cycle comprising the first three grades, and the higher cycle which includes the fourth and fifth years.

The program of studies which were approved in 1945 includes the following subjects:

As was the case under the Fascist régime, the program of study for the elementary school is merely suggestive. The directives issued by the Ministry of Public Instruction inform the teacher the result that the State expects from his work for each school year, leaving him at liberty to follow any method he wishes. These, for many reasons, are many and varied according to how the teacher is situated with respect to his school environment, and according to his individual personal culture and the particular character he has succeeded in giving to the spirit of his teaching, by means of observation and personal experience. The program of study, therefore, has been devised so as to oblige the teacher constantly to renew his personal culture, not by following too closely the little manuals in which he can find the crumbs of knowledge, but to the living fountains of the true culture of the Italian people. Indeed teachers enjoy great liberty and are encouraged to exercise initiative and spontaneity. The new program does away with the trite notions which have so long dulled the elementary schools and instead stress pure poetry, genuine search for truth, investigation of the popular

	Kindergarten	Elementary School				
		I	II	III	IV	V
Religion	1	1½	1½	2	2	2
Singing, drawing, penmanship, recitation	4	2½	2½	4	5	5
Reading, writing and exercises in the Italian language	—	7	6	5	5	4
Spelling	—	—	2	2	—	—
Arithmetic and geometry	—	4	4	4	3	3
Recreation	6	4	4	4	1	1
Gardening, domestic science, manual work, physical education, and hygiene	24	6	5	4	4	4
Physical and natural sciences, hygiene	—	—	—	—	2	2
History and geography	—	—	—	—	3	3
Elements of law and economics	—	—	—	—	—	1
Total	35	25	25	25	25	25

spirit, restless and never satisfied, asking for the reason why, the rapture of contemplating works of art and life; the communion of great souls which speak through the mouth of the teacher.

The aim of the course in religion is not to coerce the conscience of the pupil, but rather to free it and lift it to lofty moral ideals and to the essential unity of life. In the study of art the teacher is encouraged to help the child in finding a way to express his personality. Therefore, the teacher is told that drawing at first should be spontaneous, free from all restraint and outward influences. Later the teacher should inform the child of the laws and techniques, because without this guidance, the child's drawings will always be primitive and crude. The study of the Italian language constitutes the core of the entire program. There is little or no theory, but rather instruction by the living language. In the study of history, pupils learn about the great heroes of Rome, the Risorgimento, and the great men of thought and action.

The chief aim of the new program is to bring the pupils closer to their teachers so that teachers may impress upon their pupils the relation of the individual to society. To accomplish this purpose, the new programs emphasize civic and moral education which had been discarded in the program of study adopted by the Fascist government in 1923, but which educators, nevertheless, have always considered to be fundamental in the education of children. The stress now is definitely on moral and social values. Teachers must develop in children a sense of individual and collective re-

sponsibility. This is considered to be a necessary condition to discipline and liberty. The work is to be practical and not theoretical. Therefore, such topics as discipline, authority, and liberty must form an essential part of the elementary school program. Italian educators believe that a truly able teacher will know how to instill and blend these qualities in the minds of children. Physical education, too, is now based on new principles. During Fascism this subject had lost all its educational, moral, and social values, and had given place to what was spectacular and merely formalistic. Similarly, manual labor is made much more practical than it was before the war.

Therefore, the subjects of study in the new program are more closely integrated, so that there is less analytical distribution of the subject matter. Pupils are constantly encouraged to collaborate fully with teachers and other pupils—a necessary condition to his spiritual formation. In other words, the school has now also assumed the task of performing a social function to the end that democracy will represent not only a mere word, a myth, but rather a habit of thought and an exigency of life, an expression which will advance the ideals of civilization and the brotherhood of mankind.

The majority of elementary schools are government institutions. However, schools for handicapped children are administered by the communes, provinces, private and semi-private agencies and organizations. The teachers in these schools have all had special preparation and training in the education of the handicapped.

The total number of all public and private elementary schools has increased from 33,830 in 1945-1946 to 37,141 in 1948-1949. The number of pupils during these same years has increased from 4,330,641 to 4,852,528. Of the 37,141 elementary schools, 34,474 schools with 4,539,776 pupils are administered by the national government. The other schools are under the control of private organizations and associations. During the same period the number of teachers also increased from 131,791 to 163,739. This has resulted in a decrease in the size of the average class. Thus, the total number of pupils per teacher decreased from 42.2 in 1939-1940 to 29.6 in 1948-49.

The Gonella reform will encourage and spread the use of educational films in the elementary schools. For this purpose an organization known as the *Cineteca Autonoma* (The Autonomous Moving Picture Collection) has been formed. Its purpose is to supervise the distribution of educational films, promote the organization of film libraries in the provinces, and distribute all sorts of projection material. Besides, experimental centers for educational films have been established in Rome, Brescia, and Cremona. In recent years an increasing number of schools have been able to purchase moving picture machines and other visual aids. Two magazines dealing with educational films have been started and two conferences on the same subject have been held. The Conference on Educational films held in Florence on February 25, 1950, under the auspices of the National Education Center (*Centro Didattico Nazionale*) was at-

tended by many public and private organizations and educators. It unanimously resolved that educational films are a valuable aid to teaching, and urged the Ministry of Public Instruction to establish a special bureau or department to encourage and support the further development of audio-visual aids in the schools.

Illiteracy

According to the official 1931 census the illiteracy rate in Italy was 21 percent of the population six years of age and over. Official estimates made in 1948 indicate that this percentage has been reduced to 11. In order to combat illiteracy, especially in regions where it is still high, appropriate courses are conducted in Popular Schools (*Scuole Popolari*) for adults, free of charge. In its desire to place this phase of Italian education on a firmer basis, the Ministry of Public Instruction in November 1947, organized a special division known as the Central Committee for Adult Education. A month later a law was approved, establishing three types of adult schools: *A* for illiterates, *B* for semi-illiterates, and *C* for adults who desire up-to-date vocational training. The three types of schools are under the supervision of the Central Committee which acts in an advisory capacity and as a clearing house of information on all matters pertaining to adult education. Types *A* and *B* courses are especially designed for persons who were partially or entirely deprived of an education in their youth. Courses of type *C* are for graduates of elementary schools who are in need of vocational guidance and training. For admission to

these courses, pupils must be at least twelve years of age; the courses last five months, and the program provides for from 10 to 15 hours of instruction per week.

According to Minister Gonella, the aims and objectives of the schools for adults are to "combat illiteracy among adults, to provide whatever facilities may be necessary so that every Italian will have an opportunity to complete his elementary school education, and to guide and orient young men and women in the choice of their vocation." Signor Gonella firmly believes that it is the duty of all democratic governments to show a keen interest in the intellectual development and vocational preparation of all its citizens, because true democracy can be achieved only if each citizen has a clear understanding and appreciation of his own rights and duties. This appreciation, he explains, is practically impossible unless a citizen is given the opportunity to acquire an education, develop his own mental capacity, and take full advantage of his intellectual faculties.

Classes for adults are conducted in day and evening elementary schools, factories, farms, emigrant institutions, armories, hospitals, prisons, and in all kinds of public buildings, especially in rural communities. Courses are organized wherever there are at least ten persons who desire to register for them. These courses proved particularly popular in central and southern Italy and in the islands where the largest number of type A schools is to be found. In a determined effort to stamp out illiteracy, the government has increased the number of courses from 2,042 in 1946-47 to 19,564

in 1949-50. During the same period the number of students enrolled increased from 41,962 to 459,701; and the number of teachers also increased from 1,588 to 19,662.

The budget of the Ministry of Public Instruction from 1947 to 1950 shows an annual appropriation of a billion lire to be expended for adult education.

Vocational and Technical Education

Children from 11 to 14 years of age, who do not intend to continue with their education in the middle school, must attend lower grade secondary vocational schools which are administered by the Provincial Consortiums for Technical Education. These schools and institutes are of the following types: agriculture, industry, commerce, surveying, nautical science, and domestic science. In addition to the vocational subjects, the subjects of study include: Italian, history, geography, foreign languages, natural sciences, drawing and singing.

The satisfactory completion of the course of study in the lower grade secondary vocational schools entitles pupils to continue in the higher secondary vocational schools which are of two grades: the *technical schools* with a two-year program, and the *technical institutes* with a five-year course of study. The technical schools prepare students for positions as rural agents, skilled workers, commercial bookkeepers, and artisans.

Students who complete the five-year program of studies in *technical institutes* receive a diploma which qualifies them as agricultural experts, industrial experts, accountants, surveyors, ship captains, machinists, naval constructors, and teachers

in domestic science subjects. Several technical institutes offer specialized instruction in mining, metallurgy, mechanics, electro-technology, construction, chemistry, textiles, optical instruments, etc.

Secondary Education

There are four types of secondary schools that emphasize the classics and the humanities. These are: the middle school, the classical gymnasium lyceum, the scientific lyceum, and the normal institute. The combined registration of these classical institutions accounts for about two-thirds of the entire secondary school student body.

It is the duty of the General Department of Classical Instruction of the Ministry of Public Instruction to direct, coordinate, and control the programs and activities of more than 1200 of these government schools, having a total registration of 400,000 pupils. The Department also has supervision of the educational and administrative organization of all schools that are not directly administered by the national government.

The task of reorganizing the schools of classical instruction has been difficult and arduous. The general deplorable condition in which all schools found themselves in 1945 was particularly lamentable in these classical institutions, largely because the war had interrupted the full application of the 1939 Bottai school reform. As late as 1943 that reform had been carried out only in the middle school.¹ It will be recalled that the middle school, established in 1939,

was to serve as a connecting link between the elementary school proper and the various types of secondary school institutions. The middle school is to aid pupils in selecting the careers or professions they are best suited for. This seems important as there are eight different types of secondary schools in which they may continue their studies, depending on the careers they have chosen. According to the 1939 Bottai reform the middle school was to take over the programs of studies that were formerly carried out in the lower courses of gymnasia, normal institutes, and technical institutes. Since the end of World War II, the reform of the middle school has been practically completed. The programs and administration of the middle school have been integrated with those of the scientific lyceum, the normal, and technical institutes. This has been accomplished by the addition of an integrating class (*classe di collegamento*) which is to replace the fourth grade of the lower course in the normal and technical institutes. In actual practice this means that the normal institute which formerly had a three-year course, now offers a four-year course; and the scientific lyceum and the higher technical institute, which previously offered a four-year course, now provide a five-year program of study. The new programs of studies and organization are more in harmony with the changed economic and political conditions of the country.

The following subjects are taught in the middle school: religion, Italian, Latin, a foreign language, history and geography, mathematics, drawing, and physical education.

¹ For a full discussion of this phase of the subject, see: Howard R. Marraro, "The Secondary School in Liberated Italy," *The Educational Forum*, Tiffin, Ohio, November 1945, X, 75-91.

On the completion of the middle school, pupils are required to pass a diploma examination. Successful candidates are admitted to the higher schools of classical instruction: classical gymnasium-lyceum, scientific lyceum, and normal institute, and to the different types of technical institutes.

In 1949 there were about 205,000 pupils in government middle schools.

Classical, Scientific, and Teacher Education

The three types of schools administered by the General Department of Classical Instruction are the classical gymnasium-lyceum, the scientific lyceum, and the normal institute.

The reorganization of the classical lyceum did not offer any serious difficulties. Its general plan of studies remains unchanged. Originally organized in 1859, and partially modified by the reforms of 1923 and 1942, the classical gymnasium-lyceum still offers a course of studies that lasts five years, divided into two cycles: the first cycle of two years in the higher gymnasium, and the second cycle of three years in the lyceum. The following subjects are taught: Italian, Latin, Greek, history and geography, philosophy, natural sciences, mathematics and physics, history of art. On the completion of the five-year course of studies, students are required to pass a final examination held before government commissions. If successful, candidates receive the maturity diploma which automatically admits them to all university faculties.

The reorganization of the scientific

lyceum has been more difficult. Formerly it offered a four-year course of studies based upon a four-year course of study in the lower course of a secondary school (either in the gymnasium or the technical institute). With the establishment of the middle school, based on a three-year program, and the suspension of the 1939 reform which had provided for a five-year course in the scientific lyceum, the problem of reorganizing the scientific lyceum was solved by the addition of an integrating class (*classe di collegamento*) which all students from the middle school are now required to take. The program of studies has been revised so that the first two years correspond to the work covered in the higher gymnasium. However, its curriculum differs from that of the classical lyceum in two important respects: first, the scientific lyceum prescribes a course in foreign languages instead of Greek; secondly, the scientific lyceum stresses the study of mathematics, physics, and natural sciences. The maturity diploma of the scientific lyceum, which is also awarded after a student has passed final examinations held before government commissions, admits its holder to all university faculties, with the exception of the faculties of letters, philosophy, and law.

After World War II, the normal institute, especially its higher course, found itself in the same deplorable condition as was the case of the scientific lyceum. As a result of the 1941 school reform, the course of studies in the higher normal institute was lengthened by one year. Previously, this year had been included in the lower course. Therefore, an in-

tegrating class was formed, with the result that the higher course now lasts four years. The diploma from the middle school is required for admission to a normal institute. The new programs of studies, which were introduced in October 1945, include Italian, Latin, philosophy and pedagogy, history, mathematics and physics, natural sciences, music, and drawing. Psychology and practice teaching have been added to the curriculum. It is now believed that the new programs are more articulate with the revised programs in the elementary schools. At the end of the four-year course, and after passing a state examination, students are qualified to be elementary school teachers.

It has long since been felt that there are too many students registered in normal institutes. School administrators realize that it is impossible, under normal conditions, to appoint all these students to positions in elementary schools. With firm determination the Ministry has succeeded in reducing the number of students in these institutes, from 63,000 in 1945-46 to 54,000 in 1949-50.

To recapitulate, the main changes in the programs of studies in the various types of classical institutions are as follows:

1. In all secondary schools, courses in military culture, child training, and Fascist culture have been eliminated.

2. In the middle school courses in modern foreign languages, music, and singing have been introduced. Singing, however, is an elective subject.

3. In the classical and scientific lyceums courses in law and economics have

been dropped. Formerly these subjects were taught by instructors in philosophy and history.

4. In the normal institute, the study of human, political and economic geography has been combined with the course in history. As in the case of the lyceums, the course in law and economics has been eliminated. Psychology is taught together with pedagogy and philosophy. A course in practice teaching has been restored.

The total number of students in secondary schools of all types, both government and private, has increased from 849,628 in 1939-1940 to 895,907 in 1947-48. The following table shows the enrollment in the various grades:

	1940-41	1945-46	1947-48
Middle school	237,074	311,017	305,231
Vocational schools and courses	328,689	197,401	225,949
Gymnasiums and lyceums	136,683	136,601	134,018
Scientific lyceums	16,093	38,416	44,539
Normal institutes	104,219	63,383	54,333
Technical schools and institutes	84,788	132,175	131,837
Total number of teachers for all types	42,889	54,213	58,075
No. of teachers per 100 pupils		6.4	8.1

Art Education

Art education is provided for in schools and institutes of art, in lyceums of art, in academies of fine arts, in music lyceums, and in conservatories of music. The combined courses of study in art schools and institutes last a total of six years, and are divided into the following specializations: metal, iron, wood, ceramics, building, architecture, sculpture, drawing, etc.

The course of study in the lyceum of art and in the academy of fine arts lasts four years in each. The diploma from a lyceum of art is required for admission to an academy of fine arts of which there are four divisions: painting, sculpture, interior decorating, and scenography.

The conservatories of music and lyceums of music are divided according to their specialization: organ, voice, piano-forte, harp, violin, etc. In all there are 48 government schools and institutes of art, with 4,430 pupils; nine art lyceums and academies of fine arts with 1,954 pupils; and 25 lyceums and conservatories of music with 3,157 pupils.

Social Service Schools

In recent years the Italian Government has established schools for the training of social service workers. There are now five such schools in northern Italy, five in central Italy, and three in the southern section of Italy and in the islands. These schools provide a two-year course of studies; some also offer a third-year specialization course. Graduation from a higher secondary school is required for admission. The course of studies provides for theoretical courses in law, medicine, economics, sociology, psychology, and pedagogy. The practical courses provide for experience with social welfare agencies and organizations. The teaching staff is composed of university professors and specialists in social welfare work. Graduates are employed by industrial societies, labor and syndical organizations, social welfare agencies, children's courts, psychiatric hospitals, and medico-pedagogical centers.

University Education

Higher education is imparted in universities and in institutes of higher learning. Graduates of the classical lyceum are admitted without restrictions to any faculty of any university. Graduates of the scientific lyceum are also admitted to all faculties except the faculties of letters, philosophy, and law. Students with the diploma from a normal institute and who pass an entrance examination may register in the Faculty of Pedagogy and in the program of studies leading to a degree in modern languages and literatures. Graduates of technical institutes may register in the faculty of business and economics, in the University Institute of Naples, the Naval Institute of Naples, and in the program of studies leading to a diploma in statistics. By passing special qualifying examinations, graduates of technical agricultural institutes may register in a faculty of agriculture; graduates of technical industrial institutes (expert mechanics and electricians) may register for the degree in nautical science in the Naval Institute. Graduates of the lyceums of art may register in a faculty of architecture.

Besides the twenty-three government universities (Bari, Bologna, Cagliari, Catania, Ferrara, Florence, Genoa, Macerata, Messina, Milan, Modena, Naples, Padua, Palermo, Parma, Pavia, Perugia, Pisa, Rome, Sassari, Siena, Turin, and Trieste) there are four higher institutes, as follows: the Polytechnic Institute of Milan, the Polytechnic Institute of Turin, the Institute of Architecture of Venice, and the Institute of Economics and Commerce of

Venice. The non-government or the so-called "free" universities are located at Camerino and Urbino. This category also includes the University of the Sacred Heart of Milan, the Luigi Bocconi Commercial University of Milan, and the four accredited higher normal institutes: The Suor Orsola Benincasa of Naples, the Maria SS. Assunta in Rome, another in Salerno, and still another in Genoa. In addition, there are the following specialized institutes of university grade: the Higher Normal Institute of Pisa, the Higher Naval Institute of Naples, the Higher Oriental Institute of Naples, the University for Foreigners in Perugia. The so-called free universities and accredited higher institutes are established by private associations, independently of the national government. The funds for their maintenance are provided by the associations and by other interested groups. Their programs of study are the same as those in the corresponding state universities or higher institutes. Their degrees have the same legal value as those awarded by state universities and higher institutes.

Academic degrees from foreign institutions are not recognized in Italy. However, special regulations determine the conditions under which they may be accepted.

The courses of study in universities and higher institutes last four years for the degree in law, political science, statistical and actuarial sciences, economics and commerce, letters, philosophy, literary subjects, pedagogy, foreign languages and literatures, physics, mathematical sciences, mathematics and phys-

ics, natural sciences, biological sciences, geological sciences, pharmacy, agricultural sciences, veterinary medicine, and geography. The course of studies lasts five years for the degree in chemistry, engineering, and architecture. For the degree in medicine and surgery the course extends to six years.

Italian educators complain that the universities and higher institutes are overcrowded. They point to the fact that during the last ten years the number of students has almost doubled. From a total of 85,535 students in 1939-40, the number increased to 189,665 in 1945-46. However, as a result of a determined effort made by the government, in 1948-49, the total decreased to 167,978. Considering the needs of the country and the physical and scientific equipment available, it is believed that there are entirely too many students in universities and higher institutes.

As may be seen from the following table, all university faculties and schools have shown an increase in enrolment.

<i>Subject groups</i>	<i>1939-40</i>	<i>1945-46</i>	<i>1948-49</i>
Juridical sciences	13,389	23,142	24,073
Economic sciences	15,699	30,075	24,678
Literary subjects	27,289	44,214	34,765
Medical sciences	11,919	37,526	33,335
Engineering	7,818	27,136	22,099
Pure Sciences	9,421	27,572	29,028
Total	85,535	189,665	167,978

According to the changes that will be introduced by Minister Gonella, as soon as his reform goes into operation, upon the completion of the course of study at a university, and the passing of a general comprehensive examination, a student will receive a diploma, not a degree or

laurea as heretofore. In other words, a law student, for example, will receive the title of "doctor with a diploma in jurisprudence." In effect, this change will mean that after the four-, five-, or six-year-course of study, a student is no longer required to write and defend a thesis, but he will, instead, be compelled to pass a general comprehensive examination that will include all the subjects he has studied.

After receiving this diploma, a student may choose between two alternatives: 1) if he wishes to follow a scientific or an academic career, he will be obliged to register in the graduate faculties, known as schools of specializations, which offer two-year courses of study. On the completion of these courses, a student will be awarded a degree (*laurea*), which may be, for example, in penal law, in civil law, in Latin literature, in clinical medicine, etc. 2) If, however, a student wishes to practice a profession, he must take courses in the so-called "applied schools," (*Scuole di applicazione*) which offer a two-year-course of study. Upon the completion of this work and the passing of appropriate examinations, a student will be permitted to practice his profession.

Cultural Relations with Foreign Countries

Despite the strained financial and economic position of Italy, government authorities have given considerable attention to the problem of strengthening the country's cultural relations with friendly powers. For this purpose, the government has established two new depart-

ments and institutes. The aim of these two general departments, one connected with the Ministry of Foreign Affairs, and the other with the Ministry of Public Instruction, is to coordinate all cultural activities with foreign countries. The work is divided in such a way as to permit the two departments to collaborate in the common aim. The General Department for Cultural Relations of the Ministry of Foreign Affairs is more specifically concerned with Italian cultural activities in foreign countries, e.g., the establishment of cultural institutes, Italian schools abroad, etc. On the other hand, the General Department of Cultural Exchanges of the Ministry of Public Instruction more particularly deals with foreign cultural activities in Italy, e.g., the establishment of foreign institutes and schools in Italy, the organization of international congresses in Italy, and aid given to Italian associations having cultural relations with foreign countries.

The Ministry of Public Instruction collaborates fully in this work both by participating in art and book exhibits held in foreign countries, and by sending representatives to important international congresses and conferences. For example, in recent years, the Ministry of Public Instruction has played an important rôle in the International Congress of Humanistic Studies, the XIV International Congress of Sociology, the XII International Congress of Psychology, the VII International Congress of "L'Enseignement Ménager," a Stockholm, and the International Congress of Adult Education. The Ministry of Pub-

lic Instruction has also collaborated with the Bureau of International Education at Geneva. In connection with the permanent teaching exhibit at Geneva, the Italian Ministry constructed a pavilion on Italian education. The Ministry has also prepared reports on a variety of subjects in reply to inquiries received by the General Department. The Ministry of Public Instruction also encourages private associations which desire to establish cultural relations between Italy and foreign countries. In recent years the Ministry has given assistance to several university centers as, for example, the University Center for Foreign Relations; the Center for Foreign Relations and Exchanges; the University Committee for Foreign Relations; the Association for Foreign Cultural Relations; the University Alliance; and other minor associations which are organizing work and vacation camps for foreigners, trips abroad for Italian students, trips to Italy by foreign students, and student exchanges.

The Department of Cultural Exchanges of the Ministry of Public Instruction is working in close collaboration with UNESCO. The Department appoints professors and educators who have

applied for fellowships and scholarships, distributes its publications and literature to libraries and scientific and cultural institutes and associations, co-operates in the distribution of literature and scientific and educational equipment purchased by UNESCO funds. It also co-operates in the organization of educational tours and seminars. The Ministry of Public Instruction has also collaborated with American authorities in drafting the Italo-American convention for carrying out the purposes of the Fulbright Act. The Department has also conducted competitive examinations for travelling fellowships from Italy to the United States. Many students, university graduates, readers, secondary school teachers, and university professors have applied for these fellowships. The Department has also prepared extensive plans to guide and orient American fellowship winners in Italy. The Department has also been collaborating with the British Council in its efforts to organize graduate summer courses in England for Italian teachers of the English language. The Department has also recently concluded an Italo-French agreement providing for an exchange of secondary school teachers.

ONLY IN THE SILENCE

OMA CARLYLE ANDERSON

*In solitude the spirit embers must be fanned;
In solitude you make the quiet fire your own—
Only in the silence will the truth become too loud,
Too loud, and beautiful to bear alone.*

Descent of Stardust

(On rereading a soldier's letter written before
D-Day June 6, 1944)

LOUISE D. GUNN

The letter lies there quiet as the boy
Who sleeps in Normandy, but once a year,
When June is mourning dove and sad-sweet joy,
I read his words and sense the mortal fear.
The dread of dying pierced his very thought,
Yet he had faith, a sure, serene belief:
He wrote . . . A lifetime lived and come to naught
Is less than a full, short life, however brief;
Those men who see no beauty in a star,
Seem frightened now before the face of death;
(Can you find Vega, too, from where you are?
The wind tonight is scented summer breath.
Tonight I know that every firefly spark
Is fiery stardust sifting through the dark) . . .

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

THE LETTERS OF ROBERT G. INGERSOLL,
edited by Eva Ingersoll Wakefield.
Philosophical Library, 726 pp. \$7.50.

The preparation of this substantial volume was quite obviously a labor of love for the devoted granddaughter of "the great agnostic." Although her extensive collection of his personal correspondence adds little to our knowledge of Ingersoll's public career, it does reveal the full measure of a warm-hearted, courageous, and gifted man who gave generously of himself to the cause of human progress and happiness as he understood it. Such men are not so numerous among us today as to permit us to forget those who have labored unselfishly for the emancipation of the human spirit.

The letters illuminate, although in varying degree, most aspects of a full and busy life. The editor has arranged them around Ingersoll's principal interests and activities, omitting only his very successful career as a lawyer, which is reserved for a future volume. Thus are successively displayed his roles as "Orator, Lawyer, Soldier, Politician and Statesman," (a rather misleading rubric, since but few letters relate to the first two activities and it is doubtful that any substantiate the last) "Agnostic," "Lay Critic and Lover of the Arts," "Epicure and Bon-Vivant," "Husband, Father and Friend," and "Humanist." Approximately one hundred pages of letters are printed in each of these sections except the fourth, which is comparatively brief.

No doubt every reader will have his own opinion of this choice of topics and proportioning of space. One result of it is that no single aspect of Ingersoll's life is covered by

enough letters over a sufficient span of time (most were written in his last two decades) to reveal either the development of his mind or the progress of his career. On the other hand, it has the merit of providing an excellent cross section of his thought and character in their maturity. But many will doubt that his views on literature and the arts, for example, are important enough to merit almost as much space as is given to his career as "evangelist in the religion of humanity," the only solid basis of his place in history.

But it is profitless to argue such matters. Scholars will have better ground to deplore the excessive space given to biographical and other editorial comment that is too eulogistic in tone and repetitious in content to be of much value. In other respects, as well, the editing often shows a lack of professional skill and judgment.

In spite of all this, the book is useful and welcome. Happily, the letters relating to his career as a rationalist and libertarian display fully his beliefs, purposes, attitudes, tactics, and principles. He was no mere iconoclast and skeptic, for his philosophy and nature was strongly affirmative; he believed in man and in human reason and freedom. Ingersoll was not original or profound of mind, but his intelligence was always lively, his sympathies quick, and he fought gallantly and well in the service of his fellowmen.

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FICTION

PATHWAY TO THE STARS, by Harnett T. Kane. Doubleday and Co. \$3.00.

This volume of history fictionized is well worth reading particularly by Southern readers. It is a contribution to the literature of the NEW SOUTH by a real southerner who has already "won his spurs" with *Louisiana Hayride*, *Deep Delta Country*, and other readable volumes.

The central character is John McDonogh born in Baltimore and sent to New Orleans to work for a Baltimore trading firm. His obsession with work, and attendance to duty marked him as a different character in contrast to the rather easy way of life of the then predominant French-Spanish culture and population, of the Napoleonic period for Europe, and our early 1800's.

The seamy side of the New Orleans life shocks John McDonogh and he reacts vigorously to it by his expressions and by insistence on abstinence from it.

In business, he discovers that wealth can be accumulated with great results, and he begins to buy land because the disturbed conditions of the trading of economic goods causes him to fear loss. "Land is the only lasting thing," he says. Through the many years, he continues to buy and sell land but more often buy. As a result he became the owner of the largest amount of land that any one person owned in the South, and probably, for that period, in the whole nation.

He found that if he bought land, slaves came with the land, and this troubled him greatly. So as he neared the close of his active work, he developed a plan by which the work of the slaves would purchase their freedom, and he also made it possible that his slaves received an education in reading, writing and arithmetic, and that they were otherwise well treated. He finally discovered that his white overseer of slaves was not only dishonest but also, rather careless in other matters, and dis-

missed him. His plan of gradual emancipation and colonization of free negroes in Liberia, became widely known and, while opposed by those who favored slavery, was viewed very favorably by others in our nation and abroad.

The contacts of McDonogh with the Creole population and the relations of these people with the Spanish-French gentry constituted one of his most serious problems of conscience. Kept Creole women were still human beings and yet they were "outcasts." His one great romance was with the daughter of a former Baltimore lawyer who lived in New Orleans. This lasted for his life but it was one-sided after the daughter became a member of a Catholic convent order. Even then, he sought her help in many of his problems.

The disposal of his property was the crowning work of his life. He had repeatedly stated that education was what the people needed. Hence, he decided to give all, or most of his great wealth to provide free schools. To Baltimore and to New Orleans he gave the bulk of his wealth for that purpose, and in both cities today he is remembered and revered for these benefactions. Yet during his life, he was criticised as being stingy because he would not spend freely and be a wastrel like so many of his contemporaries. He lived the *Pathway to the Stars*, and in the later years his tendency to brusqueness changed to a more friendly way of living.

The chief value of this volume is not its story interest, but rather it provides a very interesting medium through which any reader can discover the evolution or development of a great character and a great benefaction to people by a man these very people did not understand. This failure to understand is, perhaps, the weakness of most of us, because it is still a feature of our culture—to misunderstand some of our greatest leaders and to disregard them, for others who are lacking in many things.

The volume is well edited. The writer recommends that many read it to under-

stand some things most persons need to understand, one of which is to be tolerant of the differences of other specimens of humanity.

A. R. MEAD

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FRENCH

A STUDY OF SOME OF THE INFLUENCES OF REGENTS REQUIREMENTS AND EXAMINATIONS IN FRENCH, by A. L. Frizzle, Teachers College, Columbia University Contributions to Education, No. 964, pp. 154. \$2.75.

Modern language instruction is a highly intricate field of learning that seeks to develop the delicate fourfold arts of listening, speaking, reading and writing, and to uncover the riches of another culture. Like music, a foreign language has its own rhythms, cadences, and melodious inflections. Its teachers too are susceptible to model influences in the form of contemporary developments, and not averse to incorporating new themes and virtuoso techniques into their creative work.

Thus all that was good in the Nineteen Twenties stemmed from the Direct Method and Variations. With the rise of formal educational psychology, advocates of the pure reading approach struck a dominant chord. Then as previously, New York State maintained, through the din and dust of methodological controversy, an admirable record of steadfast self-evaluation. Resolutely fitting techniques to objectives, it yielded little ground to zealous advocates of reading. Contemporary American trends, influenced by military language practices, again emphasize the oral-aural. A cycle has consequently been effected, and once more one may conclude that a compound of common sense and enthusiasm would seem to be an eminently desirable academic commodity.

In his well-documented study, Dr. Frizzle has analyzed many of the educational forces that distinguish the New York State system. The results of his Survey should prove of interest not only to language teachers, but to educational philosophers, administrators, and measurement specialists as well.

Tangled indeed are the threads of American education, that education which too often seeks to service in the same classes the slight percentage of students who will attend college and those who will not. Yet administrators are responsible for both groups. New York's required certification of language teachers, a certification based the past two decades on considerable mastery of the spoken word, and her sponsorship of Regents examinations in French the past seventy years, were intended to serve as stabilizing elements in the maintenance and raising of standards, in the creation of a measure of conformity. Work-shops, clinics, regional conferences, letters, and supervisory letters, all contribute further towards attainment of that purpose.

Though an official state inquiry had in 1948 recorded criticism of Regents' examinations, less than 10 per cent of the teachers and superintendents polled by Frizzle would eliminate these tests. Seventy-seven per cent of the teachers, 80 per cent of the chairmen, and 83 per cent of the superintendents who participated in the survey initiated by him, wish to retain the examinations in their present form or with modifications.

Already such topics as translation, formal grammar, and free composition, have in great measure given way to exercises that test dictation, aural comprehension, civilization, and reading. As in all human activity however, there is a time lag between philosophical concept and practice. Perhaps in this era which advocates development of the Communication Arts, the superiority of objective, so-called new type examinations over the more subjective or creative variety,

will come to be questioned more insistently than before.

That the persons properly concerned with modern language instruction in the State of New York are aware of the strengths and limitations that in one form or another characterize testing techniques, that they are trying to improve their syllabi and measuring criteria, is indeed, as one may deduce from Dr. Frizzle's thoughtful analysis, a healthy circumstance for democratic education.

MELVA LIND

Miami University



EDUCATION

CURRICULUM IMPROVEMENT IN PUBLIC SCHOOL SYSTEMS, by Hollis L. Caswell and associates. Bureau of Publications, Teachers College, Columbia University. 462 pages. \$3.00.

This publication is a very valuable contribution analyzing many problems of curriculum improvement in public schools. One of the purposes of the book is to make available materials on how some of the current curriculum programs initiated and the status of their development, not from the standpoint of making a blueprint to be followed but to give pertinent facts that will enable those participating in curriculum improvement to find better ways of dealing with their own unique problems.

This book contains two types of materials. In the first five chapters an analysis is made of background materials such as a historical statement which gives perspective to the work, current demands and present day emphases in curriculum, and the various organizational and administrative aspects of curriculum programs. These chapters deal in a realistic way with the pertinent problems encountered in understanding the backgrounds and procedures involved. Enough of the historical development of programs is given to furnish the reader with

perspective. An analysis of forces that influence curriculum change is made so clearly that one is impressed with the fact that continuous curriculum change is an essential educational procedure. This change is "an inevitable application of our prevalent conceptions of the nature of learning; . . . a result of living in a culture which does not stand still and of which change is the most assured characteristic."

The study shows how current demands for curriculum change influence the process as well as the personnel that makes the change. Gradually the control has filtered to local school levels. This situation is the normal outgrowth of democratic processes at work. Those who make changes in the curriculum for the "better bringing-up" of boys and girls must necessarily understand the changes and the reasons for them. This is ably done from a philosophical and from a practical standpoint. Since so many demands are made upon curriculum workers, some way must be devised to evaluate the change. This need is admirably met in Chapter Two.

Another feature of the book is an analysis of the types of organization and procedures needed in attaining maximum growth on the part of curriculum workers including teachers. This phase of the study shows how textbook building and course of study development are not sufficient to bring about in local schools desired changes in pupil experiences. Obviously, the organization must take into consideration teachers and the decisions as to much of the specific content must rest in local school officials.

In order to set up administrative machinery consistent with the point of view of the author, the discussion in Chapter Four deals with the work of a central office and the place of the individual school in the total scheme of things. Examples of good practices are included.

Chapter Five discusses the evaluation of curriculum programs. The chapter summarizes criteria implied in foregoing chapters in the form of questions.

The second purpose of the book is to describe several kinds of curriculum programs. Various plans of organization are presented. Curriculum programs discussed vary as to size of school, type of school and kind of program. Some are working on the local level; others on state levels. Some systems are large and complex while others are relatively small and not so complicated. Some have been engaged in curriculum development over a long period of time while others are just beginning a program. All of these programs are, therefore, different. All have achieved significant success.

This study is important in that it provides a wealth of material from many phases of curriculum improvements. The purpose is not to state specifically what curriculum works should do but to give them a point of view, a basic philosophy, and facts about programs from which these workers may develop a program to meet any type of need that may arise.

ROBERT C. MOON

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DEMOCRACY IN THE ADMINISTRATION OF HIGHER EDUCATION, Tenth Yearbook of the John Dewey Society, by Harold Benjamin (editor), Charles S. Johnson, Harold Taylor, H. Gordon Hullfish, Harold B. Alberty, Harold C. Hand, Harvey H. Davis, Claude Eggertson, Gladys A. Wiggin, R. Lee Hornbake, Laurence D. Haskew and Edward J. Sparling. Harper and Brothers. 245 pp. \$3.00.

Probably in no area of the American scene is it more desirable and more to be expected that the democratic concept be practiced than in the realm of higher education. The potential contribution of the American university can not be fully realized unless an environment is created in which intelligence and social cooperation are free to function. In this book, *Democ-*

racy in the Administration of Higher Education, is found a penetrating and direct approach to the problem as it applies to the administrative field. Each of the authors is eminently qualified to analyze his particular phase of the problem.

Part One is devoted to the theoretical framework. This approach is sound because "theory illumines purposes, practice achieves purposes, and fairness guards and develops those purposes for every individual." Chapters I-V are devoted to clarifying the role and purposes of higher education in democratic America, the nature and task of democratic administration, the principles of democratic association, and the significance of the administrator's job. The American university is analyzed for its strengths and weaknesses. It is pointed out that while the weakness of the medieval university was its separation from the people, the strength of the American university lies in its close relations to its people and in the specialization of the administrators for their task. A task of special difficulty in these days is found to be that of how to have sound financial policymaking and adequate educational policymaking go along together without the latter suffering at the hands of the former. Of prime importance is the application of the following principles of democratic administration: free intelligence, participation, individuality, and cooperation. A democratic administrator is characterized as one who recognizes that "the essence of democracy is found in the pooling of differing ideas for the purpose of seeking better ones."

Part Two analyzes practices in the administration of higher education, including the determination of institutional objectives, instructional objectives, faculty organization, and the composition of governing boards. It is held to be essential that all who are to be affected by the operation of a given policy should have a part in the shaping of that policy. The faculty is described as being between the administration and the student body and, as such, is obli-

gated to maintain its position without undue pressure from either side.

Part Three is given to a study of the responsibility of administration, including the selection and appraisal of personnel, securing and distributing financial support, studying the students and their communities, developing appropriate institutional activities, and the evaluation of efforts to achieve democracy in administration. It is clearly established that true educational statesmanship, a broad educational philosophy, and rare courage in educational matters are required in the modern college administrator. An adequate program for colleges is held to be one which can meet social needs, serve a greater and growing student body, maintain balance, and be integrated with the American way of life. Three bases for organizing the school administration are named: isolation, consultation, and participation. Although it is accepted that few universities have advanced to the point of full and genuine participation of all representative members of the university body, many are experimenting and showing willingness to create the conditions in which the practice of democracy may grow.

This choice and readable publication will be found of interest not only to college administrators, but to all who are concerned with the application of the democratic concept in all types of schools and social organizations in which they must function.

G. E. WAGGENER

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EDUCATIONAL PUBLICITY, by Benjamin Fine. Harper and Brothers, pp. 552. \$6.00.

Nowhere but in America could a book such as *Educational Publicity* have been written, for in no other country does the practice of journalism flourish as in these United States. Unique too is our educational concept based on community and social obli-

gations both minutely detailed and broadly comprehensive.

Like a coat of many colors is the variegated educational garb our citizens wear. It is against this background of interweaving yet different agencies, each one seeking to live and thrive in a free enterprise society, that the art of public relations has come of age.

In his noteworthy discussion, Dr. Benjamin Fine, educational editor of the *New York Times*, and a pioneer exponent of public relations, explains how to organize an efficient publicity bureau, on a long or short range basis, how to interest the interlocking groups that make up a college or a community, how to present material attractively. He discusses budgets, journalistic canons, ethical codes, special events, censorship, radio and television, and lists 262 synonyms for the verb *say*.

Reading his book one comes to realize that a successful news story, in addition to being timely, instructive, interesting, truthful, and accurate, contains, as does a piece of creative writing, the basic ingredients of dramatic conflict and suspense.

Of particular interest to the present writer were the analyses of public relations as practiced at Teachers College-Columbia, Hood College, Yeshiva University, by the National Education Association, and New York City's High School of Music and Art. A blue-print formulated at a national conference of teachers and administrators at Miami University, Oxford, Ohio, is thought-provoking. Dr. Fine is a skillful artist. Contrasted with the crescendo swell of Columbia's triumphal inauguration of President Eisenhower is the appealing pianissimo note of little children drawing up a code of ethics for themselves.

An authoritative source book, *Educational Publicity* radiates a cheerful friendliness that will prove attractive to beginners and professionals alike. In essence, successful public relations, as discussed by Dr. Fine in his discerning analysis, would seem to be based on common sense practices and ob-

servance of the Golden Rule. As such the text should interest a wider audience than the journalists, administrators, psychologists, writers, information specialists, educators, lay citizens, and professional organizations for whom it might seem intended. A choice piece of Americana in a tension-cleft world, Dr. Fine's enlightening study rings with the conviction of faith in America's democratic way of life.

MELVA LIND

Miami University



ELEMENTARY SCHOOL ORGANIZATION AND MANAGEMENT, by James Henry Dougherty, Frank Hermon Gorman and Claude Anderson Phillips. The Macmillan Company, 1950. pp. 364. \$3.75.

This book is a revision of a book first published by the authors in 1936. The preface to the first edition makes this statement: "Throughout the book a very earnest endeavor has been made to consider the elementary school as the most important single organization to give children an opportunity to have those fundamental experiences necessary for their complete living at this stage of their development." The purpose so expressed has been admirably carried out in the 1950 revision, which is an up-to-date and comprehensive survey of today's elementary school.

Among the distinctive features of this book are its wide coverage of information related to elementary school theory and practice, its current outlook and treatment, and its excellent bibliographies, with a predominance of titles (about eighty per cent) with publication dates in the past decade, and almost forty per cent of the total bibliography published within the past six years. The use of the sociogram as a device for grouping within the classroom, the detailed treatment of pupil accounting, and the presentations of curriculum theory, in-service education of teachers and the teach-

ers relationships are features of special value.

Guide Questions at the beginning and suggested practical *Activities* at the close of each chapter add to the book's value as a means of professional education for the prospective teacher. In the hands of experienced teachers the volume can become a self-administered refresher course in the theory and practice of teaching, thus serving to promote in-service professional growth.

JESSIE M. PANGBURN

Black Hills Teachers College



MODERN EDUCATIONAL PRACTICE, by Paul R. Mort and William S. Vincent. McGraw-Hill Book Company, Inc. 419 pp. \$4.50.

The plan and organization just as the contents of this volume are unique. Over and over students of Education complain that their textbooks in the field are abstract and not practical, that they consist too much of theory and do not furnish guidance in the actual operations of teaching. In this book they would find their dissatisfactions alleviated if not remedied, for in it they would find concrete materials a-plenty.

While the book is essentially practical it is not devoid of theory. More than ten thousand descriptions of teaching techniques were scanned to find the more than 6,000 descriptions used in the book. They are classified under seven educational objectives. They comprise a technology arranged as a basic science and a body of inventions in the field. This book presents a large sampling of "educational know-how" as it is practiced by successful teachers. Each device or tool is a "tool for teaching." The twenty-one practices of good teachers serve as a guide to educational practice based upon what psychology and sociology say.

For example, the first practice is "Stimulating situations and problems." An introductory statement shows the need for motivation, shows the key to successful teaching.

There are sample practices for the grade ranges lower, lower and middle, lower and middle and junior high school, middle grades and junior high school, middle grades and junior and senior high school, junior and senior high school, and senior high school. A brief summary of psychology as related to the topic is given in a few cogent statements which the student can readily apply, and two statements summarize what society says on the results of teaching shall be. Thirty-two specific descriptions of procedures which have proven successful are printed in the teacher's own language. There are such subjects as "Pets in School," "Pioneer Room," "Fairy-story Corner," "Washroom signs," "Radio Homework," "En Français," and "Display in Corridors."

In an ample section of supplements there is one which summarizes thirty psychological guides to good teaching and another which states twenty social guides to good teaching. A list of visual materials and recordings is valuable. In this listing are most of the better films, filmstrips and recordings.

The book does not attempt to provide the teacher with an integrated approach to teaching but rather to aid the teacher who has already a sound philosophy of education. Yet, no one philosophy of education is demanded. The devices and procedures which are described are taken from the practices of successful teachers. The teacher, who will use the volumes as intended, will undoubtedly improve her skill. The authors have performed a real service to the educational profession by bring together these excellent practices hidden often within the confines of a single classroom. Estimating their importances as teaching techniques the authors declare: "Those who use this book will be pioneers. But we venture to predict that the teacher of tomorrow who does not take advantage of the inventive genius of his million colleagues will be considered as much a back number as the teacher now who is not aware of the great insights into the understanding of human living that

have come from our psychological laboratories during the past half-century."



THE COUNSELING INTERVIEW, by Clifford E. Erickson. Prentice-Hall, Inc., New York. 1950, 174 pp. \$1.75.

The purpose of this book is set forth by the author in the preface as follows:

"This book attempts to select from all the discussion and controversy on the subject some of those practical suggestions that every interviewer can use. The materials have been vigorously tested through several years of actual practice and experimentation."

As the above statement implies this is a book of suggestions, not a review of research or a report of scientific experimentation which has been carried on by the author or others.

The first two chapters are introductory, centering around the two topics, "What Is Interviewing?" and "The Origin and Nature of Problems." There then follow three chapters on interviewing procedures. Chapters six and seven are devoted to "Organizing the Counseling Program" and "Case Materials for Discussion." The eighth chapter deals with "Evaluating the Interview."

There seems to run through the suggestions in this book a philosophy that shared responsibilities for the success of counseling will result in more valid outcomes than either "directive" or "non-directive" counseling alone.

"The conclusion, then, is that through shared responsibility in analyzing the problem and in planning the next steps, the interviewer and interviewee will make the maximum amount of progress." (p. 72)

Although the book is small, there is included a large number of topics and sub-topics. This means that the treatment of each topic is brief. Some chapters are almost elaborated outlines with very little discussion of the sub-topics included. For example,

Chapter one contains thirteen pages and thirteen of the sub-topics are treated in numbered topical or sentence outlines. Chapter four contains sixteen such outlines within twenty-three pages.

The book contains many suggestions for interviewing and its organization within a counseling system. There is no attempt on the part of the author to support the validity of these suggestions by reference to research. A selected bibliography of books and periodicals on counseling and interviewing is provided.

CHESTER O. MATHEWS

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THE TEACHING OF GEOGRAPHY, By Roderick Peattie with the assistance of Perry Bailey. Appleton-Century-Crofts, Inc. 179 pp. \$2.25.

This text fills a long felt need in the field of Methods of Teaching Geography. An examination of a list of texts on teaching methods reveals a paucity of such books in the field of geography.

The text under review includes 23 chapters, which may be considered logically under three divisions, although this is not done by the author. The first three chapters deal with general methods of study and the author's philosophy of geography. All three chapters provide a sound basis for the second part of the book.

The second section of the text presents concrete methods of teaching those factors with which the teacher of geography must be concerned. The first six chapters of this section include methods of teaching maps, earth relations, climate, seasons, land and water, physiography and the sea. In the last seven chapters there is discussed methods of securing the best understanding of the economic factors of the environment. Herein are presented methods of teaching in an interesting and stimulating manner those phases of geography which are so often

taught in a dull and listless manner. The geography of forests, agriculture, mining, power resources, industry and commerce are included.

In the third section of the text, which includes eight chapters, methods of teaching geography in specific grades are presented. These include, for example, "A Fourth Grade Lesson on Mountains," and "A Study for the Upper Grades—Sweden."

The final chapter of this excellent text deals with what is considered by most geographers to be the core of their field—the region. The region is in essence, the end product of all geographic teaching. To quote the final statement in the text, "With it you can sum up your geographic studies."

Each chapter in the text is divided into essay and activities. It is noteworthy that the essay matter is somewhat unorthodox in that it answers few questions but rather, it stimulates thought. The activities are challenges and aid the student to learn by doing rather than having the teacher do it for him. These activities are so varied as to appeal to a wide range of students and teachers. It is clearly the purpose of the activities to aid the student to grasp a better understanding of geographic principles. Each activity is relevant and adds to, rather than clutters up, the essay material.

At the end of all but the first two chapters is an excellent and unusually complete list of reference material, including both books and articles. Each reference is pertinent to the essay material and an aid in preparation of the activities and furnishes a dependable bibliography for the beginning teacher of geography.

The text is written in plain understandable English, although at times somewhat unorthodox in method but it retains all the virtues of good teaching methods. It is especially free of "catch" phrases that burden so many "methods" texts, yet suffers no lack of forcefulness because of these omissions.

Here is a text that should receive wide acclaim since it goes far toward supplying a long felt need. It is indeed a welcome ad-

dition to both the fields of education and of geography.

G. DAVID KOCH

Indiana State Teachers College



READINGS IN MODERN METHODS OF COUNSELING, by Arthur H. Brayfield. Appleton-Century-Crofts, Inc. 526 pp. \$5.00.

This volume gives a comprehensive coverage of counseling. In forty-four articles it presents different points of view, methods of diagnosis and treatment, technics of interviewing, and attempts at evaluation. Most of the articles fall into three main constellations: (1) those reflecting the point of view of Williamson and his associates at Minnesota, (2) those expressing Thorne's clinical psychology point of view, and (3) those reflecting the influence of Rogers.

In an early chapter Williamson describes the six distinct steps of his counselor-centered approach: analysis, synthesis, diagnosis, prognosis, "cooperatively advising with the student," and follow-up. The Minnesota point of view with its emphasis on student problems, prediction, and the making of judgments is fully presented. Of the chapters on diagnosis, two of the most interesting are reports of research—Berdie's study of counselors' accuracy in making judgments on vocational choices and Reid and Snyder's experiment on counselors' agreement on "recognition of feeling" in nondirective interview.

A second point of view is represented by Thorne's application of the psychology of learning in the counseling of "maladjusted normal people." These, he believes, need to learn the causes of their difficulty and better technics of living. He also stresses the need to adjust the method to the client and believes a counselor may use a combination of methods successfully.

Rogers' point of view and philosophy are

effectively presented in Chapter 11. Here he emphasizes the acceptance of the client and the goal of self-understanding or insights leading to "a more realistic and satisfactory control of his actions." A similar approach developed independently is described in the next chapter by Dickson. Robinson in Chapter 13 shows concretely how the "non-directive" approach, rigidly employed, in study and reading problems for example, may actually *direct* the student's attention away from how to improve to why he wants to improve.

A variety of treatment methods, ranging from instruction to relationship therapy, is presented. The use of psychological and vocational information in counseling is adequately treated. Two well-chosen articles give the reader an introduction to the complex technics of "supportive therapy" and "transference."

There is also a nice balance between theory and concrete illustrations. Many of the authors use excerpts from sound-recorded interviews and from case studies. The chapter by Bordin and Bixler on test selection in counseling and most of the other chapters on treatment and interviewing make effective use of verbatim interview records and case studies. The direct quotations greatly increase the interest and practical value of the book.

Considerable attention is given to controversial issues and research. This emphasis makes the volume especially suitable for students in advanced counseling courses. The editor has accomplished successfully the aim which he stated in the preface: "to present a fairly systematic account of . . . counseling theory, practice, and research as found in recent periodical literature."

RUTH STRANG

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SECONDARY EDUCATION, revised edition, by Thomas H. Briggs, J. Paul Leonard, Joseph Justman. New York: The Macmillan Company, 1950. Pp. x + 468. \$4.00.

Seventeen years ago, when first issued, *Secondary Education* was received immediately as one of the most modern and outstanding texts for use in the indoctrination of would-be teachers into the background and objectives of high school teaching. This new edition goes even farther to make itself useful and will be found attractive to the general reader as well. Indeed, the education of laymen in the philosophy and processes of present day instruction is one of the most formidable tasks facing teachers and administrators. Here is a book to set the public right.

Moreover, this revision by Professor Briggs, Teachers College, Columbia University, President J. Paul Leonard, San Francisco State College, and Joseph Justman, Brooklyn College, appears at an opportune moment. With the world divided into hostile camps and with ideology rampant, *Secondary Education* offers a key to the preparation of a generation which, it now develops, will be compelled to defend principles of democracy and the American way against the united forces of the right and the left. This backfire against aggression can only be built through a proper understanding of the nature of emotionalized attitudes, the relationship of attitudes to our society and mores, and the development of proper interests to the end that allegiances and loyalties, which may carry us through the present impasse, may be formed. *Secondary Education* devotes itself to a clarification of the position of the school in the furthering of these objectives.

Although not so divided by the authors, the nineteen chapters which comprise the textbook may be considered as five main sections.

In the first of these enough of the history is told to familiarize most students with

our educational antecedents and the colonial patterns of instruction; the second section deals with the nature of adolescence and the problems inherent in planning around these needs; section three explores the present organization of secondary education and its articulation with the other faces of our culture; section four deals with emotionalized attitudes and the mores as described in the preceding paragraph; and the fifth with a survey of the potentialities of a positive guidance program. In conclusion Professor Briggs dedicates a chapter to "A Vision of Secondary Education," in which he posts the thirteen issues now confronting the high schools and junior colleges. Hope for the reconciliation of these dilemmas is expressed as is a strong faith in, and zeal for, the inculcation of the core values of American life via the American secondary schools.

Not the least in this "vision" is the demand for trained teachers who are at once reverent of the values of accurate and extensive knowledge and also at the same time crusaders who have set the betterment of society as their goal. "Trained thus the teacher in the new age will be the foremost citizen of each community. A teacher will be chosen and paid with the expectancy that he will be as permanent a resident as the lawyer or the doctor. Occasionally he may move to another locality, but as a rule the mad annual migration to satisfy personal ambition with its disturbing effects on the schools, will have been made unnecessary."

Glowing as are the foregoing words two major criticisms may be levelled at *Secondary Education*. First, it would appear that there is too much duplication (in section two) of what normally would be covered in courses on adolescent and educational psychology usually required of all teacher candidates; secondly, Briggs does not come to grips with the facts of social stratification in America. It seems, to this writer, useless to talk of the "American Dream," as the authors do in their last chapter, until a

proper point of reference has been provided for the attack on the problem of discrimination and social class as they present vitiate American life. Thus, the fruits of recent studies such as those by Warner, Hollingshead, Stendler, Davis, Havighurst, and Taba, should have been interpolated and positive approaches to the questions of value and class indicated.

Secondary Education, however, is quite superior otherwise and in scope and depth still is outstanding. This reviewer is especially enthusiastic about the sections dealing with the creation of emotionalized attitudes and the development of interests. These areas, he is sure, constitute the real reason for secondary education in 1950.

KENNETH V. LOTTICK
Willamette University



SOCIAL STUDIES

THE PRODIGAL CENTURY, by Henry Pratt Fairchild. Philosophical Library, 251 pp. \$3.75.

Anyone who presumes to tell us of our misdeeds and misconceptions, either personal or collective, is bound, somewhere along the line, to touch us to the quick and make us wince. Professor Fairchild does that very thing in this book, but does it in an interesting and compelling manner.

By the term, the Prodigal Century, the author means the Nineteenth. The approximate conjunction of the beginning of the Industrial Revolution and the ushering in of that century leads him to say,

"The unique phenomenon . . . which gave mankind in the Nineteenth Century its one incomparable chance of all time was the synchronization of access to the land of a whole hemisphere on one hand, with the creation of the physical instruments for exploiting that land on the other hand."

Yet, in the opinion of the author, mankind as a whole, and especially we in America, muffed our chance. Instead of the

present century being marked by a steadily increasing well being for all people its first fifty years have been marked by two world wide depressions and two terrible wars. The latter have caused the destruction of billions of dollars worth of property, and the loss of about eighty million lives divided about equally between military losses and deaths of civilians from starvation. Such facts lead the author to ask, "Why did mankind miss its unique opportunity, and what, in particular, happened to the American dream?"

The answers he gives to that question are clear and unequivocal, although many would not agree with them. In the first place, he says, we have worshipped false gods: (a) Progress—it was inevitable; (b) Science—it would solve all our problems. In the next place he says we have sinned in that we have let our soil wash to the sea, and we have let men exploit our forests and our oil with no thought for the succeeding generations. Finally, we have based many of our public policies and private activities upon false assumptions: (a) that man's ability to grow food would keep pace with his ability to reproduce himself; (b) that the producer, rather than the consumer, is the determinative factor in our economic system; (c) that the American political and economic systems are the final creation of man, practically perfect, and therefore should be free from criticism.

From what has just been said it is easy to see that this book will not be liked by those who resent the efforts to protect our forests and range lands from further exploitation; it will not be liked by those who believe that the United States is destined to have a population of two hundred million and can support that number with a good standard of living; and it will be disliked especially, and perhaps even viewed with suspicion, by those who believe that Capitalism and Democracy go hand in hand, and that one cannot exist without the other.

On the other hand this book will be read with enthusiasm by those who have been angered by the waste of our natural

resources, land, forests, oil and gas, in the name of "The American System." It will deeply interest those who have been disturbed by the fact that some words or terms, noble in themselves, such as "free enterprise," are used as shibboleths by individuals and organizations with sinister or selfish motives. And it will be welcomed, especially, by those who have come to suspect that American capitalism has reached a stage in its development where it

can only function profitably on war, actual or contemplated, but who have never seen that point of view stated by one with standing and authority in the intellectual world.

This book is scholarly, provocative, interesting, and in the opinion of the reviewer, furnishes a much needed and wholesome corrective for some aberrations in our contemporary thinking.

HUBERT PHILLIPS

Fresno State College

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice and mutual respect.

SO MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

Our teachers—and all others who deal with our young people—should place uppermost the need for making our young people understand our free institutions and the values on which they rest. We must fight against the moral cynicism—the materialistic view of life—on which communism feeds. We must teach the objectives that lie behind our institutions and the duty of all our citizens to make those institutions work more perfectly. Nothing is more important than this. And nothing this conference can do will have a greater effect on the world struggle against communism than spelling out the ways in which our young people can better understand our democratic institutions and why we must fight when necessary to defend our democratic institutions, our beliefs in the rights of the individual, and our fundamental belief in God.—From address of PRESIDENT TRUMAN to the Midcentury White House Conference on Children and Youth.

Brief Browsings in Books

The Story of the McGuffeys by Alice McGuffey Ruggles recently came from The American Book Company. The author, a member of the famous family, has brought here reminiscences from descendants and has written a readable and spirited account of the pioneer days, and of the lives of early Ohio days. Much new material is found, and the McGuffey "fans," whose number is legion, will revel in the story of these volumes and the men who produced them. The 130-page cloth bound volume sells for \$3.00.

If This Be Religion by Frederick K. Stamm is a revealing account of the life of a successful pastor and preacher over a period of forty years. Retired after successful pastorates in Dayton, Brooklyn, Chicago, he challenges the churches frankly, posing the difficult problems faced by ministers. As a successful radio preacher, heard over the N.B.C. network on Sundays for the last nineteen years, he has been listened to by millions, who will want to read his analysis of the churches and their problems. There are 116 pages and the price is \$1.75. It is published by the John Day Company.

Interests and Culture is a doctoral study of the comparative study of "interests, concerns, wishes, likes, dislikes, and happiest days" of Egyptian and American children. The study, covering 121 pages, reveals likenesses and differences in the two groups. The study has importance in determining the *native* and *acquired* traits of the two groups as there are many likenesses and also many differences, the later probably learned. The author is El-Demerdash Abdul-Meguid Sahran and the publisher the Bureau of Publications, Teachers College, Columbia University. The price is \$2.35.

In the "World in Color Series" which has seven volumes and an eighth to be pub-

lished there has recently appeared *The Netherlands* edited by Doré Ogrizek. The series is published by the McGraw-Hill Book Company. Each volume is a delight to the eye and this is one of the best. The end papers are informative and distinctive. In distinction from many other travel books, this one still bears heavily on art and history. There is a good group of reproductions of Holland's masterpieces of art in color, most of them full-page. The whole volume is lavishly illustrated. An interesting feature is found in the color reproductions of costumes of the people and the cartographs. There are 255 pages. It is worth the \$6.50 which it costs.

Towards Educational Sciences is a 100-page pamphlet (not for sale) written by and distributed at his own expense by David Snedden, Professor Emeritus of Teachers College, Columbia University. He has sent it to some hundreds of his fellow professionals, asking that they send comments. Dr. Snedden now lives at 2040 Amherst Street, Palo Alto, California.

Numbers 83 and 84 of the Headline Series published by the Foreign Policy Association, 32 East 38th Street, New York City, have been issued recently. The former is *Which Way to World Government?* by Alfred L. Lilienthal, a Washington lawyer. In it the programs of more than a dozen organizations are examined. He also discusses the movement for a united Europe. The latter, *Toward a New Far Eastern Policy*, by Edwin O. Reischauer, of Harvard University, sets forth proposals for long-range policies. He also deals with the immediate problem of war and aggression. Each pamphlet has 64 pages and sells for 35 cents. In the last-named there is a discussion of The Economic Task in Asia by Howard C. Gary.

Jew-Hate as a Sociological Problem by Peretz Bernstein is presented as a fundamental study of the causes of antagonism, hatred, and violence and the psychology of alleged and true inferiorities. He seeks the origin of hate especially as it has been anti-Semitic. Written in the twenties, and not formerly printed in the United States, it presents a scholarly approach to the problem rather than an embittered revolt against injustice although necessarily the treatment of Jews enters into evaluation of the situation. The book has 300 pages. The list price is \$3.75. It is published by The Philosophical Library.

Two other volumes which have been issued by the Philosophical Library are of interest to educators. *The Education of Man*, aphorisms taken from the vast writings of Heinrich Pestalozzi, much of which had never been translated into the English language, has an introduction by William H. Kilpatrick, which restates the prime teachings of this educational reformer in modern terms. The Pestalozzi text was translated from the German original by Heintz and Ruth Worden. Ten chapters classify the writings and fit them into a system. The ninety-three pages furnish the modern educator with matter which may well be reflected upon. H. C. Martin, of England, is the author of *Kierkegard*, *The Melancholy Dane*, a volume of 115 pages. This description of the greatest religious figure in the history of Denmark, and a thinker whose influence spread throughout the world, is of interest to those who are interested in the philosophy as it pertains to religion and humanism. The influence of Kierkegard upon modern thought has been growing as has been the impact of religion on modern life. The price of each of these volumes is \$3.00.

Developmental Tasks and Education, by Robert J. Havighurst, an 86-page pamphlet is published by Longmans, Green and Company and sells for \$1.00. To quote the author: "The development task concept occupies middle ground between the two

opposed theories of education; the theory of freedom—that the child will develop best if left as free as possible, and the theory of constraint—that the child must learn to become a worthy adult through restraints imposed by society. A developmental task is midway between an individual need and a societal demand." The area covered extends "from the cradle to the grave."

Teaching the Slow Learner is a timely book. With the acceptance of the democratic tenet that slow learners should have opportunity to make the most of themselves even as the bright pupils, it is necessary to use techniques which enable them to secure the maximum from their school experiences. In this monograph the teacher is shown how to locate the slow learner, how to organize his teaching, how to guide his activities, how to teach the "fundamental processes," and how to help the slow learner with his personal problems. A chapter which indicates how slow learners in junior and senior high schools can be helped is valuable. There are many references to the immediately practical problems such as "laziness and inattention," grading, promotion, homerooms, demonstration, drill, "Remedial" instruction, the slow learner in better families and unwholesome home conditions. The publication is sold for \$.43. It has 118 pages. It may be secured from the Bureau of Publications, Teachers College, Columbia University.

The Racial Thinking of Richard Wagner by Leon Stein and *Autumn Leaves* by André Gide are two volumes from the press of Philosophical Society, New York City. The first has 247 pages and costs \$4.75; the second 291 pages, at \$3.75. Dr. Stein's book is concerned with the attitudes of the composer, Richard Wagner toward "Kultur," language, Christianity, Judaism—tenets which came to realization in Hitlerism. His theories of race and culture, his hatred of Mendelssohn, his anti-Semitism are convincingly set forth by the author. Gide's volume sets forth his philosophical views.

Behind the By-Lines

(Continued from page 388)

Harold F. Hammond, whose subject is *Academic Freedom in the State of New York*, is Director of the Evening School of Long Island University. For eight years he has been a teacher of American history. He has studied in the graduate school of Columbia University. He has in preparation a biography of Charles Patrick Daly, Chief Justice of the Court of the City of New York.

Howard R. Marraro, author of *Post-war Education in Italy*, is Executive Officer of the Italian Department of Columbia University where he is Associate Professor. For more than twenty years he has been educational consultant of the Italian Consulate General in New York. From 1933 to 1939 he was Director of the Italian Interuniversity Bureau of Casa Italiana of New York. Among his numerous writings are *Nationalism in Italian Education*; *The New Education in Italy*; and *American Opinion on Unification of Italy, 1845-1861*.

Elizabeth Howe Harris wrote the poem, *I Hear Them Cry*. She is librarian of the San Francisco Branch of the National League of American Pen Women. She is also a member of the Executive Board of the Pacific Coast Women's Press Association. She has been a contributor to many papers and magazines including *The Poetry Review* (London); *The San Francisco Examiner*, *The Seattle Daily Star*, and the *Denver Post*. She has written two volumes of poetry, *Give Me a Hill*, and *Long Dawn*.

Rise of the City is the work of Lester Nicholas Recktenwald, Counseling psychologist of the Veterans Administration in the Archdiocesan Center in New York. He was formerly counselor and was a guidance specialist at City College of New York veterans' advisement units in Oak Ridge, Tennessee schools. He is the author of a volume of poems, "Hail Tomorrow."

Alfred R. Hedrick is the author of *Frangibility*. He is now at Lewis and Clark College. He has written for the *Educational Review*, and for Doubleday, Page and Company.

Geoffrey Johnson, who is already known to our readers, has contributed *Reprint*. He has been a grammar school master, and graduated from the University of London with first honors. He has a teacher's diploma, with distinction, from the University of Oxford. He is the author of short stories and poetry. Among his volumes of poetry are *The Quest Unending*, *Changing Horizons*, *The Timeless Land*, *The Iron Harvest*, *The Ninth Wave* and *The New Road*.

Queen Mother, whose author is already well-known to our readers, is the offering of Mrs. Dorothy Lee Richardson. Mrs. Richardson has been on furlough in this country. She has now returned with her husband to Brent School, Baguio, Philippine Islands, where students in the Orient are prepared for American colleges. Besides her contributions to THE EDUCATIONAL FORUM, Mrs. Richardson's poems have been found in the *American Mercury*, *Atlantic Monthly*, *American Scholar*, and the *Saturday Review of Literature*.

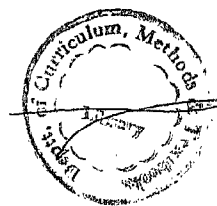
Jacob C. Solovay, a frequent contributor, is the author of *Library Phobia*. He teaches English in Fort Hamilton High School, Brooklyn, N.Y.

Louise D. Gunn is the author of *Descent of Stardust*. She is a teacher of English and creative writing in Peter Schuyler High School, Albany, New York. Her poems have been published in the *New York Herald-Tribune*, *Voices*, *Kaleidograph*, and other magazines of verse.

The Editor

The

EDUCATIONAL
FORUM



May, 1951

NUMBER 4



Volume XV

PART 2

FROM THE EXECUTIVE PRESIDENT

FROM THE GENERAL OFFICE

FORTY YEARS OF KAPPA DELTA PI

T. C. McCracken

THE EXECUTIVE COUNCIL MEETING

ELECTIONS TO THE LAUREATE CHAPTER

CONVOCATION LECTURER—1952

REGIONAL CONFERENCES

INSTALLATION—ETA GAMMA CHAPTER

CHAPTER PROGRAMS

THE CHAPTERS REPORT

Published by KAPPA DELTA PI, an Honor Society in Education



The Educational Forum



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THE EDUCATIONAL FORUM

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MAY



NUMBER 4

1951

From the Executive President

IT is always a pleasure, as Executive President, to send greetings to Kadelpians everywhere; particularly is it appropriate during 1951, the year which marks the fortieth anniversary of the organization.

This year promises to be a good one in the history of the Society. Five new chapters were installed during January, four institutional and one alumni. Within the last six months eight regional conferences have been held with representatives attending from more than a hundred of the 171 chapters.

The Fortieth Anniversary Dinner was held in Atlantic City, February 15, at the time of the 1951 Kappa Delta Pi Lecture on, "Education and the Cultural Crisis," by Charles S. Johnson, President of Fisk University. It is suggested that each chapter secure one or more copies from the Macmillan Co., discuss it and thus come to grips with the problems of intercultural relationships.

Representatives from twenty-four chapters in the Atlantic City area participated in a regional conference February 15 and joined with other chapters in the dinner

meeting. "Forty Years of Kappa Delta Pi" was used as the topic for an insert in the program prepared by Thomas Cooke McCracken, Executive President Emeritus and for an address at the dinner by Florence Stratemeyer, Counselor of Kappa Chapter, host chapter for the regional conference. Dr. Stratemeyer emphasized the contributions to Kappa Delta Pi of Dr. McCracken and of Dr. William Chandler Bagley. Copies of the insert may be secured from the Recorder-Treasurer.

This fortieth anniversary year, 1951, could be made a banner year for Kappa Delta Pi, if all the approximately 14,000 active members, the forty-nine Laureate members and the 60,000 inactive members were to make a serious attack on the vital problems of the day—ideological tensions, conservation of natural and economic resources, mental health, family life, intergroup relationships, international understanding and world peace. May we all dedicate ourselves to the task, not only of continuing, but of enlarging the influence of Kappa Delta Pi and the ideals for which it stands.

—FRANK L. WRIGHT

From the General Office

IN THIS *final number* of THE EDUCATIONAL FORUM for the academic year The Recorder-Treasurer and the assistants in his office extend to each of our members and subscribers our heartiest best wishes for the summer months, which for many will spell vacation. It has been our pleasure to meet many of you in person at the annual dinner and the regional conferences. At these functions one is impressed with the professional attitudes, the seriousness, and the capability of those who attend. It is always a pleasure to meet those with whom we correspond. To the many others whom we have not met in person we extend our greetings.

The Executive President has been elected recently as a member of the Board of Education of St. Louis. Our congratulations are in order. A Citizens' committee was a large factor in his election to the office.

On June 7th, unless the international waters become more troubled, the Editor and Recorder-Treasurer will sail for Europe on the Queen Elizabeth, and will visit Italy, Switzerland, Germany, Belgium, Holland, and England. He will be accompanied by his sister. They will return, sailing from Europe on August 22. During the time he is abroad he will lecture at a summer session of the University of Birmingham which will be held during late July and early August at Malvern, famous resort center, where teachers and directors of schools of the Midlands will be in session. Other lectures will be Sir Cyril Burt, of the University of London; Dr. Matta Akrawi; Head of Unesco's

Clearing House (Paris); Herr A. Veng Christensen, of the Cité Universitaire, Paris; Dr. C. M. Fleming, of the University of London; Dr. Martin J. Langeveld, Dean of the Faculty of Philosophy and Professor of Education in the University of Utrecht; Dr. C. H. Dobinson, of the University of Oxford; and Professor E. A. Peel, of Birmingham University. The President of the session is M.V.C. Jeffreys, Director of the University of Birmingham Institute of Education.

During the Recorder-Treasurer's absence candidate information cards will be signed by an authorized person. Important letters of policy will be forwarded by air mail.

It is hoped, through this trip to secure important articles for The Educational Forum.

Officers of chapters which are active during the summer session should send reports of their activities to the Editor for publication in the November issue. To be included they should arrive not later than September first. The articles should be written, so far as possible, that they may be used without rewriting.

Remember that second class matter is not forwarded by postmasters. Students who leave college and others who change addresses during the summer should send notice of such change to the office of Kappa Delta Pi in Tiffin. Why not make your renewal of membership or your subscription effective immediately? Send your remittance with your new address for next year as soon as it is determined.

Cultivation of the intellect will not ennoble a man unless it is founded on cultivation of the heart.—PESTALOZZI

Forty Years of Kappa Delta Pi*

T. C. McCracken

THE daydream of the late William Chandler Bagley, the teacher, and Truman Lee Kelley, the student, became more than a dream when Kappa Delta Pi was organized at the University of Illinois on March 8, 1911 and incorporated under the laws of the State of Illinois on June 8, 1911 as the Honorary Educational Fraternity, Kappa Delta Pi. In 1932 this title was changed to Kappa Delta Pi, an Honor Society in Education. We are celebrating the Society's fortieth birthday this evening.

It is the purpose of the Society to encourage high professional, intellectual, and personal standards, in teaching and to recognize outstanding contributions to education. It exists for the recognition of achievement and of active service.

In its beginnings the Society declared its intention to:

- (1) select its members from mature junior, senior and graduate students who had maintained a scholastic average above the upper quartile point and who gave promise of intelligent leadership in teaching or other forms of educational service.
- (2) include both men and women in its membership.
- (3) make its selections for membership with no discrimination as to race or religion, believing that recognition of achievement in education should not be denied anyone because of his religious belief or the color of his skin.

Throughout the forty years of Kappa Delta Pi's existence it has held steadfastly to these ideals.

The growth of Kappa Delta Pi in number of chapters and number of persons initiated has been encouraging. To date there have been installed 171 institutional and five alumni chapters. There are chapters in all states of the United States except Montana, Nevada, and Vermont. In addition to these the Laureate or Honor chapter was created. Of this chapter the Society is justly proud. The number of persons initiated into the institutional and alumni chapters during the forty years totals about 85,000. They are to be found in all parts of the United States and in most of the countries of the world.

The biennial Convocation is the governing body of the Society. The Executive Council, selected by the Convocation, directs the general policy of the Society between Convocations.

The activities of the Executive Council of Kappa Delta Pi include the publication of the Lecture Series which, with this evening's lecture, numbers 23 volumes; the Research Publications, four volumes; the History of Kappa Delta Pi, covering its first 25 years; and *The Educational Forum*, the official magazine of the Society. Approximately 50,000 copies of Kappa Delta Pi publications in book form and 17,000 subscriptions to *The Educational Forum* are contributing to the educational thinking of of this and other nations. Dr. John Dewey's "Experience and Education," one number in the Lecture Series, has been translated into French and Italian and is being published in France and Italy. The Society for the third year is sending 200 subscriptions of *The Educational Forum* to leaders in education in the various war-torn countries without charge. Their response to this educational effort has been very complimentary.

* Read at Atlantic City dinner.

The Educational Forum has received high praise from those who read its carefully selected articles.

The real miracle of Kappa Delta Pi, however, is performed in the chapters. The chapter is the training ground where the principles in which the Society believes become a part of the student's thinking and of his philosophy of education and life. It is in the service which the members later give to their students and to the cause of education that the meaning of Kappa Delta Pi will be exemplified.

On this Fortieth Anniversary of the founding of Kappa Delta Pi, an Honor Society in Education, let us reaffirm our faith in its purposes. Let us agree that one of the greatest of its influences will be to widen the horizons of teachers and broaden their human understanding of peoples and their different cultures with the expected result—that of better educated teachers. Kappa Delta Pi will contribute to a higher quality of citizen leadership when higher ideals for teacher preparation bring about better teaching.

The Executive Council Meeting

THE Executive Council met in Atlantic City on February 14, and resumed its sessions after the meeting of the Regional Conference, continuing through February 16. As usual the meetings were crowded with business. Our membership should realize more fully than they do the time and thought which the Executive Council contributes to the Society. Matters which came before the meeting were election of Laureate members, canvassing applications for new chapters, the Bagley Memorial Exchange, financial policies of the Society, the nine regional conferences which have been held this academic year. They are as follows: University of Akron, November 17; University of Alabama, December 16; State Teachers College, Terre Haute, Indiana, February 8; Atlantic City, New Jersey, February 15; George Peabody College for Teachers, Nashville, Tennessee, March 3; State Teachers College, Denton, Texas, March 17; State Teachers College, Worcester, Massachusetts, March 31; Santa Barbara Branch of the University of California, Santa Barbara, California, March 31; and the State Teachers College, Milwaukee, Wisconsin, April 14.

Plans are being made for additional re-

gional conferences early in the fall in areas not covered this year.

The name Kappa Delta Pi was registered in the Patent Office in Washington to be effective for a period of twenty years.

A representative of the Society to replace the late Lewis W. Williams in relations with the Secretary of State in Illinois was elected, Liesette McHarry.

Additional equipment was ordered purchased for the office of the Recorder-Treasurer, including an additional filing cabinet, an I.B.M. electric typewriter, typewriter desk lamps, and a typewriter stand. As the Society grows the work in the General Office grows in proportion, and new equipment is needed.

A committee was appointed to select a place for the meeting of the next Convocation; discussion was held on the representation at the next Convocation session; and a complete inventory of physical equipment in the various offices was provided for.

In addition there were numerous special requests from chapters and individuals which required the Council's attention.

An important item was consideration of many requests and petitions for new chapters for which much time was allotted.



WILLARD EARL GIVENS



FLORENCE RENA SABIN

Elections to the Laureate Chapter

AN ACCOUNT of the annual dinner and the election of members to the Laureate chapter was printed in the Supplement of the March issue. In this issue we introduce the newly-elected Laureate members to our readers.

Dr. Albert Einstein, world-famous physicist and master of the theory of relativity, was selected for his achievements which have promoted knowledge and because he is a great teacher. Born in Germany, he was a member of the staffs at the University of Zurich, Prague, and Berlin. In 1933 he came to the United States and was naturalized in 1940. In 1933 he was appointed as a life member of the Institute for Advanced Study, Princeton, N.J. In 1922 he was awarded the Nobel prize. He is a member of the Institute of France.

Dr. Einstein has written, not only in

scientific realms, but on philosophical and social topics. Among his works are *About Zionism* (1931); *Living Philosophies* (with others) 1931; *Builders of the Universe*, 1932; *On the Methods of Theoretical Physics*, 1933; *Why War?* (with Sigmund Freud) 1933; *The World As I See It*, 1934; and *Evolution of Physics* (with Leopold Infeld), 1938, and *Out of My Later Years*, 1950.

Dr. Willard Earl Givens, a native of Indiana, is Executive Secretary of the National Education Association, which office he has occupied since 1935. He has been President of the California Teachers Association, a member of The American Youth Commission of the American Council on Education, and a member of the Educational Policies Commission of the National Education Association. He has been a teach-

er and high school principal, and superintendent of schools. For two years he was Superintendent of Public Instruction in the Territory of Hawaii, and superintendent of schools at Oakland and San Diego, California. He served as a member of the U. S. Commission to Japan in 1946 and again in 1950 as chairman of the Second Commission to Japan. He has been honored by the doctorate from Indiana and Miami Universities.

Dr. Florence Rena Sabin, famous anatomist, now living in Denver, Colorado, has been a teacher in secondary school and

college. At Johns Hopkins University, she was for many years a teacher of anatomy, from 1905-1917 Associate Professor. From 1917 to 1925 she was Professor of Histology. From 1925 to 1938 she was a member of the Rockefeller Institute for Medical Research, retiring from the position in 1938 as a member emeritus. Thirteen institutions have conferred an honorary doctorate upon her. Approaching the age of eighty, she still gives of her talent and skill working in Public Health in Denver, writing that she thinks such action "is good to counteract the tendency to stop working too early."

An Excellent Book for Social Studies Teachers

IN OUR March number we called attention to some of the lectures in the Kappa Delta Pi Lecture Series which are relevant to the present world situation.

We are now calling attention to the excellent volume which was written by the late Charles Hubbard Judd. This volume was worked out experimentally in the Santa Barbara Schools. A distinguishing feature is a description of thirty units of study for the junior high school level. For the seventh grade, for example, the units are: life in an uncivilized tribe on the shores of the Amazon; early inventions; the civilization of Iceland; industrial revolution in England in the eighteenth century; colonial foundations of the United States; the American industrial revolution; history of the Great Plains to teach the meaning of conservation; the dependence of the United States for tin, rubber, and coffee; the origin of the alphabet; and the "Good Neighbor Policy."

The general theme of the units for the eighth grade is "Cooperation and industry."

In them the need for language, the evolution of number, weights and measures, punctuality and time-telling machines, means of communications, forms of cooperation, glassmaking, the chemical industries and food-preserving industries.

The general theme of the ninth-grade course is government. Included are the evolution of government, a sketch of the U. S. government, acquiring and distributing land in the U.S., the TVA Project, property, the functions of the courts, etc.

Here is rich and suggestive material for the teacher in the junior high school, and there are other interesting chapters on epochs of expansion of education in the United States, the adjustment of the individual to civilization, the social studies in the Junior high school and a chapter on "Why Schools."

The social studies teachers will find here much rich and original material which should be useful in planning their units of work. The title is *Teaching the Evolution of Civilization*. (The Macmillan Co.)

Convocation Lecturer—1952

JUDGE FLORENCE E. ALLEN, of the United States Circuit Court has been chosen and has accepted the invitation of the Executive Council of Kappa Delta Pi to deliver the next address at the Convocation of 1952 and to write the twenty-fourth



FLORENCE E. ALLEN

volume in the Kappa Delta Pi Lecture Series. She will discuss legal aspects of the Declaration of Human Rights.

Dr. Allen graduated with honors from Western Reserve University in 1904. For

three years she was a member of the editorial staff of the Cleveland Plain Dealer. She studied law at the University of Chicago and New York University, receiving her law degree with honors at the latter institution in 1913. The following year she was admitted to the Ohio Bar. Subsequently she was assistant county prosecutor in Cuyahoga County, Ohio, the first woman to hold such a position in the state. In 1930 she was elected Judge of the Common Pleas Court by the greatest vote ever given any judicial candidate for that Court in Cuyahoga County, leading the entire judicial ticket of ten candidates. In 1922 she was elected a judge of the Supreme Court of Ohio, the first woman in the world to sit in a court of last resort. The next term she was re-elected by a large majority. In 1934 she was appointed by President Roosevelt to the United States Circuit Judgeship, Sixth District, and became the first woman to sit in a Federal Court of general jurisdiction. She has the honorary LL.D. degree from nineteen colleges and universities, including such institutions as Western Reserve, Rutgers, University of North Carolina, Oberlin, Smith College, and New York University.

She is active in many civic and social groups and in 1938 was given the National Achievement Award by Chi Omega Sorority.

She has been called "America's foremost woman jurist."

*If a man does better work than his fellows he must pay the penalty.
Personality is an offense.—ELBERT HUBBARD*

Regional Conferences

Madison Hotel—Atlantic City

THE Madison Hotel in Atlantic City, New Jersey, was the setting of the regional conference of Kappa Delta Pi on February 27. Present were representatives of the 25 chapters in the region, as well as members from chapters in other parts of the United States. Kappa Chapter, Teachers College, Columbia University was host to



MADISON HOTEL
ATLANTIC CITY, N.J.

The annual dinner and a regional conference were held here, February 15, 1951.

this conference which numbered about 125 participants.

The conference was opened with the greetings of the host chapter, presented by Kappa's President, Miss Ada Stevens. Bob Rothschild, Student Representative to the Executive Council and member of Kappa Chapter, introduced the working outline of the conference, after which the Kadelphians moved to the meetings of four discus-

sion groups. These groups considered the following topics: Kappa Delta Pi and International Understanding; Kappa Delta Pi and Teacher Recruitment; Kappa Delta Pi and Campus Activities; Kappa Delta Pi and Membership. Presiding over these discussions were Leonti Thompson and Harold Rothwax from Gamma Iota chapter, City College of the City of New York; Elsie Mitchell from Zeta Psi chapter, Miner Teachers College, Washington, D.C.; Bill Tomik from Epsilon Chi chapter, State Teachers College, Cortland, New York; and Elizabeth Quinlan from Delta Rho chapter, State Teachers College, Newark, New Jersey.

Discussion groups recessed for luncheon, presided over by Miss Mahian McBair, Vice-President of Kappa chapter. Guests introduced at the luncheon were the members of the Executive Council and Mrs. George S. Counts. The address was given by Dr. George S. Counts, member of the Laureate Chapter and Professor of Education at Teachers College, Columbia University. His topic, "Understanding the Soviet Union and World Communism," was provocative, most interesting, and applauded with enthusiasm by the members of the Society.

The discussion groups concluded their sessions following the luncheon, and reported in the final general session, at which time Executive Counselor Raymond R. Ryder and Second Vice-President Victor Noll spoke to the conference. Miss Stevens concluded the conference with the expressed hope and belief that our society was greatly enhanced by the work accomplished through the demonstrated fellowship of Kappa Delta Pi.

—BOB ROTHSCHILD



REGIONAL CONFERENCE

George Peabody College for Teachers, Nashville, Tennessee, March 3, 1951

George Peabody College for Teachers, Nashville, Tennessee

THE Regional Conference of Kappa Delta Pi was held at George Peabody College, Nashville, Tennessee, on March 3, 1951. Represented were chapters from the University of Kentucky, Southeast Missouri State College, Murray State College and Morehead State College (Kentucky), State Teachers College of Florence, Alabama, East Tennessee State College, Tennessee A & I College and George Peabody College for Teachers. Dr. Katherine Vickery, Executive First Vice-President, of Alabama College, Montevallo, Alabama, represented the Executive Council as did Bob Rothschild, student at Teachers College, Columbia University, who is the national student representative. James Penrod is

the President of Alpha Pi Chapter, of George Peabody College.

A feature of the meeting was an address by Hugh Waters, supervisor of secondary education in the Nashville public schools. Waters said that in educational fields such as art, music and physical education the need for actual practice was realized but in such fields as English and the social sciences, especially in the institutions discussed, was often lacking. As needs in the present-day education he stressed four points: (a) the development of a better understanding of national economy (b) a concern for the future (c) respect for every child and (d) teaching of world understanding through geography, foreign languages and a respect

for all peoples. He had also called attention previously to the crises which exist in the nation's economy, psychology, human relationships, international relations and regard for institutions like school and church.

The delegates discussed such society problems as the relationships of chapters to community activities, the selection of members, promotional techniques, society ceremonies and chapter procedures.

State Teachers College, Worcester, Massachusetts

A REGIONAL conference of Kappa Delta Pi was held on March 31, at State Teachers College, Worcester, Mass. Delegates from all New England chapters and two New York chapters attended. Dr. E. I. F. Williams, Recorder-Treasurer, and Bob Rothschild, Student Representative, represented the Executive Council.

The program included an informal coffee hour in the college cafeteria, following registration. President Ruth McTighe of Gamma Chi, host chapter, presided at the general meeting in the auditorium. Greetings were extended by Eugene A. Sullivan, President of Worcester State Teachers College, Edmund C. Osborne, Counselor of Gamma Chi chapter, and Dr. William Aspinwall, President Emeritus and founder of Kappa Delta Pi at W.S.T.C. A letter from Dr. Thomas C. McCracken, Executive President Emeritus of Kappa Delta Pi, was read to the group.

At 10:45 three discussion groups convened with members from each chapter participating. A brief recess was called before delegates and alumni were served a luncheon in the cafeteria. Reports of group recorders were then given. The following are summaries of the discussions:

GROUP A—SELECTION OF CANDIDATES FOR MEMBERSHIP

Advisory Chairman: Carleton P. Menge, Counselor, Beta Beta.

No conclusive arrangement was reached due to the varying situations in small and

large colleges. However, two definite solutions were presented:

1. Accept all academically qualified students

Advocates of this plan were predominantly from smaller colleges where additional students make for a stronger organization. Also, a student entering his junior or senior year and having attained eligibility has evidenced, to some extent, those qualities desired by the Society.

2. Use a rating scale for each eligible student with students and faculty doing the rating

This arrangement appealed to the larger chapters who must limit the number of members. Personality and college participation would be vital factors.

GROUP B—AIMS AND PURPOSES OF HONOR SOCIETIES IN COLLEGES

Advisory Chairman: Helen E. Scott, Counselor, Epsilon Rho.

The following aims and purposes were brought forth:

1. To improve public relations in colleges.
2. To sponsor or co-sponsor college activities.
3. To give leadership and training to other groups.
4. To disseminate information concerning further educational opportunities.

This group submitted a resolution to the conference:

In order to further better continuity in program and organization, we propose the following resolution to be considered at the National Convocation in 1952.

Each chapter of Kappa Delta Pi be allowed to pledge potential members in the second semester of the sophomore year, who will have a voice in all meetings from the time they are pledged. However, their voting privilege will be withheld until membership is definite. These potential members will be considered for permanent initiation in their junior year.

(This resolution was voted upon and passed by the conference)

GROUP C—ROLE OF THE ALUMNI IN CHAPTER ACTIVITIES

Advisory Chairman: Robert Rucker, Counselor, Epsilon Iota

There is a great need and desire to improve Alumni activities. These ways were suggested:

1. Increased social events to which Alumni are invited.
2. Responsibility for a special meeting delegated to the Alumni and the appointment of an Alumni secretary.
3. Alumni support for a scholarship or some other worthwhile endeavor.
4. Reports from Alumni on activities of members with publicity given them.

5. Stimulation of loyalty to the group of which they are a vital part.

At this time a recommendation by Epsilon Rho was passed unanimously by the delegates.

Feeling the value which has been derived from this first Regional Conference at Worcester, Mass., we strongly recommend that a regional conference be held annually—the structure as follows:

1. That a separate but affiliated organization be formed.
2. That this organization be called The North Eastern State Kappa Delta Pi Conference.
3. That the conference rotate its meeting place—the first to be on a voluntary basis, with each chapter paying its own expenses.
4. That a planning meeting be held by the host college.

Epsilon Rho Chapter of Providence, R.I., will be host to the first of these annual meetings in 1952.

Dr. E. I. F. Williams spoke on "A Quarter of A Century with Kappa Delta Pi," stressing the idealistic background of the Society and its growing importance today. Bob Rothschild, in his summation of the conference expressed pride in the fine spirit of fellowship of Kadelpians and in the part Kappa Delta Pi has played in the advancement of the educational profession. The meeting was adjourned by President McTighe at 3:00 P.M.

—REPORTER

Teaching is the most difficult of the arts, and the profoundest of all sciences.—HORACE MANN

Installation—Eta Gamma Chapter

Georgia Teachers College, Collegeboro, Georgia

ETA GAMMA CHAPTER of Kappa Delta Pi was installed at Georgia Teachers College, Collegeboro, Georgia, on January 27, 1951. Dr. Katherine Vickery, Executive First Vice-President of Kappa Delta Pi, represented the Executive Council as installing officer. The group met in the afternoon for initiation and installation. Dr. Henry L. Ashmore (Upsilon) and Dr. Thomas C. Little (Alpha Gamma) had conducted the pledge service the previous week. The initiates had worn the colors of the society during the interim. The following alumni were present at the initiation: Miss Ruth Bolton (Alpha Pi), Miss Margaret Stanion (Beta Kappa), and Mrs. Clarice L. Ashmore (Upsilon). Assisting with the initiation were Dr. Thomas C. Little (Alpha Gamma), Dr. Henry L. Ashmore (Upsilon), Miss Roxie Remley (Alpha Pi), Miss Frieda Gernant (Beta Iota), Miss Georgia Watson (Alpha Pi), Mrs. Marjorie T. Guardia (Alpha Pi). The fol-

lowing members were initiated: Marilyn Barwick, Margaret Harrison, Grace Ann Hill, Louis D. Hodges, Fred M. Kennedy, Alvin Moreland, A. J. Morris, Idus A. Newby, Jr., William (Bill) Pharis, Earl Reynolds, Alan W. Rodgers, Dr. Fielding Russell. At a business meeting which followed the installation, officers of the chapter were elected. They are: President, Alan Rodgers; Vice-President, Bill Pharis; Secretary, Ann Hill; Treasurer, Marilyn Barwick; Historian, Margaret Harrison; Counselor, Dr. Henry L. Ashmore.

A formal dinner at the Statesboro Country Club followed the initiation and installation. Mr. Fred Kennedy served as Toastmaster and Mr. Bill Pharis gave the invocation. Dean Paul F. Carroll welcomed the society to the campus of G.T.C. Dr. T. C. Little, Director of the Laboratory Schools, introduced Dr. Katherine Vickery, who spoke on "The History and Purposes of Kappa Delta Pi."

Renew Your Subscription

MOST subscriptions to The Educational Forum expire with the May issue. It will be convenient to renew your membership and your subscription in the local chapter early so that your magazine will come to you promptly. If you plan to remain in your institution as an active member next year, you should pay your dues through your local chapter. If you are graduating and you will not remain active in the chapter, your dues of \$1.50 should be sent to

the General Office, thereby assuring your prompt receipt of The Forum.

It will be helpful to the members of chapters and to the General Office if at one of the meetings this spring, the attention of members is called to the provisions of the By-Laws relating to memberships and subscriptions. If this were done it would result in more subscriptions being renewed and in promoting the growth of active memberships.

In life, as in chess, foresight wins.—BUXTON

Chapter Programs

ALPHA THETA CHAPTER

University of Akron, Akron, Ohio

October—October, 1950 was the first meeting of Alpha Theta Chapter conducted by the new officers. The newly elected officers are: Viola Bloom, president; James Graves, vice president; secretary is Robert Ashley; Ray Campbell, treasurer; and historian-reporter, Nora-Adell Purkey. Our counselor is Dr. Mabel Riedinger.

In addition to a business meeting in which plans were formulated for the regional conference, we had as speaker, Dr. Harmon O. DeGraff, professor of Sociology at Akron University, who spoke on the sociological aspects of teaching.

November—The Regional Conference held on our campus came in November. An all-day affair was held with representatives from various near-by colleges. Dr. E. I. F. Williams, National Recorder-Treasurer of Kappa Delta Pi spoke on "The Organization of the National Organization" in the morning gathering.

Past-president of Kappa Delta Pi, Dr. William McKinley Robinson, spoke on the "Membership in the Local Chapters" at the noon luncheon held in the University's Student Building.

Highlighting the final afternoon session, Mrs. Sarah Caldwell, a member of the National Educational Association Policies Commission, spoke to the group on "World Citizenship."

Donuts and coffee were served as the final afternoon snack, and there were many "goodbye's" and shaking of hands with the new friends from other colleges as the 1950 Regional Conference came to a close.

December—A Christmas Party in mid-December featured sandwiches, cakes, cookies, coffee, and Christmas conversation

as this group gathered for a purely party event.

January—A business meeting was held in January with nomination, discussion, and adoption of a pledgeship program. This idea was one resultant from the Regional Conference. Final details and points are to be voted upon in the February meeting.

Voting on new candidates to Alpha Theta Chapter was done, refreshments were served, and the meeting was then adjourned.

February—"The Scot's Meeting." Another big meeting of the year was held in February with the initiation of eighteen new members. The speaker for this meeting was Mr. John Pottinger, a faculty-member in the College of Education on our campus. Mr. Pottinger, born and raised in Scotland, and a graduate of Edinburg, was very qualified to speak on "The Education in Scotland." Scottish food, prepared by Mrs. Pottinger, was served. As the meeting adjourned, the members went home with a feeling of acquiring a little of that "Scottish brogue"!

The program for future meetings of our Chapter has been planned with the following sessions proposed:

March—In this, the third month of 1951, the chapter plans to present a panel discussion on the modern philosophies of education. Our vice-president, Jim Graves is in charge of the panel and will act as moderator for the group. Faculty as well as student-members will be included.

April—A meeting has been set aside in April centering around Dr. Bagley and his program for the exchange of teachers. We learned a little about this at our Regional Conference and the chapter is very interested in his program.

Also at our April meeting, the first pledge

group is scheduled to be voted in the chapter. Since this is being tried for the first time here at Akron, we plan to proceed slowly and exactly.

May—A luncheon in May is planned to celebrate the 40th Anniversary of Kappa Delta Pi. This promises to be one of the outstanding meetings of the year with installation of new officers and initiation of new members also on the agenda.

More details will be sent later with the names of the new officers.

ALPHA NU CHAPTER

Chico State College, Chico, California

We usually have at least one Kappa Delta Pi function a month. They, with the exception of the formal initiation ceremonies, are held at Bidwell Hall on the campus. A social hour is enjoyed at the conclusion of each meeting. We try to have at least one guest speaker a month in addition to other activities.

Tentative Activity Schedule

September, 1950—A welcome back meeting was held at Bidwell Hall. The election of new members took place.

October—The informal initiation of new members occupied one of our evenings in October.

November—A number of important "Vitamins of Personality" were described by newly installed College President Glenn Kendall to members of Kappa Delta Pi and their guests at the formal initiation held at the Hotel Oaks. Preceding his talk a formal dinner and initiation of new members was held in the banquet room of the hotel.

December—A Christmas atmosphere of candlelight, mistletoe and wassail pervaded Bidwell Hall when Kappa Delta Pi members and their guests celebrated the coming holidays. The party is an annual affair given

by the group for all honor societies on campus. During the evening group games, entertainment, singing and refreshments were enjoyed.

February, 1951—At our February meeting the spring election of new members was held. The group enthusiastically listened to a guest speaker. During the social hour entertainment was provided.

March—The informal initiation of new members was held.

April—The formal initiation of new members will take place.

May—A picnic in Chico's famed Bidwell Park will conclude the society's activities for the school year. At this time new officers for the following year will be elected.

ALPHA OMEGA CHAPTER

Oregon State College, Corvallis, Oregon Fall Term

1. General business meeting and social hour October 26, 1950.

2. Pledging of new members and business meeting, November 16, 1950.

3. Panel discussion—"What the Superintendent Expects of a Beginning Teacher" Nov. 28, 1950. These superintendents participating. Future Teachers of America cooperating with Kappa Delta Pi.

4. Initiation of new members and guest speaker, Miss Joy Hills, Director of Teacher Certification in the State of Oregon. Topic—"Qualities of a Good Teacher." November 30, 1950.

Winter Term

5. Panel discussion—"What the Community Expects of the Teacher" (Teachers from Corvallis, Albany, participating) F.T.A. cooperating with Kappa Delta Pi.

6. General business meeting.

7. Panel discussion—"What the Students Expect of the Teacher." F.T.A. cooperating.

8. Initiation of new members.

Spring Term

9. General business meeting.
10. Initiation of new members.
11. Final discussion completing "Career Days Program" F.T.A. cooperating.

BETA ETA CHAPTER

*Oklahoma Baptist University, Shawnee,
Oklahoma*

October—Panel discussion by three students and the counselor on "The What, Why, and Who of Kappa Delta Pi." All education students were invited as guests.

November—Lee Spencer, O.B.U. librarian, discussed "Civilian Defense."

December—Joint meeting with Delta Kappa Gamma. Dr. Ida T. Smith, Associate Professor of Education, Oklahoma A. & M. College, Stillwater, spoke on "New Frontiers in Education."

January—Mrs. Marjorie Dodge Tapp, former art instructor, discussed "Maddonnas."

February—"Guidance in the Public Schools," discussed by Wm. A. Lutker, assistant professor of education, O.B.U.

March—Music appreciation, by Dr. Robert D. Laessig, professor of German, O.B.U.

April—Dramatic review by Irene Fisher, O.B.U. alumnus.

May—Formal initiation and dinner.

BETA IOTA CHAPTER

*Western Michigan College, Kalamazoo,
Michigan*

Beta Iota chapter began its twenty-second year on the campus by holding a "chocolate" September 28 in honor of more than three hundred freshmen and transfer students who maintained high scholarship in their high schools.

At its first regular meeting held on October 4, 1950, Mr. Carl Cooper of the

Western Michigan College faculty spoke on "The Most Looked to City in the World." Mr. Cooper was a delegate to the NEA Institute of Organization Leadership in Washington, D.C. this past summer.

The November meeting was a social meeting with entertainment and refreshments being served after the business meeting.

On December 6 the formal initiation dinner was held in the Y.W.C.A. Dr. Clara Chiara of the education department at Western spoke to the group. Her topic was "When Are We Teaching?" After the banquet twenty-six new members were formally initiated into Beta Iota chapter at a candle-light ceremony.

January 3, Dr. Wm. McKinley Robinson, the chapter's sponsor and past Executive President of Kappa Delta Pi, spoke on the White House Conference on Children and Youth to which he was a delegate. He told how the conference operated and discussed the resolutions passed that had specific interest to future educators.

A foreign students' panel on education methods and practices of other countries was presented at the February meeting.

BETA RHO CHAPTER

*State Teachers College, Mansfield,
Pennsylvania*

September—Officers' meeting.

October—Senior members' meeting and short musical program.

November—Initiation of new members—both formal and informal.

December—Speaker: Chas. Dewitt (leave of absence as Ass't. Supt. of Bradford Co. Penna. Schools) who spoke and showed slides of his year's experience as Regional Supt. in south and southeastern Germany under American Occupational Forces. A very good lecture.

January—Business meeting and election of 3 delegates to the Atlantic City Regional Conference. A short speech by a minister-member of Beta Rho Chapter who spoke forcefully on the topic "Education's Lost Team-mate" (religion).

February—Business meeting and reports from delegates to the Atlantic City Conference.

March—Business meeting and talk by Bob Rothschild, student representative on Kappa Delta Pi executive council.

April—Annual Kappa Delta Pi banquet.

BETA TAU CHAPTER

*State Teachers College, La Crosse,
Wisconsin*

October—The chapter gave its annual tea for the purpose of introducing candidates for the organization to the active members.

November—Initiation ceremonies. The new members participated in panel discussions on the following subjects: Can we curb subversives without losing our freedom? Should states aid education? Should teachers be required to take loyalty oaths?

December—A discussion of teachers colleges as a rebuttal to criticism of them, especially in a recent issue of *Life*, by four members of the La Crosse Teachers College faculty.

February—A talk by Wisconsin's student representative, Robert Meyer, to the N.A.A.M. convention.

March—Founders Day Banquet.

April—Students Look at Teachers—a discussion by a group of high school students of the qualities they desire to have in teachers.

May—Annual election of officers.

GAMMA BETA CHAPTER

*State Teachers College, Bloomsburg,
Pennsylvania*

November 9, 1950—Kappa Delta Pi

members received a few tips on the art of happy home relations. Ted Krensavage, of the Visual Education Department, reeled off the first showing of "Who's Boss?" a new movie short recently added to the Visual Education Department's film library.

January 11, 1951—Should teachers be required to answer this question: "Are you now, or were you ever, a member of the Communist Party?" This question formed the basis of a lively discussion. No conclusion was arrived at since there was a diversity of opinion. The original question led to the following: "How much should individual freedom be sacrificed for the good of the State?"

Following the discussion, Ralph Hornberger, champion chess player of B.S.T.C., taught those interested the fundamentals of chess.

Anticipated programs—1. Talk: "Teaching Experiences in Egypt," by an Egyptian teacher and his American-teacher wife, both of whom taught in Egypt.

2. Panel Discussion: "Teaching Experiences and Problems" Panel to consist of three well-seasoned teachers and three student teachers.

3. General Discussion: "What's wrong with the world and what can we do about it?"

GAMMA GAMMA CHAPTER

*Moorhead State Teachers College,
Moorhead, Minnesota*

October—Business matters and problems of organization.

November—Guest Speaker—Mrs. Lyle Fair, who had recently returned from two years in Japan. She told us about her home, the hospitals, and customs in Japan. She told of the Japanese attitudes toward Americans. Mrs. Fair displayed and explained several articles of Japanese clothing and works of art.

December—Christmas Banquet. A re-

ligious reading was given along with several musical numbers. Carols were also sung.

January—Combined business and program meeting. We discussed many phases of education. Included among them were: Problems of Student Teachers, Does a "C" Student Make a Good Teacher?, Are we Prepared to Teach School?, The place of Physical Education in the Curriculum.

February—Program: To promote interest in the teacher exchange provided by Kappa Delta Pi. Three guest speakers spoke on education in foreign lands. Initiation was also held.

March—Spring initiates gave short talks on the history of Kappa Delta Pi on articles found in THE EDUCATIONAL FORUM.

April—Initiation will be held for students who were not initiated in February. A banquet honoring all initiates will be held. The theme will be the Fortieth Anniversary of Kappa Delta Pi.

May—May Day Breakfast. Regular Meeting Night Program: Senior Members. What we have accomplished the past four years. Positions for the coming year. Advice to members who will remain in Kappa Delta Pi for the coming years.

GAMMA DELTA CHAPTER

*North Dakota Agricultural College,
Fargo, North Dakota*

Theme: "Teaching As a Profession."

November 2—"Educational Experiences in Germany," Ruth Shepard.

November 16—"Trends in Curriculum," Glaydon Robbins.

December 14—"Educational Values of School Programs," Caroline Evingson.

January 18—"Getting a Teaching Position," S. G. Reinertsen.

February 22—"Little Country Theater in Rural Life," A. G. Arvold—Joint meeting with MSTC.

March 15—Not scheduled.

April 19—Not scheduled.

May 10—Annual spring banquet.

GAMMA ZETA CHAPTER

*New Jersey State Teachers College,
Trenton, New Jersey*

November 27—"The Educational Forum," President West, Allen Drawing Room.

December 13—Christmas program. Guests-Exchange Students. Princeton Room.

January 10—Student Teaching Panel. Guests-Students on President's List, Allen Drawing Room.

February (To be announced). Visit to Beaver College Chapter of Kappa Delta Pi, Jenkintown, Pa.

March 14—Visit to R.C.A. Research Laboratory, Princeton, N.J.

April 2—Dinner-host to Rutgers University Chapter of Kappa Delta Pi, College Inn.

May 9—Illustrated lecture on France, Claire Watson. Election of officers.

GAMMA THETA CHAPTER

State Teachers College, Muncie, Indiana

October 3—Business meeting; Mrs. Cecil, speaker, "DP's in America."

November 7—Our group aids in carrying out Religious Week services.

December 5—Initiation of new members; Dr. E. I. F. Williams, speaker.

February 6—Party.

March 15—Election of officers.

April 3—Annual banquet, installation of officers.

May 1—Initiation of new members.

GAMMA PHI CHAPTER

*Northwestern State College, Natchitoches,
Louisiana*

Theme: "Education Through Books."

Place of meetings: Home Economics Building.

Time of meetings: Tuesday Evenings, 7:45.

Fall Semester

Tuesday, October 17—Business meeting. Present names for membership.

Tuesday, October 24—Business meeting. Vote on names presented previous week.

Tuesday, December 5—Program tea. Speaker—Mrs. Lucille T. Carnahan.

Tuesday, December 12—Initiation meeting.

Spring Semester

Tuesday, February 13—Professional meeting. Program by student members.

Tuesday, March 6—Business meeting. Present names for membership.

Tuesday, March 13—Business meeting. Vote on names presented previous week.

Tuesday, April 17—Business meeting. Election of officers and pledging.

Tuesday, April 24—Initiation and banquet. Banquet, private dining room of Student Center.

Tuesday, May 8—Business meeting. Installation of officers.

DELTA BETA CHAPTER

Kent State University, Kent, Ohio

October 5—A get-together and planning session for the year. 7:00 P.M.

November 1—A.M. Student Assembly. Speaker, Dr. Alonzo Grace, Chairman of the Department of Education, University of Chicago. Speaker's topic "German Education, Its Implications for American Education." Afternoon: Conference with the faculty. P.M. Annual Kappa Delta Pi Lecture. Speaker, Dr. Alonzo Grace. Lecture topic, "Basic Issues in School Administration." Guests will include former Kappa Delta Pi members and school administrators.

November 9—Election of new members.

November 18—Kappa Delta Pi Regional Conference in Akron, Ohio.*

January 4—Kappa Delta Pi, Its History and Purpose. The active members will acquaint the pledges with the past, present, and future of Kappa Delta Pi.

January 18.—Formal initiation and dinner. Speaker: E. I. F. Williams, National Recorder-Treasurer, Kappa Delta Pi, and Editor of *Educational Forum*. Celebration of the 40th anniversary of the founding of Kappa Delta Pi. Topic of speaker's address, "Growth of Kappa Delta Pi, and Wider Implications for World Leadership in Education."

February 1—Election of new members, The Union.

February 14—Kappa Delta Pi entertains the faculty of the College of Education and their guests.

March 1—Pledge service and social hour.

April 5—Speaker, Dr. Harry H. Good, professor-emeritus of the History of Education, Ohio State University. Topic, "Good Neighbors in Education."

April 12—Formal initiation and dinner. Speaker: Mrs. Sarah Caldwell, Past President of the Department of Classroom Teachers, National Education Association, and Teacher of Biology at Akron Garfield High School.

May 3—Picnic.

May 23—Honors Day Tea.

DELTA LAMBDA CHAPTER

Wilson Teachers College, Washington, D.C.

October 12—Dinner meeting—"The

* Ten members from the Delta Beta Chapter were delegates to the Regional Conference. At the January fourth meeting these members conducted a round table discussion in which they discussed the Regional Conference and problems of the Delta Beta Chapter.

Kenesaw"—6:30 P.M. Guest Speaker—Miss Anna D. Halberg—Recent European Tour.

November 9—Discussion and Demonstration—Rhythmic Dancing. Dr. Ruth Smith of Wilson Teachers College, member of Kappa Delta Pi. The Little Theatre, 7:30 P.M., W.T.C. Honor guests, members of the Freshman Class of W.T.C. Refreshments.

December 14—Annual Christmas Tea in honor of the Seniors, Wilson Teachers College. Musical Program. Women's Lounge, 4:00-6:00 P.M.

January 11—Round Table Discussion—Responsibility in Teacher Selection and Recruitment for the D.C. Public Schools. Participating will be Officers of the D.C. Public Schools and members of Kappa Delta Pi.

February 8—Discussion: Kappa Delta Pi, an Honor Society in Education. Its History; Its Functions; Its Publications. Place of meeting to be announced.

March 8—Social Meeting—for raising funds for awards for scholarship on Annual Awards Day, W.T.C. Home of Dr. and Mrs. Henry Olson.

April 12—Business Meeting—Selection of candidates for 1951-52 Initiation and planning for annual initiation ceremony and banquet. Hotel to be announced.

May 10—Annual initiation ceremony and banquet. Hotel to be announced.

June (date to be announced)—Installation of officers. Social meeting—swim party and picnic, Edgewater Beach, Maryland. Summer home of Mr. and Mrs. L. W. Koontz.

DELTA MU CHAPTER

*Westminster College, New Wilmington,
Pennsylvania*

This year's program began with an organizational meeting on October 12. An

introductory pre-pledging meeting was held on November 9. Mr. Higgins informed the group of the founding, purpose, and activities of Kappa Delta Pi. Percy Hall explained our program for the coming year. Miss McCabe, superintendent of special education in the Lincoln-Garfield School in New Castle, Pa., spoke about education for the mentally retarded child.

The program for the remainder of the year is as follows:

November 29—Pledging.

December 14—Pledge initiation, dinner, speaker.

February 8—Joint meeting with other college chapters, national officer as speaker.

March 8—Organizational meeting.

April 12—Speaker on job possibilities, election of officers.

April—Education day for local high school students.

May 3—Banquet meeting, student teachers as speakers.

As a means for making money, we are planning several post-basketball game record dances.

DELTA OMICRON CHAPTER

*Central Washington College, Ellensburg,
Washington*

The Delta Omicron chapter chose as the theme for the year "Honor in Education." At the first meeting of the school year the discussion was on how we could best serve our college. Out of this discussion came the decision that the chapter be of service to the speakers and dignitaries who visit our college as well as assisting the hosts for the visiting speakers and conferences. Thus far we have given a reception and tea for Dr. Bull, Professor of Literature, of the University of Oslo, Oslo, Norway, and a coffee hour to welcome back the out-of-town student teachers. A panel discussion on the advantages and dis-

advantages of off-campus student teaching followed the coffee hour.

During Homecoming the chapter sponsored a Sunday morning breakfast for members and visiting Kadelgian alumni. The ex-council and the present council were in charge of the program which consisted of a history of the chapter.

The chapter pledged fourteen students at a breakfast in the College Elementary School dining room on January 5, at 6:30 A.M. These pledges were initiated February 4, at the home of Miss Amanda Hebler, past counselor and principal of the College Elementary School.

The annual sophomore recognition tea was held in February for those sophomores who show the most promise in education.

If the proposed amendment passes, eligible sophomores will be pledged in May and initiated at the beginning of the following fall quarter.

The year will close in May with the traditional spring banquet.

DELTA RHO CHAPTER

*Newark State Teachers College,
Newark, New Jersey*

At the first meeting of the chapter on October 2, 1950, Miss Charlotte B. Lockwood, Instructor in Fine Arts, showed colored slides of her trip to Europe. Miss Lockwood accompanied her pictures with pleasant and entertaining explanations.

The November meeting of Delta Rho Chapter was devoted to the planning and preparations necessary for the Pledge Ceremony and party for our forty initiates. The Pledge Ceremony was held on November 21, 1950, in the college Tudor Room. After the ceremony, the Historian-Recorder spoke briefly on the founding and past history of Kappa Delta Pi and Delta Rho Chapter. A very pleasant informal program and party followed with member Edith

Margoczy as Mistress of Ceremonies.

A very impressive initiation ceremony and banquet was given the new members on December 5, 1950, at the Kraft Homestead in East Orange. The chapter was honored to have as speaker, Dr. John J. Forrester, principal of the Bradford and Northeast Schools in Montclair, New Jersey. Dr. Forrester, who was a member of an educational workshop in Japan, spoke about his experiences in Japan.

The chapter is looking forward to sponsoring a tea in commemoration of the Fortieth Anniversary of Kappa Delta Pi. Delta Rho Chapter is also making plans for coming meetings, the annual theater party and the spring picnic.

EPSILON ALPHA CHAPTER

*State Teachers College, Towson,
Maryland*

In November, at the close of the Maryland State Teachers Convention, Epsilon Alpha chapter held its annual fall joint luncheon meeting with members of Chi Alpha Sigma—a former local professional fraternity from which Epsilon Alpha chapter was “born.” The joint membership was addressed by Dr. G. Franklin Stover, Dean of Instruction at Towson, who spoke of some of the significant historical aspects of our Society.

Also in November the members of Epsilon Alpha chapter gained first-hand information about education in Germany, both pre-war and post-war, from Miss Ellen Rockstroh—a young teacher from Cassel, Germany, who is spending this year in study with us at Towson. As one of its service projects, Epsilon Alpha chapter helped to underwrite Miss Rockstroh’s expenses for her year of study in the United States.

Our December initiation ceremony added nine undergraduates to the Kadelgian

fellowship. At this same time Dr. Earle T. Hawkins, President of the State Teachers College at Towson, was initiated as an Honorary Member of Epsilon Alpha chapter. For the first this year we used a Pledging Ceremony several weeks prior to the date of initiation. Our pledges wore appropriate insignia during the interval between pledging and initiation. It is our considered opinion that this procedure has been a most valuable one in a great many respects.

For the past two years Epsilon Alpha chapter has sponsored an open meeting in the form of a panel discussion followed by an open forum, centering around an area of professional interest. These programs have been well received by our college community. This year's open meeting will be held in January and will follow a pattern similar to those of previous years. The M. A. Newell chapter of the F.T.A. at Towson will cooperate with Epsilon Alpha chapter in presenting this open meeting.

EPSILON BETA CHAPTER

*Tulane University, New Orleans,
Louisiana*

The year's activities opened with a combination business meeting and get-acquainted social held at the Student Center on the Tulane campus.

Besides the subsequent regular business meetings, the highlight of the fall activities was a forum at which recently elected school board members, Dr. Clarence Scheps and Mr. Celestin Besse, spoke. The new school board members outlined the rights and duties of the school board. Their talks were followed by interesting questions asked by many civic and educational leaders of the community, as the meeting was open to the public.

Among our spring plans are: a meeting at which Dr. Selma Herr of the Educa-

tion Department of Tulane University will demonstrate the work of the Tulane Reading Clinic; our regular candlelight initiation ceremony, which is always very elaborate and dignified which will be followed by our annual banquet. Our year will close with a recruit drive in which our chapter will present the advantages of the teaching profession to the forty-one high schools in New Orleans.

EPSILON GAMMA CHAPTER

*Florida Southern College, Lakeland,
Florida*

October 17, 1950—This meeting featured an address by Mr. Ernest Lilley, Public Relations Director of Florida Southern College. His topic was "The Teacher's Best Friend and Worst Enemy."

November 21, 1950—Dr. Ludd M. Spivey, President of Florida Southern College was the feature speaker. His topic was "Moral Standards of Right and Wrong." A special called meeting was held for the purpose of initiating candidates into the chapter. Social hour and refreshments followed.

December 5, 1950—The December meeting featured a talent program put on by members of Kappa Delta Pi in conjunction with the Future Teachers of America Chapter of Florida Southern College.

January 21, 1951—This meeting featured the initiation of candidates into membership in Kappa Delta Pi. A special group picture was made at this time for the college annual. The meeting closed following a social hour and refreshments.

February 15, 1951—This meeting featured an address.

March 15, 1951—A special program designed to honor Dr. Bagley, the founder of Kappa Delta Pi, has been arranged to be given on the anniversary of Dr. Bag-

ley's birthday. Dr. Wagner, a member of the faculty of Florida Southern College will deliver the address. Dr. Wagner was selected because he was a student of Dr. Bagley.

April 10, 1951—This meeting will be devoted to entertainment, refreshments, and nomination of officers for the 1951-52 school term.

May 15, 1951—This meeting will be the occasion for the annual banquet of the chapter. All the alumni members are invited to attend the banquet and program. A special address will be given.

EPSILON ETA CHAPTER

*Central Michigan College of Education,
Mt. Pleasant, Michigan*

October 25, 1950—Talk on her experiences as a student at Oxford University during the summer of 1950 by Miss Ethel Praeger, assistant professor, Laboratory Schools, Central Michigan College of Education.

November 13, 1950—Initiation. Address by Dr. Charles L. Anspach, president of Central Michigan College of Education.

November 19, 1950—The Annual Honors Tea.

January 17, 1951—A movie on teacher education followed by a group discussion led by Dr. Gerald Poor, associate professor of psychology and education, Central Michigan College of Education.

February 21, 1951—A panel discussion of problems confronting the teacher. Participants: an experienced teacher, a first-year teacher, and a student teacher.

March 21, 1951—A forum on UNESCO. Election of officers.

April 18, 1951—Tenth anniversary banquet and initiation.

May 16, 1951—Picnic honoring graduating seniors and installation of new officers.

EPSILON NU CHAPTER

*Willimantic State Teachers College,
Willimantic, Connecticut*

November, 1950—Initiation of new members.

December, 1950—Hillel dance and song group.

January, 1951—Dr. Edwin Burrows, anthropologist, University of Connecticut.

February, 1951—Dr. Francis Willey, sociologist Willimantic Teachers College.

March, 1951—Student legislature, discussion of proposed educational legislature.

April, 1951—Carnival, money raising activity.

May, 1951—Speaker.

The Hillel Dance and Song Group presented a program of Israeli dances and songs. The group also gave informal instruction of some of the more popular dances. The group was composed of students from the University of Connecticut.

Dr. Edwin Burrows, anthropologist, lectured on his latest trip to the Island of Ifalook, Micronesia. A movie showing religious dances of the natives was also explained in detail by Dr. Burrows.

Twenty-eight educators from Connecticut, including superintendents, principals, representatives from the State Department of Education and from the Teachers Colleges, recently were invited to the United Nations for a three-day institute. The purpose of the institute was to acquaint a body of Connecticut educators with the functioning of the United Nations, to give them the opportunity to observe its organs in action, and to permit them to talk with representatives in the secretariat and diplomatic corps. Dr. C. Francis Willey was asked to head this group of educators. The idea was to set up a pilot program of education about the U.N. in Connecticut. Dr. Willey spoke about his participation in the

three-day institute and the purpose of this program.

The chapter sponsored a square dance in January for the purpose of supporting the Polio Drive which began January 15. All door receipts went for the support of this cause.

EPSILON OMICRON CHAPTER

*State Teachers College, Eau Claire,
Wisconsin*

September—At the home of Miss Sutherland, our counselor, a get-acquainted and business meeting was held.

October—The annual alumni breakfast was held. The guest speakers were Mr. W. R. Davies, President of Eau Claire State Teachers College, Miss Stella Pederson, Dean of Women, and Marion Myhers, alumni chairman. The active members held a business meeting, at which arrangements for the November initiation were made.

November—The formal initiation, of the following members, comprised our November meeting: Ronald Allen, Janet Pierson Cigan, Donald Duncanson, James Ebeling, Marilyn Hall, Yvonne Jacobson, Lois Jinright, Anita Larson, Lenore Schefler, Robert Shager, an alumni member; Dr. Lester Emans, a faculty member. The guest speaker was Dr. Pillsbury who spoke on "Education and the Aesthetic."

December—Miss Esperanza Cabra, a Mexican student at Eau Claire State Teachers college, spoke on "Christmas in Mexico." The playing of Dicken's *Christmas Carol*, as recorded by Lionel Barrymore, concluded the program.

January—Four members of the Eau Claire State Teachers College debate squad entertained by debating the issue, "Resolved: The Non-Communist Nations Should Form a New International Organization."

February—This meeting found Epsilon

Omicron chapter playing host to one of the foreign students attending Eau Claire State Teachers College.

March—The Epsilon Omicron chapter was host to a foreign student of our college.

April—Epsilon Omicron chapter entertained deserving students at their annual "recognition tea."

May—This meeting will be devoted to concluding the year's business. The election of officers, for the following year, will also take place.

ZETA KAPPA CHAPTER

*Southeastern Louisiana College, Ham-
mond, Louisiana*

September 21—General business meeting to announce program for year: 1. Give radio program. 2. Offer services for conferences and other meetings. 3. Discuss project for year. 4. Discuss reception. 5. Complete plans for panel on November 2.

October 5—Reception for students in education.

November 2—Panel discussion for students and faculty.

December 7—Book or article review by chapter member.

January 11—Initiation of pledges.

February 1—Discussion of ideals and principles of the organization.

March 1—symposium (Three or four speakers made up of students and faculty to discuss a question concerning education).

April 5—Initiation of pledges. Election of officers.

May 3—Annual banquet. Guest speaker. Installation of officers.

ZETA PI CHAPTER

*State Teachers College, Brockport,
New York*

February 14—Panel (student and faculty): "Should Classroom Attendance at B.S.T.C. Be Compulsory?"

February 28—Faculty speaker, Mr. Tuttle.

March—Assembly and tapping ceremony.

April 11—Student speaker, Wally Meny (German exchange student).

April 25—Initiation banquet.

May 9—Faculty speaker, Mr. Raye Conrad.

May 23—Picnic.

The members of Zeta Pi chapter have offered their services as student helpers on January 29 and 30, registration days. They will run errands, file, etc.

ZETA CHI CHAPTER

*Tennessee State College
Nashville, Tennessee*

Zeta Chi held its second initiation on January 31, 1951, in the Conference Room of the College Library. The following persons were initiated: Misses Jean D. Woodson, Dorothy Collins, Ola G. Hudson, Madelyn Brewer; Mesdames Mary F. Carter, Hixsie Taylor, Frieda Miller, Charlie Hayes, Carrie Denny, Annie Coleman; and Mrs. Solomon Westbrooks. Dr. Charles S. Johnson, who delivered the Annual Dinner Address for Kappa Delta Pi in Atlantic City in February, was given Honorary Membership.

The program of work for the year was carefully planned in October by the planning committee.

At the November meeting two papers on Atomic Research were given by Dr. Marion Myles and Mr. Conrad Gandy of our Science Division. An interesting discussion followed. The topic for February's meeting was "Some Problems of Modern Education" presented by Mrs. F. A. Sanders, Head of our Department of Elementary Education, and a charter member of Zeta Chi Chapter of Kappa Delta Pi.

In March our counselor and three stu-

dent members of Zeta Chi attended the Regional Meeting of Kappa Delta Pi at George Peabody College for Teachers in Nashville, Tennessee. This was indeed an inspirational experience and much information was gained.

Plans for a chapel program, to be presented in May, are now being formulated.

HOUSTON ALUMNI CHAPTER

Houston, Texas

October 7, 1950, 3:00 P.M.—Junior League Lounge, Initiation Service—Dr. E. D. Martin.

November 10, 1950, 6:00 P.M.—University of Houston, Buffet Supper—Home Economics Building. Speaker—Dr. Charles R. Nelson.

January 13, 1951, 7:30 P.M.—Member's Home. Informal Discussion—Current Educational Issues. Leader—Miss Mabel Cassell.

February 10, 1951, 7:00 P.M.—Plaza Hotel. Formal Party—Yearly Dinner Speaker—To Be Announced.

April 14 and 15, or May 5 or 6, Boat trip. Picnic lunch. Boat ride on the Ship Channel.

NEMAHA ALUMNI CHAPTER

Omaha, Nebraska

Nemaha Alumni Chapter has had two regular meetings since the last report.

On April 1, 1950, the chapter met at Hotel Chieftain in Council Bluffs, Iowa. Miss Evelyn Dilts of Psi chapter, Iowa State Teachers College at Cedar Falls, was a guest.

Miss Jeanette Hanigan, the president, gave us a very interesting report of the National Convocation at Mitchell, Indiana.

Officers elected for the year were Miss Bess Hanigan, Council Bluffs, president;

Miss Miriam McGrew, Lincoln, Nebraska, Vice President; Miss Zola Goodner, Lincoln, Nebraska, secretary-treasurer; Miss Martha Currie, historian-reporter, and Miss Josephine Shively, Omaha, Nebraska, Counselor.

Bess Hanigan presented a group of Abraham Lincoln High School students in several musical numbers.

On October 14, 1950, Nemaha chapter met at a luncheon at Cotner Terrace, in Lincoln, Nebraska. Initiation rites were conducted by Josephine Shively, our counselor. New members were Miss Evelyn Dilts, a teacher in the Council Bluffs schools and a member of Psi chapter, Miss Esther Wick and Miss Irene Roberts, both of the

Omaha Public Schools, and members of Beta Mu.

Miss Shively discussed the Bagley exchange teacher plan and urged the group to seek out those interested.

The membership voted to act as host chapter at a joint meeting to be held in the spring of Phi Beta Kappa, Pi Lambda Theta, and Kappa Delta Pi. Miss Frances Woods will act as chairman of the committee.

Dr. Steven N. Watkins, Superintendent of Schools of Lincoln, Nebraska led a challenging discussion on the subject "Education Today and Tomorrow."

The next regular meeting will be held in Omaha, Nebraska.

The Common School is the greatest discovery ever made by man. In two grand, characteristic attributes, it is supereminent over all others;—first, in its universality;—for it is capacious enough to receive and cherish in its parental bosom every child that comes into the world; and, second, in the timeliness of the aid it proffers;—its early, seasonable supplies of counsel and guidance making security antedate danger. Other social organizations are curative and remedial; this is a preventive and antidote; they come to heal diseases and wounds; this, to make the physical and moral frame invulnerable to them. Let the Common School be expanded to its capabilities, let it be worked with the efficiency of which it is susceptible, and nine-tenths of the crimes in the penal code will become obsolete; the long catalogue of human ills will be abridged; men will walk more safely by day; every pillow will be more inviolable by night; property, life, and character will be held by a stronger tenure; all rational hopes respecting the future brightened.—COMMON SCHOOL JOURNAL, 1841.

The Chapters Report

The Jacksonville (Florida) Alumni chapter of Kappa Delta Pi has been very active in scholarship funds for outstanding students who are attending the Jacksonville Junior College. Miss Florence Hughes, Scholarship Chairman, with her committee, recently sponsored a luncheon for this cause which was most successful. Dr. Garth Akridge, President of the College, is Counselor for the Society and with Mrs. Pauline Spoford, president, a very successful year has been enjoyed. The April meeting was held at the Woman's Club in Jacksonville and at this time, new members were initiated and honored at a reception later.

On March 15, Rho chapter, Central Missouri State College, Warrensburg, Missouri, initiated State Commissioner of Schools, Hubert Wheeler, as an honorary member of Kappa Delta Pi. Dr. Frank L. Wright, Washington University, officiated at the initiation. Commissioner Wheeler spoke prior to the initiation on the subject "Educational, Political and Economic Conditions as I Observed them on my European Trip." At the dinner following the initiation, Dr. Wright spoke on "A Look Around Europe." All members of honor societies on the campus were invited.

Alpha Delta chapter, Florida State University, voted in its general meeting of the Fall Semester of 1950-51 to sponsor on the campus of Florida State University, a chapter of the Future Teachers of America.

A committee was appointed to work out the mechanics and arrange for the installation of a chapter for this organization. A sponsor will be selected for the first year of operation, following which the plan is for the election of a sponsor by the members of the Florida State University Chapter of Future Teachers of America.

An initiation ceremony for twenty-six new members of Alpha Delta Chapter of

Kappa Delta Pi was held on January 19, 1951. Following the ceremony, the new and active members of the chapter were feted at a banquet. Dr. Herman L. Frick, professor of Education at Florida State University, was the speaker. His subject was "Leadership in a Time of Conflict."

Following the suggestion that one chapter meeting be devoted to the Bagley Memorial Teacher Exchange, Miss Marie Boggiano, president of the Beta Upsilon chapter, Washington University, and Miss Helen Baldwin, president of Gamma Lambda chapter, Harris Teachers College, arranged a joint meeting for a panel discussion.

Mr. William Fischer introduced the five participants, who discussed various facets of the life of Dr. Bagley, known personally by St. Louisans when he taught a year at the Gardenville School in the city. Topics reviewed by the speakers were: "Dr. Bagley's Teacher Training Activities"; "His Career as a Teacher"; "His Philosophy"; "His Work With Kappa Delta Pi"; "The Teacher Exchange Project."

At a subsequent meeting two St. Louis educators who have been in Germany to study the educational problems were asked to address the chapter on the question "To what extent is democratic education taking hold in Germany?" Mr. Wm. Kottmeyer had been in Germany in 1946, and Dr. Charles Philpott has just returned from a two-year stay in that country.

Preceding programs included "Education in Hawaii" by Dr. Otto Byers, associate professor of education at the U. of Hawaii; "Education for Democratic Life in England" by Prof. C. H. Dobinson of Oxford U.; and "European Impressions" and "The Europe We Saw" by Drs. Wright and Eversull of Washington U.

—Reporter, Beta Upsilon Chapter

The January meeting of the Gamma Epsilon chapter, Montclair State Teachers College, was a full program. After plans for the Alumni Banquet were discussed, and one hundred dollars voted out of the treasury into the Scholarship Fund, the new officers were inducted in the usual candle-light ceremony. They are: President, Robert Willey; Vice-president, Ann Spirko; Secretary, Ann Palmiotti; Treasurer, John Laughlin; Historian Recorder, Sonja Merkel.

It was also announced that Mr. Morehead, a member of the Integration Department at Montclair State Teachers College, had transferred his membership from the chapter at Columbia to Gamma Epsilon at Montclair. Mr. Morehead then introduced his friend, and the guest speaker for the evening, Mr. Twichell, superintendent of schools in Ramsey. Mr. Twichell specifically outlined the qualifications which he considered in selecting a new teacher.

Toward the latter part of the discussion, in which all participated, refreshments were served and the meeting came to a close.

At the February meeting there were reports of the Regional Conference at Atlantic City, and a panel discussion of an article from *The Educational Forum*.

Plans were made for an alumni weekend with a social program for May 12.

Zeta Phi Chapter, University of Miami, Miami, Florida, held its first initiation since its installation last June at the Barcelona restaurant, Coral Gables, on Friday, February 2.

Following the initiation service the new members and their guests joined the charter members and their guests at dinner. Dr. John Beery, Dean of Education of the University of Miami, Dr. Orlie Clem, Professor of Education at the University of Miami, greeted the new members and gave a review of the history and ideals of Kappa Delta Pi. Jack Frymier, instructor of Phys-

ical education at the University of Miami and president of Zeta Phi chapter, spoke of the work that has been accomplished in the past six months by Zeta Phi, and announced the completion of a typed copy of the bulletin of information for students of the School of Education which Zeta Phi hopes to have published at some future date. Solomon Lichter, vice-president of Zeta Phi chapter, announced that several panel discussions and forums are on the program for the remainder of the academic year. Mr. Lichter spoke of the large audience at the last meeting when a panel discussion on Core Curriculum in Dade County was discussed by Dr. William Alexander, Professor of Education at the University of Miami and Coordinator of Curriculum for Dade County, Mr. Loren Sheeley, Principal of Kinloch Park Junior High, and Mr. Paul Davison, Principal of Edison Junior High School.

The following new members were initiated at this meeting: Virginia Baucino, Sidney Besvinick, Joseph G. Birch, Frances S. Cazanove, Mildred A. Evans, Lucille B. Hoffmann, Ernest W. Johnson, Katherine La Belle, Mary P. McGuire, Evelyn Messer, Janice Pred, Harriet F. Rosenblum, Diane Star, Ronald W. Theobald, and Edwin R. Waite.

Gamma Tau chapter, Winona State Teachers College, Winona, Minnesota presents this full account of recent meetings:

Re: January 5, 1951—Accounts of particular meetings: Education in Germany discussed at meeting of T.C. Kappa Delta Pi.

Ten new members were initiated by Gamma Tau chapter of Kappa Delta Pi at the chapter supper meeting Tuesday evening.

Those initiated were the Misses Dorothy Bergsrud, Winona; Melra Bohnen, Morwood; Dorothy Cummings, Austin; Jean Gardner, Minnesota City; Josephine How-

land, White Bear Lake; Violet Jensen, Truman; Wilma Leir, Randolph; Mary McQueen, Alma Smith and Ruth Wendt, Winona. The initiation ceremony was held at 6:30 P.M. in the social room of Somsen hall.

Officers of Kappa Delta Pi who presided at the ceremony were Victor Stensrud, president, Freeborn; Miss Beverly Newell, vice president, Winona; Miss Mary Schmit, treasurer; Bobby Gowlland, Chatfield, historian, and Miss Mary Jean Murphy, Rochester. Miss Floretta Murray of the faculty is counselor for the chapter.

Following the initiation a buffet supper was served at 7 p.m. in the recreation room of Shepard hall. In charge were Miss Schmit and Robert Crumb, New Richland.

An informal discussion followed the dinner. Guest speakers were Adalbert Rang, Brockhegen, Germany, and Miss Leni Hofknecht, Bayreuth, Germany, exchange students at the college. The discussion was opened with an explanation of the German child's beginning years of schooling.

Education starts much the same in Germany as in this country, with the kindergarten schools, although not too many go to kindergarten, it was explained by the guests. School attendance is not required until six years of age. There are eight years of compulsory elementary school and two years of vocational school. This takes the student through years of six to 16. High schools are attended by selected students, and are supposed to give a basic education for later university study.

To enter high school students have to pass entrance examinations. If they fail, they may try once more after a period of one year.

Those who cannot pass the entrance examinations, have to stay in elementary school until they reach the age of 14 years. Because of this selective system only about 33 per cent of the elementary students attend high school.

High school is completed at the age of 18 with the passing of an examination. Only those who pass can attend colleges and universities. These universities have five faculties, one each for medicine, law, theology, philosophy, the four traditional ones, with science being added in modern times as the fifth faculty.

To teach high school in Germany the prospective instructor passes an examination upon completion of four years at a university which gives him the equivalent of an M.A. degree. Elementary teachers do not have to study in universities, but in a teachers college usually for two years.

The problem of discipline in the high school is not as great as it is in this country, because there the teachers can threaten to send the student back to elementary school if he cannot adapt himself to the methods.

The marking system is similar to that used in this country. However the curriculum is more fixed, that is they have little choice of subject matter. The modern high school curriculum consists or includes almost all possible subjects. Ninety per cent of the schools emphasize modern languages and science; whereas the other ten per cent are the so-called humanistic gymnasiums which offer the classical type of education. Greek and Latin are the two main languages taught in the humanistic gymnasiums.

In the German universities there are more fraternities for the exclusive than for the common student, but there are scarcely any in the high school and colleges. In the recent years many students in Germany have shown little interest in fraternities.

School vacations in Germany are much shorter than in this country, thus affecting teachers' salaries. The teachers are paid on a 12 month basis, because the school is on a year round system.

The elementary teachers now secure their academic education in colleges, a long-desired aim. But as yet they do not have academic salaries. In Germany as every-

where else, the teachers must consider part of their salaries as those intangible values which come from the satisfaction of educating and helping the young generation.

Meeting January 9, 1951—"Learned Person Defined for Kappa Delta Pi." Characteristics or marks that draw a clear distinction between a learned person and an educated person were pointed out by the Rev. Harold Rekstad, minister of the First Congregational church, in an informal discussion on "The Marks of a 'Learned' Man" at the meeting of Gamma Tau chapter, Kappa Delta Pi Tuesday evening in the social room of Somsen hall, Winona State Teachers College.

Mr. Rekstad pointed out as an example, "It takes an individual with a strong moral character to be a learned person. Such an individual never retires or settles down to drifting along with the crowd. Rather the learned man is one who forages ahead to new and better things.

"The learned person is always open to new ideas and is willing to respect the opinions of others. He pursues the truth always hoping that a finer and more noble truth may be found."

In closing Mr. Rekstad stated, "We find the learned person is guided by the spiritual and ethical values in life. Without these we may be educated but not truly a learned man."

Miss Beverly Newell, Winona, chapter vice-president, presided over the meeting. The business for the evening consisted of making final preparations for the tea to be held Thursday in the social room at the college.

Special projects in which the chapter is engaged: Our local chapter makes it a practice to have at each meeting a speaker. These speakers usually discuss subjects connected education. We have had guests come and talk about their travels. They have proved interesting and help us to better understand and know foreign countries.

We have established the practice of serving an honorary tea for all freshmen that achieve the fall quarter honor roll. This has been a great success and through it we get to know the freshmen, the future candidates for our chapter, and they get to know our organization, its purposes and possibilities.

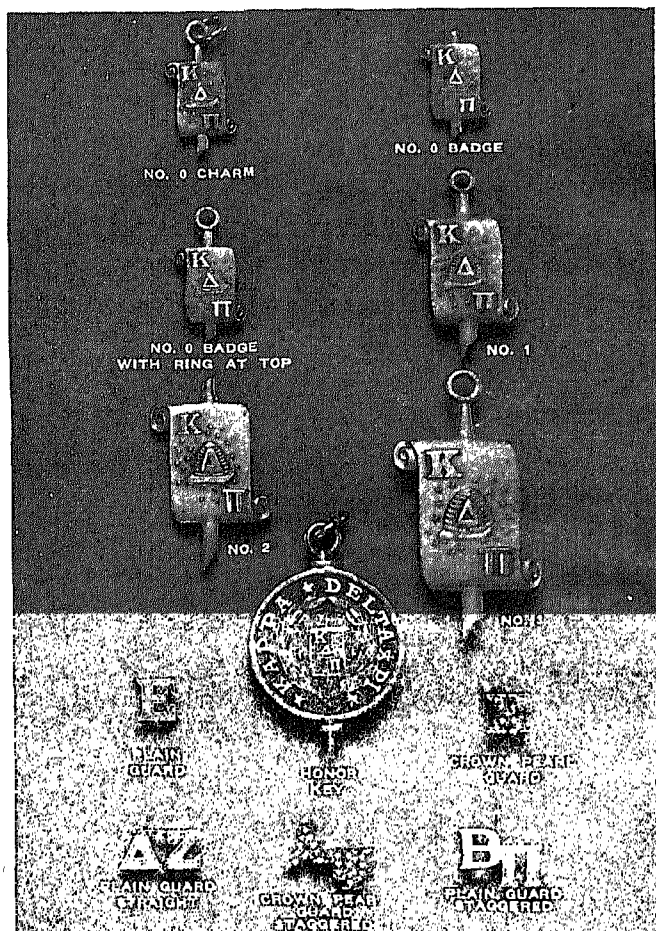
All awards and special honors are presented by Miss Floretta Murray, our counselor, at the formal banquet, the final event of the year.

Mrs. Sarah C. Caldwell, a member of the N.E.A. Policies Commission and an honorary member of Kappa Delta Pi spoke on "World Citizenship" at a regional conference held at the University of Akron. She has been active in promoting international understanding. Her work for the National Education Association has taken her into all the states of our Union and into six European countries. Her inspirational address was much enjoyed by the delegates.

Epsilon Zeta chapter, State Teachers College, Kutztown, Pennsylvania, plans a reunion for the alumni following the May Day festivities on May 5. At meetings of the chapter during the year there was an address on teacher requirements by Norman L. Fry; slides on Pennsylvania Art; a film "Who Will Teach Your Child," and reports on articles from The Educational Forum. Histories of Kappa Delta Pi and the local chapter were given. In December there was an initiation dinner, at which 22 were initiated, including Dr. Thomas Ford, Superintendent of Schools of Reading, who gave the dinner address of the evening.

Epsilon Omicron chapter, Eau Claire State Teachers College, Eau Claire, Wisconsin, at its February meeting had an address by Peter Pappas who spoke on Greece, his native country. In March, Dr. Alman who taught at Bishop-Otter College in Chichester, England, gave a travel talk and pictures of town and country life from the Tudor period to the present.

OFFICIAL INSIGNIA OF KAPPA DELTA PI



Orders on official blanks must be approved by a chapter officer and the Recorder-Treasurer of the Society

Checks and money orders should be made payable to Burr, Patterson and Auld Company, Detroit, Michigan.

PRICE LIST

Badges

Badge	Size	Size	Size	Size
Badge with ring at top	No. 0	No. 1	No. 2	No. 3
Charm	\$3.00	\$4.00	\$5.50	\$7.00
Honor Key	\$6.50			

Guard Pins

	Single Letter	Double Letter
Plain	\$2.25	\$ 3.50
Crown Set Pearl	\$6.50	\$11.50

TAXES

To prices quoted must be added a Federal Tax on jewelry of 20%. In addition, a sales or use tax is charged in some states as indicated: Alabama, 2%; Colorado, 2%; Iowa, 2%; Kansas, 2%; Louisiana, 2%; Michigan, 3%; North Dakota, 2%; Ohio, 3%; South Dakota, 3%; Utah, 2%; Wyoming, 2%. Since state taxes vary from time to time, officers should make a check on the taxes in their own states to determine the amount which must be paid.

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